38 I *am* the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bond servant:

Whenever the Poverty of any *Israelite* or Proselyte occasioned him to be sold for a Servant, the Master was not to treat him as an absolute Slave, over whose Body he had a perpetual and unlimited Dominion; but to give him the Treatment of Servants hired only for a Time, and permit him with his Children to return Free to the Family to which he belonged, at the Year of Jubile. This is to be understood of such as returned to accept of a Release from Service at the End of six Years, and had his Ear bored as a Testimony of his engaging himself to be a perpetual Servant, according to the Law given *Exod.* xxi. 6.

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubile.

41 And *then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* my servants, which I brought forth out of the land of Egypt: they shall not be sold as bond men.

The meanest *Israelite*, as well as the richest, was redeemed from *Egyptian* Bondage, and had this Honour to be the peculiar Servant and Worshipper of the true God; and therefore the Dignity of his Character, and his Relation to God, their common Master, entitled him to good Usage from his Brethren, and ought to secure him from oppressive Slavery.

43 Thou shalt not rule over him with rigour, but shalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families, that *are* with you, which they begat in your land: and they shall be your possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession, they shall be your bond-men for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncle's son may redeem him, or any that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubile: and the price of his sale shall be according unto the number of years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*; according unto them he shall give again the price of his redemption, out of the money that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: and *the other* shall not rule with rigour over him in thy sight.

If his Master was observed to treat him with rigour, his Case was to be remedied by the Authority of the Magistrate.

54 And if he be not redeemed in these *years*, then he shall go out in the year of jubile, *both* he and his children with him.

He was to have the Benefit of other *Hebrew* Servants, to go out free, without paying any Fining for his Liberty. By which it is evident that he was not to have the Benefit of the *Second* Year of Release, as *Hebrew* Servants had, who served *Hebrew* Masters, the Law wisely debarring them from that Privilege, to make them the more careful not to sell themselves to strangers.

55 For unto me the children of Israel *are* servants; they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

Blessings promised to them who keep God's commandments, 14 and curses to those who break them. 40 But God pronounced to have regard to the penitent.

YE shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up *any* image of stone in your land, to bow down unto it: for I *am* the LORD your God.

GOD intending now to recommend and enforce all the foregoing Precepts, by a Detail of most solemn Promises and Threatnings, commands *Moses* to re-capitulate *to the People the* Substance of their religious Laws, in the two chief Articles upon which all the rest very much depended, *viz.* a certain Abhorrence of all *idolatrous* Worship, particularly that of *Images*, of every Kind, which has been often before forbidden. And secondly, an exact Celebration of the *Sabbath*, and all other religious Festivals; and to be punctual to the Worship of God, according to the stated Ordinances and Ceremonies to be observed in the Tabernacle service: As a Means to preserve them from the Corruptions and Superstitions of the rest of the World.

Idols,] Heb. *Elilim*, *a Thing of nought*: The same Word which occurs *Ch.* xix. 4.

Graven Image,] Heb. *Pesel*; which signifies any Image hewn out of Wood or Stone, *Exod.* xx. 4. These *Images* being consecrated by certain Ceremonies, were conceived to be Shrines, or Mansions, of some Divinity, and upon that Account were worshipped by the *Gentiles*.

A standing Image,] These seem to be what the *Greeks* called *Baetylia*, a Kind of rude Stones or Pillars which the Heathen erected to their Gods, and to which they paid divine Honours.

Any Image of Stone,] Heb. *Eben Maschkith*; *a pictured Stone*, like those in Use among the *Egyptians*, which were full of Hieroglyphicks, expressing some Perfections of their Gods.

2 Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

In Reward of their general Obedience to the Commands of their Religion, God promises them the lasting Blessings of temporal Prosperity, in every Instance that can render a Nation happy. And first he assures them they should have fruitful Seasons, which is here expressed by *giving them Rain in due Time*, because, in *Canaan* and *Syria*, they were wont to have hardly any Rain but at two stated Seasons, in Spring, before Harvest; and in the End of Autumn, at Seed-Time: Which two Seasons are called the former and latter Rain, *Jer.* v. 24. without which the Year was quite barren.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely.

This is a Promise of such Plenty of Corn, that before they could have reaped and thrashed it out, the Vintage should be ready. And before they could have pressed out their Vintage it would be Time to sow again. That they should have scarce Time enough to receive one Blessing before another came upon them. The like Promise is given *Amos* ix. 13. The Ploughman shall overtake the Reaper, and the Treader of Grapes him that sowth Seed.

And ye shall eat your Bread to the full,] i. e. Ye shall have Provision of all Sorts in Abundance; for that is the Meaning of *bread*, Prov. xxiii. 25. 1 Sam. xxv. 11.

6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.

As God promised to bless them with Plenty, so he to protect and defend them in the secure Enjoyment of it. To keep them free from Invasions of Enemies from Abroad, and from the Annoyance of Man or Beast at Home.

Ye shall lie down, and none shall make you afraid,] You shall not need to keep Watch by Night for Fear of Enemies, nor shall your Rest be broken by their sudden Alarms. This is a very beautiful Picture of national Tranquility. The same is thus imaged by *Isaiah*; *thy Gates shall be open continually, they shall not be shut Day nor Night*, Ch. lx. 11. Compare *Jer.* [illegible] 15. *Ezek.* xxxviii. 11. *Mic.* iv. 4.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

Five of you shall chase an hundred, &c.] A proverbial expression, intimating, that few of them should be an Overmatch for many of their Enemies, *Josh.* xxiii. 10. 2 *Sam.* xxiii. 8, 18. 1 *Chron.* xii. 11.

9 For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

That is, ye shall have so much of the old Corn left, as to be forced to dislodge some of it, in order to make Room for the new.

11 And I will set my tabernacle amongst you: and my soul shall not abhor you.

To crown all their Blessings, God promises, that his special Presence, whereof the Tabernacle was a Symbol, should remain and abide with them.

12 And I will walk among you, and will be your God, and ye shall be my people.

I will walk among you,] Conduct you from Place to Place, and keep you safe under my Almighty Protection in all your Travels. This alludes to the Custom of carrying the Ark, the Symbol of the Divine Presence, about with them, wherever the Camp of *Israel* moved.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen, and I have broken the bands of your yoke, and made you go upright.

I am the Lord your God, &c.] As I delivered you from *Egyptian* Slavery, so I will continue to preserve your Liberty and Happiness.

Have broken the Bands of your Yoke,] 'Tis common in *Hebrew*, and other Languages, to compare Bondage to a Yoke. See *Jer.* xxviii. 10.

And made you go upright,] Like Oxen that have shook off the Yoke, which made them go with a bowed down Neck. So I led you forth into perfect Freedom, and made you go upright, being no longer bowed down with your heavy Burdens, nor hanging down your Heads with Heaviness.

14 ¶ But if ye will not hearken unto me, and will not do all these commandments;

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Guilt produces national Cowardice.

Let us read these Blessings and Curses with Attention and Reverence, for God is still the LORD of the Earth, as he was at that Time. His Arm is not shortened that he cannot still act as he did of old. He is our GOVERNOR as well as he was [illegible]. Let us therefore seek for Happiness and every Blessing in serving Him, and doing his Commandments; then may we expect our Land to yield her Increase, our Trade to be successful, and that in every Thing we set our Hand to do we shall be prosperous. Then may we expect to eat our Bread to the full, and dwell in our Land safely. Then shall we lie down in Peace, and none shall make us afraid. But if our Hearts tell us that we do not hearken unto God, to do his Commandments, then let us fear and tremble before these terrible Curses, let us make Haste to turn unto God, lest *he appoint upon us* TERROR, CONSUMPTION, *and the burning Ague, that pine away the Eyes, and consume the Sorrow of Heart*; lest he cause us to sow our Seed in vain, and blast us in all our Endeavours, so that when we *look for much, behold it comes to little*, and all our Gettings are as it were put into a *bag with Holes*.

Our great Error is, (which seems to be pointed at in the 21st Verse) that we are prone to think that all these Things happen to us by Accident. We never consider them as any Argument of God's Government and Care of the World, but as the Chances of Life. But surely this is in no Manner to think of God, as the Scriptures teach us of HIM, nor is it to think worthily, as even Reason teaches, of the GREAT GOVERNOR of the Earth. Surely the Idea of a *Governor*, much more of a GOD, implies that all Things are directed by HIM. It is this great Mistake, in not looking upon Things as coming from the Hand of God, that makes us live so regardless under his Government. We could never do so would we but fix it in our Hearts that HE ordereth all Things. This Belief is the great Duty of all Creatures towards their ALMIGHTY SOVEREIGN, that God may indeed be the LORD of All, and in All. For we rob HIM of all his Sovereignty as far as lies in our Power, we as it were exclude him from his Kingdom of the Earth, we allow HIM none of the Honour of a GOVERNOR or FATHER, when we foolishly and inconsiderately attribute all Things to Chance and Accident, instead of acknowledging his Providence in ALL. The Holy Scripture take great Care to inform us, that we receive all our good Things from GOD, and that EVILS never happen to us by Chance or Accident, but by Permission of GOD, for our Correction and Amendment. If the Rain is mentioned [illegible] [illegible]

[illegible]

the Fruit of the Earth are tainted with Blasting and Mildew, the *Mildew* has stricken them, the *Locust*, the *Caterpillar*, the *Lord*, have devoured every green Thing, Man's *Iniquities* and *Offences* have that Power of their Teeth, and increased their Numbers, and the Scripture informs us, that as soon as Men repent and turn to God, so soon will their Plagues cease to be among them.

18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

The Number *Seven* is often used indefinitely, and here signifies a great Increase of their Plagues. See on ver. 28.

19 And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass:

I will break the Pride of your Power,] The Meaning is, I will effectually humble and mortify you.

I will make your Heaven as Iron, and your Earth as Brass,] A proverbial Manner of Speech, importing a grievous and general Famine; that the Heavens should yield no more Rain than if they were Iron; and the Earth no more Fruit than if it were Brass.

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

Your strength shall be spent in vain,] All their Labour in ploughing and sowing, &c. shall turn to no Account.

21 ¶ And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

If ye walk contrary unto me,] Heb. *If you walk with me at all Adventure.* The ancient Versions favour our Translation. According to which Rendering the Word implies a Contumacy, or continuing to rebel against God, after he chastiseth them for their Sin. See *Job* xv. 25. The *Jews* follow the other Sense, and expound it of those, who when they are afflicted by God for their Sins, are so far from making the right Use of their Sufferings, that they rather look upon them as casual and contingent Things, than any Argument of God's Displeasure, or of his Care and Providence: That say of any Evil that God inflicts, *that it is not the Hand that smite us, it was a Chance that happened to us,* 1 Sam. vi. 9.

I will bring seven Times more Plagues upon you,] i. e. I will visit your obstinate Impenitence with new and more grievous Plagues. See on ver. 28.

22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number, and your *high*-ways shall be desolate.

I will also send wild Beasts among you,] Lions, Wolves, Bears, Serpents, and other destructive Animals, to which the Depopulation of Countries is sometimes ascribed in Scripture, 2 *Kings* ii. 24. 2 *Kings* xvii. 25. *Ib.* xv. 9. *Jer.* ii. 15. iv. 7. v. 6. viii. 17. In a figurative Sense they signify wicked Rulers and Tyrants, that prey upon the Lives and Fortunes of their People, *Prov.* xxviii. 15. *Dan.* vii. 3, 4, 5, 6. *Psal.* lxxx. 13.

And your High-ways shall be desolate,] Travellers shall not enter into the High-ways for Fear of those Beasts of Prey.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me:

24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

I will walk contrary to you,] Heb. *I will walk with you in Chance.* An *Hebraism*, importing that God would leave their Affairs in such seeming Disorder, as if they were no more the Objects of his providential Care. God appears to Men according to the Temper of their Minds, *Psal.* xviii. 25. To those who *regard not the Operation of his Hands*, he appears unconcerned about human Affairs; but those who have the Wisdom to understand the secret Ways of Providence, will have Reason be persuaded that there is a *Spirit* within *full of Eyes*, that guides and directs *the Wheels* of the vast Machine, even where others discern nothing but Irregularity and Confusion.

25 And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

When ye are gathered together into your Cities,] Heb. *And ye shall be gathered, &c.* i. e. you shall not dare to abide in the Country, but shall be forced to fly from the hostile Sword into your fortified Towns, and leave your Villages a Prey to the Enemy.

26 And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied.

When I have broken the Staff of Bread,] Taken Bread from you, which is the *Staff* and Support of Life, *Psal.* cv. 16. *Ezek.* iv. 16. and v. 16. All which Places shew that this Phrase signifieth a Famine or Scarcity of Bread.

Ten Women shall bake—in one Oven,] i. e. There shall be such a Scarcity, that one Oven shall be sufficient to bake the Bread of ten Families, i. e. of a great many, 1 *Sam.* i. 8. *Isa.* xix. 3.

By Weight,] Another Expression of Famine, *Ezek.* iv. 16, 17.

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

That is, Your obstinate Contempt of my Laws shall be punished with new and more grievous Plagues. Which was fulfilled in their Captivity in the Days of *Manasseh*, *Jehoiakim* and *Zedekiah*. For these latter Calamities were at least seven Times greater, both for Extent and Duration, than the former Persecutions which they suffered from the *Philistines* and Neighbour-Nations. Thus the Arrows in the Quiver of the Almighty are many and inexhaustible.

29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

This is the very utmost Calamity that could come upon a People. See it described at large, and in the most lively Colours, *Deut.* xxviii. 53, 54, 55, 56, 57. And it was fulfilled, first in the Siege of *Samaria*, 2 *Kings* vi. 29. next in the Siege of *Jerusalem*, before the *Babylonish* Captivity, *Lam.* iv. 10. and finally in the last Destruction of *Jerusalem* by the *Romans*.

30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

I will destroy your high Places,] Where they were wont to worship Idols, in Imitation of the Heathens, who commonly built their Temples and Altars on Mountains and Eminences. The Heathens chose them from a superstitious Notion, imagining, as *Lucian* tells us, *that such Places being nearest the Gods, their Prayers would be more readily heard.*

And cut down your Images,] The *Hebrew* Word *Chammanechem*, which we render *Images*, signifies properly *your Temples of the Sun*, from *Chamma*, *the Sun*, who seems to have been the first and most universal Object of idolatrous Worship, as indeed of all inanimate Things he is the fairest visible Image of the Deity.

The Carcases of your Idols,] Heb. *Gilluleichem*, your Dung-hill Idols, from *Galal* Dung. *Le Clerc* understands it of those Animals which the *Israelites* had worshipped in Imitation of the *Egyptians*. That if ever they relapsed into that beastly Idolatry, their Carcases should be shamefully exposed in the Streets, with the Carcases of their Idols. Or the word *Carcases* may signify the Ruins of their Idols in general. It is a Threatning much of the same Import with that in *Ezek.* vi. 4, 5, 13. *Jer.* viii. 1, 2. It was in Part fulfilled by *Josiah*, 2 *Chron.* xxxiv. 5. 2 *Kings* xxiii. 20.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

I will make your Cities waste,] This was fulfilled in *Jerusalem* itself, *Neh.* ii. 17.

And bring your Sanctuaries into Desolation,] The Sanctuary of GOD, though but one, is expressed in the plural Number, as above,

above, Ch. xxv. 23. because it had fewer Parts, which were [illegible] Sanctuary, but [illegible] to shew their Sacrifices Wish and [illegible] be poisoned [illegible] Unworthy [illegible]

[illegible] Offerings. By the Offerings [illegible] made [illegible] which [illegible] Sanctuary. The Expression [illegible] Sacrifices [illegible]

32 And I will bring the land into defolation: and your enemies which dwell therein, fhall be aftonifhed at it.

And your Enemies — shall be astonished at it.] A strong Expression to denote the Desolateness of their Calamity, at which their very Enemies should stand amazed. Compare *Jer.* xviii. 16. xix. 8. xxv. 9, 11. with 2 *Chron.* xxix. 8, 9.

33 And I will fcatter you among the heathen, and will draw out a fword after you: and your land fhall be defolate, and your cities wafte.

I will draw a Sword after you.] In the Land of their Exile God threatens that he would make his Justice to overtake them, if they did not repent. Compare *Jer.* xlii. 16, 17, 18.

34 Then fhall the land enjoy her fabbaths, as long as it lieth defolate, and ye be in your enemies land; even then fhall the land reft, and enjoy her fabbaths.

Then shall the Land enjoy her Sabbaths, &c.] This is a fashionable Warning, that in Case they were guilty of such Ingratitude to God, and Inhumanity to their Brethren, as not to keep the Sabbatical Year, mentioned in the foregoing Chapter, their Land should have a long Sabbath, or resting Time, in the most dreadful Sense of that Word, when it should be made a Compastion to a foreign Power, waste, uncultivated, and deprived of its People. Accordingly *Jeremiah* complains, that in his Time they had contemned the Ordinance of God, in not giving their Servants Liberty in the seventh Year, Ch. xxxiv. 17. and gives this as one Reason of their being delivered to *Slavery*, Lam. v. 3. And this is expressly mentioned, as a principal Reason of their seventy Years Captivity, 2 *Chron.* xxvi. 21. Those *Jews* who fell off from the Worship of the true God to Heathen Idolatry, followed the Fashion of the rest of the World, who paid no Regard either to the weekly or septennial Sabbaths.

35 As long as it lieth defolate, it fhall reft: becaufe it did not reft in your fabbaths when ye dwelt upon it.

You neither suffered the Land to enjoy its Sabbaths, nor minded that which was the End of that Institution, even the resting from worldly Care, Avarice, and Ambition.

36 And upon them that are left alive of you, I will fend a faintnefs into their hearts in the lands of their enemies; and the found of a fhaken leaf fhall chafe them; and they fhall flee, as fleeing from a fword: and they fhall fall when none purfueth.

And the Sound of a shaken Leaf shall chase them.] A very significant Phrase, importing, that they should sink into a State of the most slavish Fear, and despicable Cowardice.

And they shall flee as fleeing from a Sword, &c.] Start and run away at false Alarms. Such panick Terrors are often mentioned in profane History as the Consequents of Guilt, which make Men afraid of their own Shadow.

37 And they fhall fall one upon another, as it were before a fword, when none purfueth: and ye fhall have no power to ftand before your enemies.

And they shall fall one upon another.] As those who fly confusedly in Battle, which the foremost hinder the Flight of those that follow.

38 And ye fhall perifh among the heathen, and the land of your enemies fhall eat you up.

That is, Ye shall be swallowed up into the Body of another Nation, and never more return into your own Land. Which was literally fulfilled in the Captivity of the ten Tribes.

39 And they that [illegible] among you in the lands of your enemies, [illegible] their iniquity; [illegible] their fathers [illegible] they trespassed against me, [illegible] walked contrary unto me,

If they [illegible] &c.] But [illegible] any of their Children may be [illegible] God [illegible] Divine Favour and Refuge [illegible] Humiliation, and [illegible] far call [illegible] them; but, [illegible] their Ancestors, [illegible] would accept of their [illegible] Bless [illegible] 31 [illegible] Ch. xxxiv. [illegible] the preceding [illegible] of their Children.

40 And if they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that [illegible] walked contrary unto me,

If they shall confess their Iniquity, &c.] But [illegible] any of their Children may be [illegible] God [illegible] Divine Favour and Refuge [illegible] Humiliation, and [illegible] far call [illegible] them; but, [illegible] their Ancestors, [illegible] would accept of their [illegible] Bless [illegible] 31 [illegible] Ch. xxxiv. [illegible] the preceding [illegible] of their Children.

41 And that I also have walked contrary unto them, and have brought them into the land of their enemies, if then their uncircumcised heart be humbled, and they then accept of the punishment of their iniquity:

If their uncircumcised Hearts be humbled, and they then accept of the Punishment of their Iniquity.] [illegible] and revive my Providence in the [illegible] tent. [illegible] probably in allusion to by *Moses* [illegible] Canaan [illegible] that had [illegible] Canaan.

If their uncircumcised Hearts be humbled.] [illegible] impenitent Hearts become [illegible] and fit [illegible] vi. 12. As Circumcision was a Sign of a [illegible] and corrupt Affections; hence an *uncircumcised Heart* [illegible] a Mind [illegible] to corrupt Lust.

Accept of the Punishment of their Iniquity.] Or, as the [illegible] has it, *paid make it recompence for their Iniquity*, viz. by humble and penitent Confession.

42 Then will I remember my covenant with Jacob, and alfo my covenant with Ifaac, and alfo my covenant with Abraham will I remember; and I will remember the land.

I will remember my Covenant.] i. e. I will performe, and make it good.

43 The land alfo fhall be left of them, and fhall enjoy her fabbaths, while fhe lieth defolate without them: and they fhall accept of the punifhment of their iniquity; becaufe, even becaufe they defpised my judgments, and becaufe their foul abhorred my ftatutes.

The Land also shall be left of them.] [illegible] "The Land had been left of them, [illegible] "while she lay desolate without [illegible] "Sins, &c." i. e. The Land which has [illegible] baths of Rest and Desolation, not [illegible] baths, shall be again restored to [illegible] piating their Sins by Repentance [illegible] all their Calamities befel them [illegible]

Because, even because, &c.] [illegible] the Reason: As it has been [illegible] Judgments upon them [illegible] and this alone, was the Reason of their [illegible] despised my Judgments.

44 And yet for all this, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to deftroy them utterly, and to break my covenant with them: for I am the LORD their God.

45 But I will [illegible] remember the covenant of the [illegible], whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: I am the LORD.

But I [illegible] remember the covenant.] It ought to be rendered, *I will not forget them*, or, *I will [illegible] them*, for the Meaning cannot be, that God would be [illegible], who was so very wicked. The [illegible] Passages of Scripture from which the *Jews* derive great Consolations, promising themselves, from thence, a future Deliverance, from the national Exile; insomuch that they cannot [illegible] their Joy, by elevating their Voice, at reading this Passage. But now that the *Mosaic* Dispensation is at an End, they can have no Claim to such Promises, unless upon the Footing of their Conversion to Christianity. See *Rom.* xi. 25.

46 These are the statutes, and judgments, and laws, which the LORD made between him and the children of Israel, in mount Sinai, by the hand of Moses.

These are the Statutes, &c.] This may reasonably refer to the whole Body of Laws contained in the preceding History, from *Exod.* xx. so the Sense will be, that, from that Period to this, we have a compleat Detail of all the Laws, with the Promises and Threatnings annexed to them, that were at that Time delivered from God to the *Israelites*, at Mount *Sinai*, by the Ministry of *Moses*.

CHAP. XXVII.

1 *Of [illegible]* 2 *Of things devoted unto the Lord.* 32 *Of tithes.*

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons *shall be* for the LORD, by thy estimation.

Some of the People, 'tis thought, being moved with the foregoing Promises and Threats, expressed a Resolution of dedicating themselves, or some of their Goods to God, which gave Occasion to the following Rules, for the due Regulation of such Vows.

When a Man shall make a singular Vow,] Heb. *[illegible]*, or, *set apart a Vow*, i. e. By solemn Promise shall separate any Thing from a common to a sacred Use. Vows were religious Promises made to God, for obtaining some Blessing, or Deliverance out of some Danger, and were accompanied with Prayer, and payed with Thanksgiving, *Num.* xxi. 2, 3. *Psal.* lxvi. 13, 14.

The Persons shall be for the Lord, by thy Estimation,] Heb. *By thy Estimation, the Soul to the Lord*; i. e. The Souls, or Persons, devoted to the Lord, shall be *redeemed*, according to thy Estimation.

3 And thy estimation shall be, of the male from twenty years old, even unto sixty years old; even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary.

That the Priest might prevent either over rate, or under value Persons so dedicated, they are limited to the following Rates, proportionable to the Age and Sex of the Party, e. g. a Man from twenty to sixty Years old, is to be redeemed at fifty Shekels of Silver; i. e. about five Pounds seventeen Shillings, reckoning the Shekel a little more than two Shillings and Four-pence.

4 And if it be a female, then thy estimation shall be thirty shekels.

Women are all along considered in these Books as the inferior Sex. Besides, their services were of less Value, and therefore they are valued at a smaller Rate.

5 And if it be from five years old, even unto twenty years old; then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

A Male devoted any Time between *five* and *twenty*, being not of Strength to do full service, and under great Uncertainty of Life, might be redeemed from the Vow at twenty Shekels, (about two Pounds seven Shillings,)

6 And if it be from a month old, even unto five years old; then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

Some Children were devoted not only in their Infancy, but before they were born, as *Samuel* was, 1 *Sam.* i. 11.

7 And if it be from sixty years old and above; if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

Lastly, a Man devoted [illegible] at fifteen Shekels, [illegible] Pound [illegible] Woman at ten, or one Pound [illegible] able, that in their Youth [illegible] males, [illegible] 3, 4. but [illegible] equal Value: For old [illegible] Things, when old Men [illegible].

8 But if he be poorer than thy estimation, then he shall present himself before the priest, and the priest shall value him; according to the ability that vowed, shall the priest value him.

In Case the Person [illegible] fixed Rate for the [illegible] he is to apply himself to the [illegible] Account of it, which are to [illegible] then set such a Rate upon him [illegible] oppressing or impoverishing [illegible]; because it would be [illegible] devoted to God, but upon a Certain [illegible].

According to the Ability.] It is in the Original, *According to the Hand can find the Vow*; which may rather signify, that the estimation is to be made according to *what a Man can* [illegible], or according to what a Man hath.

9 And if it be a beast whereof men bring an offering unto the LORD; all that any man giveth of such unto the LORD, shall be holy.

And if it be a Beast—it shall be holy, &c.] A second Sort of Things vowed to God are Beasts. With Respect to which the Law is, that the very individual Beast was to be disposed of by the Owner, according to the first Intention of his Vow, whether to be sacrificed upon the Altar, or given to the Priests, or [illegible] for the Use of the Sanctuary, to be applied to the Repairs of the House of God, or to purchase the usual Sacrifices. Either way we are to understand by its *being holy*, as appears from [illegible]. The Design of this Law was to prevent a Re[illegible] Things once consecrated, that they might not return to Common Uses.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast; then it, and the exchange thereof shall be holy.

11 And if it be any unclean beast, of which they do not offer a sacrifice unto the LORD; then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it, who art the priest, so shall it be.

13 But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

In the Case of any unclean Beast, *i. e.* which were not allowed to be offered in Sacrifice, such as a Horse, Camel, &c. it was to be valued by the Priest, and then the Owner had Liberty to leave the Beast at the Priest's Disposal, or to redeem it by paying the Price set upon it; with a fifth Part more. This served as a proper Check to Mens Levity and Fickleness in making Vows and religious Resolutions. It put them in Mind not to be rash in opening their Mouth to God, and made them feel the Inconveniences of repenting of their Vows.

14 ¶ And when a man shall sanctify his house to be holy unto the LORD; then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

A third Case is that of devoting one's House to be disposed of for sacred Use. This is to be regulated by the same Law that

that last mentioned. This is to be justly valued by the Priest, and if the Party chose afterwards rather to pay the Price than part with the House, he was to submit to the Law made in the foregoing Case.

15 And if he that sanctified it, will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the Lord *some part* of a field of his possession; then thy estimation shall be according to the seed thereof: an homer of barley-seed *shall be valued* at fifty shekels of silver.

If a Man shall sanctify some Part of a Field.] This intimates, that it was not lawful for a Man to vow his whole Field or Estate, because God would have no Man's Family made Beggars to enrich his Sanctuary. The Design of consecrating a Part to God, was to procure his Blessing upon the rest of their Possessions.

Thy Estimation shall be according to the Seed thereof,] i. e. It shall be valued according to the Quantity of Seed required to sow it.

An Homer of Barley-seed shall be valued at fifty Shekels,] i. e. So much Land as an Homer of Barley would sow, was to be rated at fifty Shekels, or about five Pounds seventeen Shillings, and so proportionably for greater or less Quantities of Ground so devoted. There is a great Difference between this Measure and that which occurs *Ex.* xvi. 16. This is written *Homer* and that *Gomer*. Now the Gomer was but the tenth Part of an Ephah, as we learn from *Ex.* xvi. 36. whereas the *Homer*, which is the Measure here spoken of, was ten Ephahs, *Ezek.* xlv. 2. By this we may explain that Threatening in *Isaiah*, Ch. v. 10. *The Seed of an Homer shall yield an Ephah*; i. e. ten Bushels shall yield but one.

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

If he sanctify his Field from the Year of Jubile, &c.] i. e. If the Vow has been made immediately after the Jubile, or in that Year, then the Omer of Barley is to be valued at fifty shekels, as before mentioned. But if it was some Years after the Jubile, then the Priest was to deduct from the above Rate of fifty shekels, either more or less, according as more or fewer Years remained till the next Jubile. For no Land could be alienated for a longer Period than 49 Years, *i. e.* from one Jubile to another, except in the Case after mentioned.

18 But if he sanctify his field after the jubile; then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field, will in any wise redeem it; then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man; it shall not be redeemed any more.

And if he will not redeem the Field, or if he have sold the Field to another Man, &c.] i. e. If the Owner chose rather to part with his Land, than redeem it at the Price which the Priest hath set upon it, and the Priest upon his Refusal have sold, or rather lett it till the next Jubile to another Man; then he that vowed it shall be excluded from all future Privilege of Redemption, and, when the Jubile is come, the Land shall return to the Priesthood for ever. For saving Ambiguity, instead of *if he have sold the Field*, it ought to be rendered, *if the Priest have sold*, as in the *Arabic* Version; or, *if it be sold to another*, as in the Vulgate: for the *He* cannot refer to the Owner or Vower of the Land, as our Version makes it, since the Vower had no Power to sell the Land after he had consecrated it, but it was said to be sold or lett by the Priest or Treasurer of the Sanctuary, who converted the Price thereof to a holy Use.

21 But the field, when it goeth out in the jubile, shall be holy unto the Lord, as a field devoted: the possession thereof shall be the priests.

22 And if *a man* sanctify unto the Lord a field which he hath bought, which *is* not of the fields of his possession;

In the Case of vowing a Field which was no Part of his paternal Inheritance, but purchased or farmed of another Man till the Jubile, such devoted Land was to be valued in Proportion to the Number of Years distant from the Jubile, and the Vower might either redeem it, or leave it in the Hands of the Priests. But which [illegible]

23 [illegible] holy thing unto the Lord.

[illegible]

24 In the year of the jubile the field shall return unto him of whom it was bought, even to him to whom the possession of the land belongeth.

25 And all your estimations shall be according to the shekel of the sanctuary: [illegible] be the shekel.

26 Only the firstling of the beasts, which should be the firstlings [illegible], whether it be ox, or sheep; [illegible]

Besides these belonged to [illegible] 12. *Num.* iii. 13. [illegible] Mockery to [illegible] God [illegible] the Priest, which we [illegible]

27 And if it be of an unclean beast, then he shall redeem it according to thy estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

Only such firstlings of Unclean Beasts [illegible] might be redeemed by [illegible] a Vow, as being [illegible] from his Vow, [illegible] the Priest [illegible] ing a fifth Part of Overplus, or else [illegible] Priest to sell it to any Body else, the Money to be [illegible] Use.

28 Notwithstanding, no devoted thing that a man shall devote unto the Lord of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the Lord.

Notwithstanding, no devoted Thing, &c.] In the second Verse the Word is *Neder*, which we render *a Vow*. Now he who devoted any of his Goods by *Neder*, had a Power to redeem them; that Word signifying a redeemable Vow. But here the Word is *Herem*, which signifies a Thing devoted absolutely and irredeemably, with a Curse upon themselves if the Thing was not employed according to their Vow. Things thus devoted were *ipso facto* to be solemnly adjudged or separated to some Purpose, so that they could not be alienated, either by Sale, Redemption, or Commutation, or any other Way.

29 None devoted, which should be devoted of men, shall be redeemed: *but* shall surely be put to death.

None devoted—of Men [illegible] be put to Death.] From the preceding Verse it appears that [illegible] is here speaking of a Man's devoting a Person [illegible] to design that it should never return to his own Use or to his Family; which Sort of Donation was called *Herem*, *devoted* to the Lord. And the plain Meaning of this Verse, which has occasioned a great deal of Controversy, is this: [illegible] *devoted of Men shall not be redeemed, but shall* [illegible]; i. e. Every Person which is given in *Perpetuity*, shall not be redeemed, but shall die in that devoted State. For though our Version has it, *He shall surely be put to Death*; in the Original it is only, *dying he shall die*; which is not to be understood of *being put to death*, or put to any violent uncommon Death; but he shall not be redeemed, he shall continue, till Death, in a devoted State. Thus was it in God said to *Adam*, *Gen.* ii. 17. *In the Day thou eatest thereof, thou shalt surely die*, or, *dying thou shalt die*; it is not, thou shalt be put to Death, but *thou shalt die*. So *Num.* xxvi. 65. 2 *Kings* viii. 10. *Ezek.* iii. 18. In all which, and many other Places, the Expression signifies simply *to die*.

To shew how Persons were devoted, or given to the Lord in Perpetuity, we have an Instance in *Samuel*, 1 *Sam.* i. 11. His Mother *vowed a Vow*, and said, *O Lord of Hosts, if thou wilt* [illegible] *thine Handmaid a Man-child, then I will give him unto the Lord all the*

THE

[illegible]

[illegible] Law of M[illegible] [illegible] the Law, admonished [illegible] *Deut.* [illegible] m. 6, 12, 11. compared [illegible]

Thus [illegible] to understand the Law [illegible] Peter to Dorcas. [illegible] we examine the Practice [illegible] there is not one single Instance can be produced of human sacrifices among them.

Some have inferred from what is said *Num.* xxi. 27, 28, 29. of the Capital situation of Moab, which were to be given unto a People from the Hand of an Enemy, that there were to be found upon the Mount Moab [illegible] But that Passage will be considered and otherwise explained in its proper Place.

[illegible]'s second Instance is that of *Jephtha*'s Daughter, *Judges* xi. 31. where we are told that, upon his going forth to Battle against the Ammonites, he made a Vow unto the Lord, saying, *If thou shalt [illegible] the Children of Ammon into my Hands, then it shall be [illegible] that comes forth of the Doors of my House to meet me [illegible] I shall offer it up for a Burnt-Offering.* For I suppose a Dog had not that Honour, could he have offered them to the Lord for a Burnt Offering? To be sure he could not, nothing being more expressly forbid than to sacrifice [illegible] Animals. Therefore, his Vow must mean, that if it was a Thing that might be offered for a Burnt Offering, he would offer it, if not, whatever it was, it should be the Lord's. And were the Vow translated as it then signifies, Or, all the Difficulty would instantly be removed. *Shall surely be the Lord's, or I will offer it for a Burnt-Offering.*

Jephtha was sorry that his Daughter should be the first Thing that met him, because, in Consequence of the Intention of his Vow, he was to give her to the Lord as a *devoted* Thing. And the *devoted* to this Vow, not to be *slain*, not to be a *Burnt-Offering*, which could not be done; but to be a Servant of the Tabernacle, or an Attendant of the Priests, and to die in that State. That this is the true Sense of *Jephtha*'s Vow will appear still more evident when we come to treat of it.

A third Instance is that of *Agag*, whom *Samuel* the Priest is supposed to have sacrificed upon the Altar, because it is said, *Samuel hewed Agag in Pieces before the Lord in Gilgal*, 1 Sam. xv. 33. for it is inferred from 1 *Sam.* vi. 15. that there was at that Time an Altar of the Lord at *Gilgal*, and that there they offered Sacrifices to God. But it is justly observed, that the Word which we render *before*, occurs but in one Place, and is not a *verbal* Word, since it is not once used throughout the Law of *Moses*, where so many Orders are given about *Sacrifices*. Nor does the exact Expression, *before the Lord*, carry the Idea of *sacrifice*, but only that *Samuel* cleaved *Agag* in Pieces, or cut him off, with Hatred or Revenge, as in the *Prophecy of Isaiah*, and with a Design to please him, as in *Gen.* xx. 9. Or it was done *before the Lord*, that is, in a Place sacred to the *Divine Presence*, or where the Ark of God was kept.

30 And all the tithe of the land, *whether* of the seed of the land, or of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

The last Law is about Tythes; appointing, that the tenth Part of the Product of all Land, Vineyards, Gardens, &c. be appropriated to God; i. e. to the Maintenance of his Priests and Ministers, *Num.* xviii. 12, 21, 24. There is a Law indeed, *Deut.* xiv. 23. which orders the Owners to eat the Tythe of their Corn, Wine, and Oil, *before the Lord*; i. e. in the Place where his Sanctuary was. But this is to be understood of the Tythe of the Remainder, after the tenth had been given to the *Levites*. For first of all, the First-fruits were to be paid to the Priest, *Exod.* xxiii. 19. *Levit.* ii. 12. which is reckoned to have been about a sixtieth Part of the whole. Then out of the Remains they offered the Tythes, which were divided into two, *first* and *second*. The first Tythes were paid to the *Levites*, under which Name are comprehended all the Ministers of Religion, of an inferior Order to the Priests, as the *Levites*, Door-keepers of the Temple, the Singers, &c. Out of these Tythes, again, the *Levites* paid a Tenth to the Priests, *Numbers* xviii. 28. And by this Offering they owned the Priests to be superior to them, as they were to the common People. The second Tythes were the Tythes of the Remainder, or the tenth Part of what the Owners had left, which they were to eat at a Feast, and carry to *Jerusalem*, or to the Place where the Sanctuary was, &c. there to [illegible] before the Lord with the *Levites* [illegible] Poor was too remote, he might sell it, according to the same Law, *Deut.* xiv. 24. But this Tythe of Tythes only third Year to the Poor, without [illegible] of which *Deut.* [illegible] the Difference was, that what was spent at other [illegible] *Levites* and Poor, was the third Year [illegible] Tithe, according to *Ed*[illegible] the Owners [illegible] which [illegible] only [illegible].

[illegible] from [illegible] that the tithing of Tythes was a great Usage practised among our Saxon [illegible] was established by the Law of Moses, [illegible] taught Men to honour God with his Worldly Goods [illegible] Part of them [illegible] to the Maintenance of Ministers of Religion, who, in great Capacity, devote their [illegible] and Labour to the Service of the Public, experience have found a tenth Part to be a fair Proportion for [illegible] However it might be customary to give Tythes before, yet it appears to have been the first who established this Custom into a Law.

By *the Seed of the Land* is meant Corn, and by *the Fruit of the Tree* Wine and Oil; as appears from *Num.* xviii. 12. xx. 5. *Deut.* viii. 27.

31 And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

If any Man had a Mind to redeem his Tythes [illegible] them in Kind, this Law allows him [illegible] the Case above, [illegible] remove, and [illegible] above, to what such a Person of [illegible] was [illegible] worth.

32 And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.

By the Herd is meant Calves, and by the Flock Lambs and Kids.

Whatsoever passeth under the Rod.] The Jew understood it of the tything Rod, a Rod coloured with Oker, which the Man stood at the Door of the Fold, and numbered the Cattle as they came out one by one, marking every tenth with his Rod. But *Bochart* understands it simply of the Shepherd's Crook, under which the Flock passed as off as he numbered them, which was generally twice a Day, when he led them forth to Pasture in the Morning, and when they returned in the Evening. Of this *Jeremiah* speaks, Ch. xxxiii. 13. And *Ezekiel* alluding to it too, in God's Name, Ch. xx. 37. *I will cause you to pass under the Rod, and I will bring you into the Bond of the Covenant.* I will take the same Care of you as a good Shepherd does of his Flock? which he numbers and accurately survey, by making them pass under his Rod one by one. In this Sense *passeth under the Rod* will figurely all Cattle managed by the Husbandmen, and bred up as Husbandry Cattle. According to this former Sense it signifies, that he was to take care that they passed under his Rod in going out of the Fold.

The Tenth shall be holy unto the Lord. It shall be appropriated to God for the Maintenance of his Priests and Ministers.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

He shall not search, &c.] This seems to have been added in order to avoid all Ground of Strife and Contention, either on the Side of the Priests or of the Owners.

If he change it—both it and the Change.] See on verse 10.

34 These *are* the commandments which the LORD commanded Moses, for the children of Israel in mount Sinai.

These are the Commandments, &c.] i. e. The [illegible] were added to the foregoing [illegible] delivered at Sinai [illegible] viz.

The HOLY SCRIPTURES [illegible] duly [illegible] We must and know [illegible] every Part [illegible] ordered as a great and [illegible] Law, to which [illegible] has its Use and each Thing [illegible] EXEMPLARY WHOLE. The third Book of Moses [illegible] have been explaining of, [illegible] pertaine[illegible] at this Day [illegible] relative only to the *Jews*. But it will be [illegible] manner with Mental [illegible]

portant Inſtructions from the reading of it, are these eſſential [illegible] Truths. [illegible] Rules which [illegible] laid down for the Conduct of Life, in Regard to Society, or our Behaviour to each other, are ſo exceeding true and upright, that they may always receive [illegible] Deference [illegible], and the nearer we approach [illegible] *Standard*, [illegible] the nearer we ſhall be to *Truth* and *Juſtice*; and [illegible] that our moſt juſt Laws now in Uſe are copied [illegible].

When Mankind had corrupted their Ways, when [illegible] all gone aſtray, when there was none that did *Good*, [illegible] it then required the Interpoſition of a [illegible] Mankind in what was right and [illegible]. The Light [illegible] upon the World from Mount *Sinai*, though the World knew it not, it diſpelled the extreme Darkneſs of *Ignorance*, though the Darkneſs comprehended not from whence the Light brake forth. From hence, in all Probability, aroſe the Wiſdom of Philoſophy, the Juſtneſs and Fitneſs of Laws, the moral and noble Duties, which were practiſed by the beſt of Mankind in the ſucceeding Ages. But these divine Laws are ſo admirably ſuited to the *Reaſon* and *Nature* of Man, as being framed by Him who perfectly knew what was the [illegible] of Man, that Human Wiſdom, which has been enlightened from them, has almoſt always thought that ſhe found out the [illegible]. We ſee that ſuch Laws, as these are ſo exceeding *right* and *fit* in the Nature of Things, and ſo adapted to our State and Nature, that we think we could not wander from them, and that though the Ignorant, the Thoughtleſs, and Inconſiderate, might ſtray, yet that the Wiſe, the Studious, and the Learned [illegible] what was Truth and Righteouſneſs. But the Holy Scriptures inform us, and the Hiſtory of all Ages bear Witneſs [illegible], that the World by its own *Wiſdom* became altogether [illegible], that the Wiſe and Learned, as well as the Ignorant and Fooliſh, had [illegible] their Ways, and [illegible] what was right and [illegible] not [illegible] God by their Wiſdom, [illegible] they could not perceive the Things which belonged to their [illegible] to perform towards each other the [illegible] Duties which are the Foundation of the Happineſs of all Society.

We are [illegible] further from this Book of *Leviticus*, what Diſpoſition of Mind towards him God requires of us. By the *Offerings* he was pleaſed to order them to be offered to him upon almoſt every Occaſion; from the *Offerings* which he required of the Firſt-fruits of the Harveſt, the Vintage, *&c.* and from the other Services he required; we are taught to conſider God always as the Giver of all Things, that we are abſolutely dependent upon him for whatever we enjoy, that we are his Servants, whoſe Duty and Intereſt it is to render him a continual Homage. And it ſeems that nothing could have been better calculated, in thoſe Ages, to keep alive a Senſe of God in the Mind of Man, than these frequent Offerings and Services. They could ſcarcely forget God, and their Dependence upon him, when they were thus frequently put in Mind of him. Under the glorious and perfect Diſpenſation of the Gospel indeed, whoſe Characteriſtick it is that the Laws of God ſhould be written upon the Hearts of Men, these *outward*, and, as they may be called, *remembring* Services, are not required: but we are to pay a like conſtant Homage to God in our Hearts and Minds, we are to keep Him always in our Remembrance, we are to conſider him as the Giver of all Things, and that we are entirely dependent upon him, and we are conſtantly to preſent to him the Offering of an Heart devoted to his Service, and filled with his Fear and Love.

From this Book too, and the latter Part of the Book of *Exodus*, we may underſtand the Nature of the Relation in which our bleſſed Saviour ſtands to us, and in what Manner our Salvation ariſes from him; and alſo how agreeable the Scheme of Man's Salvation, as delivered in the Goſpel, is to that which God in former Ages had looked upon with [illegible] Acceptance. We find that under the Law no Offering was accepted of, unleſs it was offered by the Hands of the Prieſt; it was the Prieſt only that could make an *Atonement for the Offender*. The Reaſon of this appears to be, that the Prieſt ſtood as an holy and acceptable Perſon before the Lord, [illegible] pleaſing in his Sight, to whom he was diſpoſed to grant all his Petitions, as a Recompence for his Virtue and Dedication to his Service. [illegible] and acceptable Perſon, therefore, entreating earneſtly for the Offender, God, as a Reward or Recompence to one who was pleaſing to him, found a Motive, or Occaſion to give the Offender Pardon. [illegible] We cannot reaſonably think, that the Offering or Sacrifice itſelf could procure the Pardon; but it was preſented by the Prieſt, a Perſon agreeable to God, with his earneſt Interceſſion for the Offender's Pardon, on Account of his Repentance and Reſolution of Amendment, which was implied by his bringing of the Offering or Sacrifice. But when we conſider how deceitful and vain the Heart of Man is, how oft we offend, how many ſecret Faults entirely eſcape our Notice, and how imperfect our beſt Endeavours are, we may ſee Reaſon to imagine, that the INFINITELY PERFECT BEING could have no rational Motive to induce him, as to the Generality of Mankind, to accept of their Offerings as an Atonement for their Sin, though it might imply a ſincere Repentance; but being preſented with the Interceſſions of a perfectly holy and accepted Perſon, [illegible] ſuch [illegible] the Prieſt by [illegible] for him, appears to [illegible] God a [illegible] and a *rational Motive* to forgive the Offender, a Being [illegible] Prieſthood [illegible] a rational Motive [illegible] of [illegible] perfect [illegible] Offering [illegible] [illegible] But [illegible] that [illegible] Occaſion [illegible] Reaſon [illegible] being preſented by the Prieſt [illegible] that it was the Prieſt who [illegible] rational [illegible] ment [illegible] of the [illegible] Attributes of God [illegible] AND [illegible] his Goodneſs [illegible] to ſuppoſe, that H[illegible] it rational and ſtrict Juſtice [illegible] as that [illegible] and [illegible] and more eſteemed [illegible] by ſhewing how [illegible] at Severity.

And if we are [illegible] that in Appearance there can be no [illegible] Motive [illegible] Occaſion, for [illegible] to forgive Sin in any Being, as for the *Sake* of, and at the *Interceſſion* of ſome Being united to them by the ſame Nature, and to whom they are dear, who [illegible] rendered to him a perfect Obedience. God is undoubtedly inclined by his Nature to forgive the Sins and Offences of all [illegible], but [illegible] to do this [illegible] other Motive than his own eſſential Goodneſs, though it might in ſome Meaſure [illegible] that Attribute, yet it might perhaps [illegible] many Orders of Beings to think that VIRTUE and VICE were [illegible] the one to [illegible], and the other to *pleaſe* to God, as they really are. We know that in our own State here, when we ſee the Wicked flouriſh, and the Righteous caſt down, that we are apt to conclude of *Virtue* and *Vice*, that our Practice of either is quite *indifferent* to, and *unregarded* by the great SOVEREIGN OF THE UNIVERSE; and even the holy Pſalmiſt could conclude, that the Practice of Virtue was but *cleanſing the Hands in vain*. A Concluſion this, that ought ſtrictly to be guarded againſt by all Orders of Beings. But by God's forgiving the Sins and Offences of any Beings, and pardoning them for the *Sake*, and at the *Interceſſion*, of any righteous ones with whom they are naturally and intimately *connected*; he at once manifeſts that he is of purer Eyes than to behold Iniquity with Acceptance, and at the ſame Time gives a moſt glorious Teſtimony of his *high Approbation* of VIRTUE, by allowing that to be a *rational Inducement* with him to procure the Pardon of Offenders, ſuperior to his own *eſſential Tenderneſs*. Or, in other Words, granting that to ariſe from the *Interceſſion*, and as a *Reward* to the VIRTUOUS, which he would not otherwiſe grant, however eſſentially *good* and *gracious* he is.

It is entirely plain from the Holy Scriptures, that God takes his Inducement to the pardoning of Sinners on *Account*, for the *Sake*, and as in *Reward* to the RIGHTEOUS: This is expreſly declared by God himſelf in two Places. In *Iſaiah* lix. 16. God repreſents himſelf as diſpoſed to ſpare a ſinful People, if a competent Number of righteous Men were found among them, for whoſe Sake he might do ſo; but *he ſaw that there was no Man, and wondered that there was no Interceſſor*. The Conſequence of which was, that *he put on the Garments of Vengeance for Cloathing*, [illegible] *to their Deeds, accordingly he will repay, Fury to his Adverſaries, Recompence to his Enemies*. God makes the ſame Declaration, but in ſtronger and plainer Terms, by his Prophet *Ezekiel*, [illegible] having enumerated the many grievous Crimes of *Judah*, God ſays at the Concluſion, *And I ſought for a Man among them that ſhould make up the Hedge, and ſtand in the Gap before me, for the Land, that I ſhould not deſtroy it; but I found none*. Ezek. xxii. 30. And God not finding this *rational Inducement*, or *Motive*, for the ſparing of the Land, he goes on to declare, *Therefore have I poured out my Indignation upon them, I have conſumed them with the Fire of my Wrath*. Thus *Moſes* was obliged often to entreat for the [illegible], leſt they ſhould be deſtroyed. *He ſtood in the Gap*, ſays the Pſalmiſt, *leſt God ſhould deſtroy them*. Thus God being angry with *Job's* three Friends, and declaring them worthy of a ſevere Puniſhment, is pleaſed to direct them himſelf to what might be a *rational Inducement* to him for the Exerciſe of Mercy towards them. *Take now unto you ſeven Bullocks and ſeven Rams, and go to my Servant Job, and offer up for yourſelves a Burnt-Offering, and my Servant Job ſhall* PRAY *for you, for him will I accept, leſt I deal with you after your Folly*.

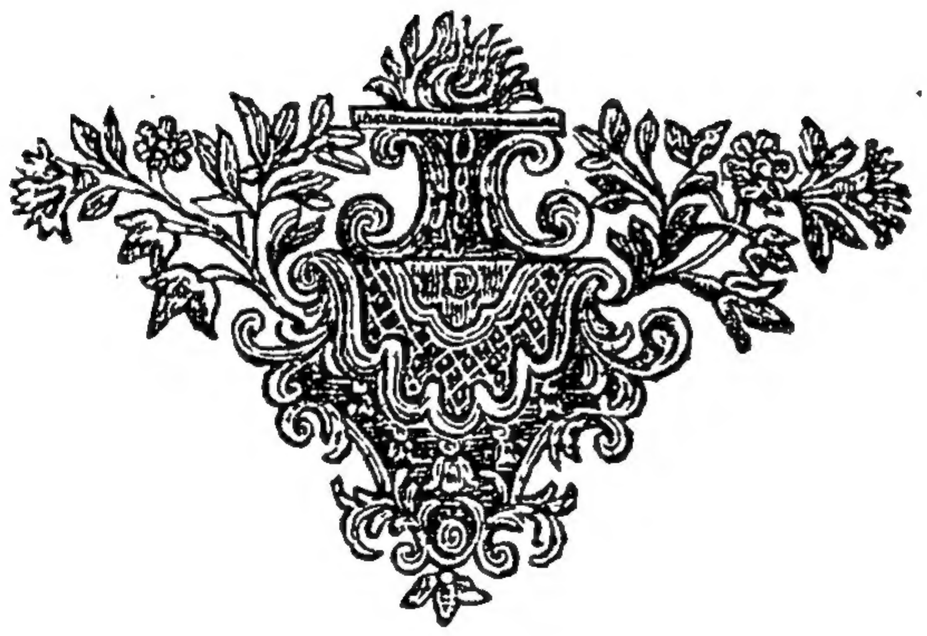
The Foundation of the great Mercies beſtowed upon, and the great Forbearance with the *Iſraelites*, [illegible] Upon [illegible] and [illegible] the [illegible] generally [illegible] *Iſaac*, and [illegible] frequently repeated in the Scripture.

[illegible]

[illegible] and wi[illegible] Heart, and hard in Unbelief, ye [illegible] *Temple*, your *Sacrifices*, and your Hi[illegible] *a moment for your Sin*, taken from your [illegible] therefore [illegible] not your Eyes to the High-Priest of [illegible] you not understand that *your* High Pr[illegible] ed *for ever* an *Intercessor every Day*, and [illegible] think that his *Intercession* could prevail for you to any [illegible] and does he not seem hereby to be only a Pattern [illegible] of some more PERFECT ONE, *who can save* [illegible] Look then unto Jesus the High-Priest, you will find him [illegible] *unblameable, perfect*, and in Consequence a Mediator of a *better* Covenant; your High-Priest could intercede only for your Atonement, that you might enjoy the temporal Blessing of *Canaan*, but Jesus the High-Priest has interceded for us an eternal Inheritance in the Heavens.

In Regard to the various and frequent Offerings or Gifts to the LORD, ordered by the Levitical Law, it is proper to observe, that though in these Times, and Parts of the World, we are apt to look upon Presents or Gifts as *Hire*, *Bribe*, &c. and as conferring more Honour on the Givers, than those to whom they [illegible]

[illegible]



THE

THE FOURTH BOOK OF MOSES, CALLED NUMBERS.

The ARGUMENT.

THIS Book *is called by the* Greek *Interpreters* NUMBERS, *because it begins with an Account of the Numbering or Mustering of the* Israelitish *Nation; which was done in the Beginning of the second Year after they came out of* Egypt. *The many wise Reasons for which this peculiar People of* GOD *were thus at several Times numbered and ranged into Orders, are inserted in the Exposition. Here are also several additional Laws, relating to the Conduct of the* Israelites, *both in civil and religious Matters, together with a Repetition of some of the principal Laws which tended to preserve them steady in the Service of the true* GOD, *and free from the Errors and Superstitions of the idolatrous World. The whole contains an History of about eight and thirty Years; though most of the Transactions here related fell out in the first and last of these Years.*

CHAP. I.

1 *God commandeth Moses to number the people.* 5 *The princes of the tribes.* 17 *The number of every tribe.* 47 *The Levites are exempted for the service of the Lord.*

AND the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year, after they were come out of the land of Egypt, saying,

The *Israelites* had now left *Egypt* about thirteen Months, and had resided at Mount *Sinai* almost the Space of a Year, (compare *Exod.* xix. 1. with this Verse) receiving all the foregoing Laws and Injunctions relating to their Conduct both in civil and religious Concerns. Before they left this Place, an Order is given by God to *Moses* and *Aaron*, that a general Muster be made, and an exact Poll taken of all the *Israelitish* Men, from the Age of twenty and upward, (the *Levites* excepted) and a careful Distinction observed in the Tribes, Families, and Households; that every one might know and deliver to his Posterity a clear Account from what Tribe he descended, and to what Family he belonged. God herein further providing for ascertaining the Genealogy of the *Messiah*, who was to be born of this Nation; and also shewing the *Israelites* how he had continued to make good the Promise to *Abraham*, of multiplying his Seed, *Gen.* xv. 5. xlvi. 3. and at the same Time to let them see what Strength they had for War, in case of any Attack from their Friends.

On the first Day of the second Month, &c.] All that is related in the foregoing Book, seems to have passed in the first Month of the second Year, after their coming out of *Egypt*, in the beginning of which the Tabernacle was set up, *Exod.* xl. 2. and in the Middle of it the Passover was kept, *Num.* ix. 1, 2. We are here to understand the second Month of the second Year, answering to Part of our *April* and *May*.

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their poll:

Of all the Children of Israel,] Who alone were numbered; but none of the mixed Multitude that came up with them out of *Egypt*, *Exod.* xii. 38.

After their Families, by the House of their Fathers,] The Tribes were divided into Families, the Families into Houses or Households, *Josh.* vii. 16, 17. But here the House of their Fathers seems of the same Import with the Tribes of their Fathers.

3 From twenty years old and upward, all that are able to go forth to war in Israel; thou and Aaron shall number them by their armies.

It would seem from this that none of the very aged and infirm were numbered, as being unable to go to War. Among several other Nations, as well as the Jews, particularly the *Romans*, all who were of Age to bear Arms were obliged upon some Occasions to go forth to Battle. And hence it is that we read of the Kings of *Israel* bringing such numerous Armies into the Field, as appear hardly credible to those who judge of their Numbers by ours.

4 And with you there shall be a man of every tribe; every one head of the house of his fathers.

5 ¶ And these are the names of the men that shall stand with you: Of the tribe of Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

Most of these Names shew how much God was in the Thoughts of those who imposed them upon their Children. *Elizur* signifies, *my God a Rock*; *Shelumiel*, *God is Peace*, *or Friendship*, *my Rock all efficient*; *Gamaliel*, *God is my Rewarder*; *Nathaniel*, *the Gift of God*, &c.

7 Of Judah; Nashon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

1. Of

[illegible] Of the children of Judah [illegible] Nahshon the son of Amminadab;
[illegible] Nethaneel the son of Zuar;
[illegible] Eliab the son of Helon.
[illegible] Of Issachar; Nethaneel the son of Zuar.
[illegible] Of Zebulun; Eliab the son of Helon.
[illegible] These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

Commanders over all the Thousands that were in the several Tribes, [illegible] and who, doubtless, had [illegible] officers under them.

[illegible] ¶ And Moses and Aaron took these men, which are expressed by *their* names.

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their poll.

19 As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 And the children of Reuben Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their poll, every male from twenty years old and upward, all that were able to go forth to war;

The Children of Reuben—by their Generations, &c.] Here Generations seem to comprehend Families, as Families do Houses, and Houses Persons.

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* forty and six thousand, and five hundred.

Upon an exact Poll, wherein every Man's Name was distinctly set down, and his Pedigree stated, the Number of the [illegible] *Families*, from twenty Years old and upwards, stood thus:

	In the Tribe of Reuben,	46500
Ver. 22 and 23,	Simeon,	59300
24 and 25,	Gad,	45650
26 and 27,	Judah,	74600
28 and 29,	Issachar,	54400
30 and 31,	Zebulun,	57400
32 and 33,	Ephraim,	40500
34 and 35,	Manasseh,	32200
36 and 37,	Benjamin,	35400
38 and 39,	Dan,	62700
40 and 41,	Asher,	41500
42 and 43,	Naphtali,	53400
	Total	603550

by which it appears, what is pretty singular, that there was not one Man dead since their last Muster, seven Months ago, for they were at that Time just so many as are here mentioned, *Ex.* xxxviii. 26. Unless we will suppose, which might be the Case, that the Number of those who were come of Age since the last Numbering just equalled the Number of those who had died; or, which seems most probable, a few odd Numbers might be neglected.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the [illegible] twenty years old and upward, all that were able to go forth to war;

[illegible] Those that were numbered of them, even of the tribe of Gad, were [illegible] and five hundred.

[illegible] Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

[illegible] Those that were numbered of them, even of the tribe of Judah, were [illegible] and six hundred.

28 ¶ Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, even of the tribe of Issachar, were [illegible] four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, even of the tribe of Zebulun, were [illegible] four hundred.

32 ¶ Of the children of Joseph, [illegible] children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

[illegible] *nasseh*, to whom belonged the [illegible] *Gen.* xlviii. 14.

33 Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred.

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, even of the tribe of Benjamin, were thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, even of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

[illegible] of them, even of [illegible] and [illegible]

[illegible] throughout their [illegible] families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

[illegible] even of them, *even* of their [illegible] fifty and three thousand [illegible]

[illegible] those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his father.

44 So all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

45 Even all they that were numbered, were six hundred thousand and three thousand and five hundred and fifty.

46 ¶ But the Levites, after the tribe of their fathers, were not numbered among them.

They were intended for the Service of the Tabernacle, and therefore exempted from the War. On which Account they needed not be numbered with those who were to go to War. But that Tribe being separated to a particular Service by themselves, were to pitch round about the Tabernacle, and not to be numbered with the rest of the Nation, therefore we find them numbered by themselves. Chap. 16.

48 For the Lord had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all its vessels, and they shall minister unto it, and shall encamp round about the tabernacle.

Their Business was to take down the Tabernacle upon the Removal of the *Israelites*, to carry it from Place to Place, and to pitch it together at the Place where they took up their Station. And no Person of any other Tribe was to meddle with the Management of it under Pain of Death, *ver.* 51.

The Tabernacle of Testimony,] So called because the Ark which contained the Testimony, or the chief Articles of the Covenant between God and *Israel*, was deposited there, *Exod.* xxv. 16.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.

And the Stranger, &c.] Not any who was not of the Tribe of *Levi*, whether an *Israelite* or a Proselyte of another Nation.

52 And the children of Israel shall pitch their tents every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the tabernacle of testimony; that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

They were to be a constant Guard about it, that no Man might approach nearer than God allowed, and so incur the divine Displeasure.

54 And the children of Israel did according to all that the Lord commanded Moses, so did they.

CHAPTER II.

[illegible]

AND the Lord spake unto Moses and unto Aaron, saying,

The Tribes being now [illegible] distinct Troops, the next Order [illegible] the regular Form of their Encampment, which [illegible] resided, and of their Marches [illegible] Their general Camping [illegible] the four Sides which [illegible] of the Compass. Each [illegible] three Tribes nearest related in Blood to each other. [illegible] a Distance from the Tabernacle, which [illegible] them, as might keep off the [illegible] and make the whole Company [illegible] and [illegible].

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.

The *Standard* seems to have been the common Ensign [illegible] which every three Tribes [illegible] seems to have had a figurative Emblem [illegible] colours. How these Standards were [illegible] tain. Perhaps each Standard [illegible] its respective Tribe or Tribes.

Far off about the tabernacle [illegible] that the Distance of the Camping [illegible] about two thousand Cubits [illegible] and *Levites* to pitch between the [illegible]

3 ¶ And on the east side toward the rising of the sun, shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

On the East side toward the rising Sun—[illegible] These had the most honourable Post, as looking toward the Ark. Others take it, *on the Fore-part* [illegible], for according to the Reckoning of the *Jews*, and other ancient Nations, the *East* is the Front or Fore-part of the World; consequently the West is the Hind-part, or South the right and most honourable side to the East, and the North the left. See *Job* xxiii. 8, 9. *Ezek.* ix. 12.

[illegible] their Armies,] i. e. Their Troops or Companies, which the *Hebrew* has no Name for but that of *Army* or *Host*.

4 And his host, and those that were numbered thereof, *were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him, *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

Next unto him—*Issachar*, *Zebulun*, *Reuben*, and *Gad*, were all born of *Leah*, and therefore were placed under the same Standard, that by Nearness of Blood they might be excited to charity, mutual Love, and to afford mutual Aids; and they were to be commanded by the respective Chiefs mentioned in the former Chapter; the Chief of the Tribe of *Judah*, *Nahshon* the Son of *Amminadab*, being the Captain General.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah, *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies: these shall first set forth.

These shall first set forth.] These as the biggest Body, amounting to no less than a hundred eighty six thousand four hundred Men, were

we [illegible] ways to march [illegible], wherever a Movement was made.

[illegible] On the [illegible] the Standard of the camp of Reuben [illegible] according to their armies: and the captain of the children of Reuben, *shall be* Elizur the son of Shedeur.

The South-side of the [illegible] of the Camp of the *Reubites*, with those [illegible] and *Gad* [illegible] was [illegible] Brother to [illegible] and *Gad* was [illegible] of *Leah*, the [illegible] sister *Leah*, and therefore they are naturally [illegible] under the same Banner.

11 And his host, and those that were numbered thereof, were forty and six thousand and five hundred.

12 And those which pitch by him, *shall be* the tribe of Simeon: and the captain of the children of Simeon, *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, were fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad, *shall be* Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben, were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall set forward with the camp of the Levites, in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west-side *shall be* the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim, *shall be* Elishama the son of Ammihud.

Ephraim, Manasseh, and *Benjamin* are still joined, being all descended from *Rachel.*

19 And his host, and those that were numbered of them, were forty thousand, and five hundred.

20 And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh, *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, were thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin, *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, were thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim, were an hundred thousand and eight thousand and an hundred, throughout their armies: and they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan *shall be* on the north-side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

Dan, Asher, and *Naphtali* are still joined, as being all descended from [illegible]; *Dan* and *Naphtali* being the Sons of *Bilhah*, and *Asher* of *Zilpah*. *Dan* has the Honour of bearing the Standard, because he was the eldest of *Jacob's* Sons by Concubines, *Gen.* xxx. 6.

[illegible]

[illegible] Dan, [illegible] thousand and six [illegible] were [illegible] hundred.

[illegible] All they that [illegible] of Dan, [illegible] an [illegible] thousand and six [illegible] were [illegible] hundred.

[illegible] *Israel*, which [illegible] to be in [illegible] the Rear [illegible] fore and behind, [illegible] The [illegible] Company [illegible]

32 ¶ These [illegible] children of Israel by [illegible] those that were numbered [illegible] their hosts, [illegible] six [illegible] thousand and [illegible] fifty.

33 But the Levites were [illegible] children of Israel [illegible]

34 And the children of Israel did according to all that the Lord commanded Moses: so they pitched by their standards, and so they [illegible] every one after their families, according to the house of their fathers.

Their Order was so beautiful, that when [illegible] the Camp of *Israel* from an Eminence, he could [illegible] *How goodly are thy Tents, O Jacob! thy Tabernacles, O Israel! As the Valleys are they spread forth, as Gardens by the River's side, &c.* Num. xxiv. 5, 6.

CHAP. III.

1 *The sons of Aaron.* 5 *The Levites are given unto Aaron for the service of the tabernacle.* 11 *In the Levites are reckoned by the sons of Levi, their number, and charge of the Gershonites, Kohathites, and Merarites.* 38 *The place and [illegible] of Moses and Aaron.* 40 *The first-born are given by the Levites.* 44 *The [illegible] are redeemed.*

THESE [illegible] generations of Aaron and Moses, [illegible] Moses in mount Sinai.

All the other eleven [illegible] and the Generals [illegible] the *Priests* and *Levites* [illegible] pal Heads of their Families, [illegible] particular Services assigned [illegible] properly signifies Posterity or Descendants [illegible] Posterity are named, it seems most [illegible] to understand [illegible] *Priests of their Fathers*, or *a Kind of [illegible]*; as the Word is used, *Gen.* ii. [illegible] *Exod.* [illegible] We may observe that the Priesthood is [illegible] Aaron's Family; [illegible] Sons were no better than other *Levites*, as appears [illegible] *1 Chron.* xxiii. 14, *&c.* Perhaps the Reason of excluding the Sons of *Moses* from the Priesthood was, their being born of a Midianitish Woman, *Exod.* ii. 21. See another Reason [illegible] 2.

2 And these are the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar.

These

3 These are the names of the ſons of Aaron, the prieſts which were anointed, whom he conſecrated to miniſter in the prieſt's office.

4 And Nadab and Abihu died before the LORD, when they offered ſtrange fire before the LORD, in the wilderneſs of Sinai, and they had no children: and Eleazar and Ithamar miniſtred in the prieſt's office, in the ſight of Aaron their father.

Eleazar and Ithamar miniſtred in the Prieſt's Office.] [illegible] and their Sons, [illegible] were the lower Prieſts under [illegible] the High-Prieſt.

In the ſight of Aaron their Father.] i.e. Together with Aaron, [illegible] in the ſaid Conſecration, [illegible] the ſame Prieſthood [illegible]. Or it may ſignify [illegible] under their Father's Inſpection and Command; [illegible] Hand of [illegible] Gen. xi. 28. [illegible]

5 ¶ And the LORD ſpake unto Moſes, ſaying,

6 Bring the tribe of Levi near, and preſent them before Aaron the prieſt, that they may miniſter unto him.

B[illegible] Levites are [illegible] in ſolemn Manner offer and [illegible] God [illegible] his Miniſters, [illegible] upon the High-Prieſt, which is accordingly done, Ch. viii. [illegible]

[illegible] Or [illegible] with the Prieſts [illegible] for [illegible] Ezek. [illegible] xviii. [illegible]

[illegible] and the reſt of the Prieſts, who were the immediate Miniſters of God. In the Wilderneſs the *Levites* had a peculiar Charge, not only to guard the Tabernacle, by keeping a Watch Night and Day about it; but alſo to take it down, and carry it when they removed, and to ſet it up again when they reſted. When ſettled in *Canaan* they had [illegible] to do of this Kind; but ſtill the Charge of the Tabernacle lay upon them, and they miniſtred to the Prieſts as before, 1 *Chron.* xxiii. 28, 29. And in *David's* Time, ſome of them were appointed *Singers* and *Players* upon Inſtruments in the Morning and Evening Service. 1 *Chron.* xxiii. 30. xxv. 1, 6. Others of them were *Porters* to ſtand at the ſeveral Gates of the Tabernacle, and afterwards of the Temple, 1 *Chron.* xxvi. 1, 12. as alſo [illegible] Guards of the ſacred Treaſury, [illegible] Things dedicated to God, *ver.* 20. For the more regular Performance of which [illegible] they were diſtributed into different Claſſes or Courſes.

7 And they ſhall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the ſervice of the tabernacle.

They ſhall keep his Charge—before the Tabernacle.] The Prieſts officiated in the Tabernacle, but the *Levites* only *before it*, or in the Court and external Part of it.

The Charge of the whole Congregation.] And in *ver.* 8. the Charge of the Children of *Iſrael*, i.e. the Service of the Tabernacle, which was charged upon them in the Name of the whole Congregation.

8 And they ſhall keep all the inſtruments of the tabernacle of the congregation, and the charge of the children of Iſrael, to do the ſervice of the tabernacle.

9 And thou ſhalt give the Levites unto Aaron and to his ſons: they *are* wholly given unto him out of the children of Iſrael.

They were ſet apart out of the whole Body of *Iſrael* to be Miniſters of Religion under the Prieſts. And as the Service they performed was in Behalf of the Public, ſo they were appointed a public Maintenance.

10 And thou ſhalt appoint Aaron and his ſons, and they ſhall wait on their prieſts office: and the ſtranger that cometh nigh, ſhall be put to death.

Aaron and his Sons—ſhall wait on their Prieſt's Office.] The *Levites* being thus appointed to perform the more ſervile Offices of the Tabernacle [illegible], they are to wait particularly [illegible] Station, into which [illegible] *Levites*, much [illegible] any Perſon [illegible] was to [illegible] upon Pain of Death [illegible] it was the Prieſt's peculiar Province to [illegible] 13.

11 ¶ And the LORD ſpake unto Moſes, ſaying,

12 And I, behold, I have taken the Levites from among the children of Iſrael, inſtead of all the firſt-born that openeth the matrix among the children of Iſrael: therefore the Levites ſhall be mine;

I [illegible] taken the Levites inſtead of the Firſt-born.] Whereas, [illegible] Gratitude to God for his great Mercy in ſparing the Firſt-born [illegible] when thoſe of *Egypt* were deſtroyed, every Firſt-born Male was conſecrated to his Service, *Exod.* xiii. 2, 12, 13. [illegible] 29. It is declared by God, that the Nation ſhould be freed from that Obligation, by ſubſtituting the Tribe of *Levi* to be perpetual Miniſters of Religion in Lieu of the Firſt-born Males. The Reaſon why the *Levites* were choſen for the Service of the Tabernacle rather than any of the other Tribes, is thought to be on Account of their having [illegible] their Zeal for the true Religion, againſt the principal Worſhippers of the Golden Calf, *Exod.* xxxii. 26. Which Opinion receives Confirmation from *Moſes's* Words, *Deut.* xxxiii. 9.

13 Becauſe all the firſt-born *are* mine; *for* on the day that I ſmote all the firſt-born in the land of Egypt, I hallowed unto me all the firſt-born in Iſrael, both man and beaſt, mine they ſhall be: I *am* the LORD.

14 ¶ And the LORD ſpake unto Moſes in the wilderneſs of Sinai, ſaying,

15 Number the children of Levi, after the houſe of their fathers, by their families: every male from a month old and upward, ſhalt thou number them.

The other Tribes were numbered from twenty Years old and upward, *Ch.* i. 3. in order to know how many were fit to bear Arms; but the *Levites* being numbered only to know how many they were in all, that ſo there might be an Exchange of them for an equal Number of the Firſt-born, it was proper they ſhould be all numbered, without Diſtinction, even from a Month old, the Age at which the Firſtling Male was appointed to be redeemed, *Ch.* xviii. 16.

16 And Moſes numbered them according to the word of the LORD, as he was commanded.

17 And theſe were the ſons of Levi, by their names; Gerſhon, and Kohath, and Merari.

Levi had three Sons, *Gerſhon, Kohath*, and *Merari*, from whom as many Families deſcended.

18 And theſe *are* the names of the ſons of Gerſhon by their families; Libni, and Shimei.

19 And the ſons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the ſons of Merari by their families; Mahli, and Muſhi: theſe *are* the families of the Levites, according to the houſe of their fathers.

21 Of Gerſhon *was* the family of the Libnites, and the family of the Shimites: theſe *are* the families of the Gerſhonites.

22 Thoſe that were numbered of them, according to the number of all the males, from a month old and upward, *even* thoſe that were numbered of them *were* ſeven thouſand and five hundred.

23 The families of the Gerſhonites ſhall pitch behind the tabernacle weſt-ward.

The Camp of the Prieſts and *Levites* is appointed to be in a ſquare Form like that of the other *Iſraelites*, Ch. ii. 1. three of its Sides were to conſiſt of the three Families of the *Levites* mentioned *ver.* 17. on the Weſt the Sons of *Gerſhon*, *ver.* 23. on the South the Sons of *Kohath*, ver. 29. and on the North the Sons of *Merari*, ver. 35. and the fourth Side, namely, the Eaſt, before the Entrance of the Tabernacle, was aſſigned to *Moſes, Aaron*, and the Prieſts, *ver.* 38.

24 And the chief of the houſe of the father of the Gerſhonites, *ſhall be* Eliaſaph the ſon of Lael.

25 And

25 And the charge of the sons of Gershon, in the tabernacle of the congregation, *shall be* the tabernacle, and the tent, the covering thereof, and the hanging *for* the door of the tabernacle of the congregation,

Gershon's Descendants, to the Number of seven thousand five hundred, *ver.* 22. were to encamp on the West, under the Conduct of *Eliasaph*, and they were to take Care of the inward and outward Hangings of the Tabernacle described *Exod.* xxvi. 1, 7, 12, 14. of the outward Vail or Hanging for the Door, *Exod.* xxvi. 36 and likewise of the Hangings of the great Court that encompassed the whole Tabernacle, *Exod.* xxvii. 9, 16 with all the Parts belonging to each of them. See *Ch.* iv. 24, 25, 26

The Tabernacle and the Tent.] Not the Boards and Pillars, &c. for the Charge of them belonged to the Sons of *Merari*, ver. 36. but the inward Hanging called the *Tabernacle*, Exod. xxvi. 1. and the outward Hanging called the *Tent*, Exod. xxvi. 7, 12.

26 And the hangings of the court, and the curtain *for* the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle south-ward.

30 And the chief of the house of the father of the families of the Kohathites, *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

Kohath's Line amounting to eight thousand six hundred Males, *ver.* 28. were to make the South-side of the Camp under *Elizaphan* their Head, *ver.* 30. Their Business was to look after the Ark, Table, Candlestick, the two Altars, the Vail that hang before the Holy of Holies, with all the Appurtenances belonging to that Part of the Sanctuary.

32 And Eleazar the son of Aaron the priest, *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

There was an Officer in chief set over each of these great Families, *ver.* 24, 30, 35. and over all these Chiefs, especially over the *Kohathites* who had the Care of the Sanctuary, was appointed a supreme Inspector, *viz.* ELEAZAR, *Aaron's* eldest Son.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari, *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle north-ward.

36 And *under* the custody and charge of the sons of Merari, *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

Merari's Male Descendents to the Number of *six thousand two hundred*, ver. 34. were to pitch on the North-side of the Tabernacle, *ver.* 35. Their Province was to take Care of the Planks, Bars, Pillars, Sockets, *&c.* that made the main Walls of the Tabernacle; as also of the Pillars, Sockets, Pins, *&c.* by which the Hangings of the great Court were kept up. See on *Exod.* xxvi. 15, 16, *&c.* xxvii. 10, 11.

37 And the pillars [illegible]

38 ¶ But those that encamped before the tabernacle [illegible] toward the east, [illegible] for the charge of the sanctuary [illegible] hanging [illegible]

That the Levites having encamped [illegible] Camp, [illegible] between the tabernacle [illegible] tabernacle, to guard it from all profane [illegible] the People.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, were twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

The First-born Males were to be a Month old before their Parents were bound to redeem them. If they died sooner, they were not to pay any Thing for them.

41 And thou shalt take the Levites for me, I the LORD, instead of all the first-born among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children of Israel.

The *Levites* were now to be exchanged [illegible] of the whole Nation. Man for Man, [illegible] that whole Tribe intended [illegible] tion, that so the [illegible] born Men and Cattle, might be given as a Gift to God and the Priests, to minister unto them, *ver.* 45. This was for the First-born Males of Man and Beast, which the *Israelites* now had; all the First born that came after this, were to be redeemed or given to the Priest, *Num.* xviii. 15

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

It may appear somewhat strange, that from above six hundred thousand full grown Men there should not be more first-born Sons. But 'tis to be considered, that so many had been born since the Slaughter of the *Egyptian* First-born, which was not much above a Year ago. For it was only from that Time that the First-born were consecrated to God, *Exod.* xiii. 2.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle, and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen, of the first-born of the children of Israel, which are more than the Levites;

As to the two hundred and seventy-three odd *First-born Males*, that were Overplus above the Number of the *Levites*, [illegible] 'tis ordered that they be redeemed at the Rate of five Shekels, about twelve shillings, a Head; which had been lately constituted the Value of a Man Child, from a Month to five Years old, *Lev.* xxvii. 6. and continued to be the Price of Redemption ever after, *Num.* xviii. 16.

47 Thou shalt even take five shekels a-piece by the poll, after the shekel of the sanctuary shalt thou take *them*: the shekel *is* twenty gerahs.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites.

50 Of the first born of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses gave the money of them that were redeemed, unto Aaron, and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAP. IV.

1 *The age of the Levites to be their service.* 16 *The charge of Eleazar.* 19 *The Kohathites to be appointed each one to his service, by Aaron and his sons.*

AND the LORD spake unto Moses, and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,

The Work here appointed for the *Levites* being very laborious, such as carrying the Ark, and other sacred Things, upon their Shoulders, though they marched never so far, *ver.* 15, 31. *Moses* and *Aaron* are ordered to select out of every one of the fore-mentioned Families of the *Levites*, beginning with the *Kohathites* the most honourable Tribe, such as were between thirty and fifty, as most strong and able for the Purpose.

3 From thirty years old and upward, even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

All that enter into the Host,] Their Encampment, Watching, and guarding the Tabernacle, are considered as a spiritual Warfare, and their Admission into the Service is accordingly stiled *entering into the Host* or *Warfare*. The Apostle *Paul* considers the Function of Christian Pastors in the same Light. See 1 *Tim.* i. 18. 2 *Tim.* ii. 2, 3. It is the same Phrase which we render *to perform the Service*, ver. 23. and *to enter into the Service*, ver. 35.

To do the Work in the Tabernacle,] It ought to be translated *about the Tabernacle*, and so in *ver.* 4. for they were not allowed to enter into it: And the same Particle signifies *at* or *about*, Lev. xxv. 1. xxvi. 46. *Jos.* xxiv. 26.

4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things.

5 ¶ And when the camp setteth forward, Aaron shall come and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:

While the Cloud or Symbol of the Divine Presence rested upon the Tabernacle, none might enter the most holy Place but the High Priest, which he did but one Day in the Year, *Lev.* xvi. But the Cloud being removed, as a Sign that they were to decamp, not *Aaron*, but his Sons might enter into the *Holy* or Holy of Holies, without any Irreverence.

Take down the covering Vail,] Whereby the Holy Place was parted from the most Holy.

6 And shall put thereon the covering of badgers skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof.

The Covering of Badgers Skins, &c.] The Ark was to be covered first with the Vail, then with two other Coverings made on Purpose, one of Leather, and the other of blue Stuff. And this covering of the sacred Things was not only to defend them from the Weather, but to preserve the greater Reverence towards them, by hiding them from the curious Eyes of the Multitude. As to the Meaning of the *Hebrew* Words which we render *Badgers Skins*, see on *Exod.* xxv. 5.

And put in the Staves thereof,] The *Staves* were never to be taken out of the Rings, *Exod.* xxv. 15. and therefore it might be better translated, *put the Staves thereof*, i. e. upon their Shoulders or *order* and *adjust* them; i. e. they shall *order* the Staves so in the Rings, that they may fall into the two Notches, which were in the Staves, to keep the Ark from sliding. Thus the Priests were to prepare the Ark that the *Levites* should have nothing to do but to take it upon their Shoulders.

7 And upon the table of shew-bread, they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon.

And the Spoons and the Bowls,] See on *Exod.* xxv. 29.

Covers to cover withal,] Or *Vessels to pour out withal.* See on *Exod.* xxv. 29.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.

Cover the Candlestick,] See on *Exod.* xxv. 31.

And his Lamps and his Tongs, &c.] See on *Exod.* xxv. 37, 38.

10 And they shall put it and all the vessels thereof within a covering of badgers skins, and shall put *it* upon a bar.

And shall put it upon a Bar,] Rather upon a *Bier*; for the Word signifies any Instrument whereby Things are removed from one Place to another. See *ver.* 12. and *Ch.* xiii. 23.

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers skins, and shall put to the staves thereof.

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers skins, and shall put *them* on a bar.

All the Instruments of the Ministry,] The Priests Robes, and all the Coverings which were spread over the Ark, the *Table*, the *Candlestick*, the *Altar of Incense*, and *Altar of Burnt-Offering*, called the *Clothes of Service*, Exod. xxxi. 10.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

And they shall take away the Ashes, &c.] Of which the Altar of Burnt-Offering was often cleansed, but especially when it was to be removed, *Lev.* vi. 10, 11. What they did with the Fire, which was always to be kept burning, (*Lev.* vi. 13.) is not here related; perhaps it was carried in the *Censers* or *Fire-pans* mentioned *Exod.* xxvii. 3.

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers skins, and put to the staves of it.

The Censers, &c.] See on *Exod.* xxvii. 3, 4. where the same Word which we here translate *Censers*, is rendered *Fire-pans*.

Spread upon it a Covering of Badgers Skins,] Against any of these Travels, the great Altar being made clean, was with all its Vessels and Appurtenances, packed up in *two* of the fore-mentioned Coverings, and carried by its own Staves.

Put to the Staves of it,] See on *Exod.* xxvii. 6, 7.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it*: but they shall not touch *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath, in the tabernacle of the congregation.

The

The Sons of Kohath—shall bear it,] The Priests being more than *Levites*, might also carry the Ark, *Deut.* xxxi. 9. as we find they did upon extraordinary Occasions, *Jos.* iii. 14. vi. 6.

They shall not touch any holy Thing,] They were only to touch the Staves, or the Bier whereon they were carried. All this was to preserve Reverence for religious and holy Things. *Any* is not in the *Hebrew*, so it might be better rendered, *they shall not touch the Holy Things*, namely, *the Ark*; for transgressing which Prohibition *Uzzah* a *Levite*, was smitten with Death, 1 *Chron.* xiii. 10.

10 ¶ And to the office of Eleazar the son of Aaron the priest, *pertaineth* the oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

And to the Office of Eleazar—pertaineth the Oil, &c.] Either he was to carry this and the other Things that follow in this Verse, or rather he was to see that the *Kohathites* did their Duty in this and other Particulars. See on *Ch.* iii. 32.

The sweet Incense,] See on *Exod.* xxx. 34.

The daily Meat-Offering,] *Exod.* xxix. 41.

The anointing Oil,] *Exod.* xxx. 23.

17 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites, from among the Levites.

Cut ye not off, &c.] i. e. Do not occasion the Death of so many Persons, by neglecting to teach them with what awful Reverence such holy Things are to be treated.

19 But thus do unto them, that they may live and not die, when they approach unto the most holy things; Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20 But they shall not go in to see when the holy things are covered, lest they die.

They shall not go in to see, &c.] They were not to enter the *Holy of Holies*, to look upon the Ark, or to see it uncovered; but keep out 'till the Priests had covered and pack'd it up fit for them to take away. See 1 *Sam.* vi. 19. *Exod.* xix. 12.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers by their families;

The next Choice of *Levites* for Carriers of the Tabernacle, was to be out of the *Gershon* Family. These were to carry the several Curtains or Coverings of the Tabernacle, *Exod.* xxvi. and all the Hangings of the great Court, *Exod.* xxix. with every Thing belonging to them, and to the fixing of them up. They and their Chief were to be under the Authority and Inspection of one of the Priests of the higher Order.

23 From thirty years old and upward, until fifty years old, shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for burdens.

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

And the Tabernacle of the Congregation,] By Tabernacle here is meant not the Boards of the Tabernacle, which were the Charge of the Children of *Merari*, ver. 31. but the inner Curtains of Goats Hair, as *Ch.* iii. 25. and *Exod.* xxvi. 1.

His Covering,] See on *Exod.* xxvi. 14.

26 And the hangings of the court, and the hanging for the door of the gate of the court which *is* by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

Which is by the Tabernacle, and the Altar round about,] For the Court encompassed both the Tabernacle and the Altar, *Exod.* xl. 8.

27 At the appointment of Aaron and his sons, shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon, in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

A third Choice of *Levites* was to be made from the Class of *Merari*, who were to be charged with the heaviest Part of the Tabernacle, *viz.* The Plates and Bars, which were made, with the Sockets they were let into, &c. and carried them, &c. However, to make their Task easier, they had Waggons and Oxen to ease them of a Part of their Burden, whereas the Sons of *Kohat* had none, *Ch.* vii. 9.

30 From thirty years old and upward, even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof,

The Boards of the Tabernacle,] See on *Exod.* xxvi. 15, &c.

And the Bars thereof,] *Exod.* xxvi. 26.

And the Pillars thereof,] *Exod.* xxvi. 32.

And the Sockets thereof,] Both of the Boards, *Exod.* xxvi. 19. and of the Pillars, *ver.* 32.

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

And the Pillars of the Court round about,] *Exod.* xxvii. 10.

By Name ye shall reckon the Instruments, &c.] The Priests, particularly *Ithamar*, were to give them an Inventory of these Things, naming every Pin, to what Use, and in what Place it served, that nothing might be lost.

33 This *is* the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites, after their families, and after the house of their fathers;

They took an exact Account of these *Levite* Carriers, in each Class, according to the Direction given ver. 23, &c. and their Numbers stood thus:

Kohathites	2750
Gershonites	2630
Merarites	3200

35 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families, were two thousand seven hundred and fifty.

37 These

37 These are they that were numbered of the families of Merari, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers;

39 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

40 Even those that were numbered of them, throughout their families, by the houses of their fathers, were two thousand and six hundred and thirty.

41 These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers;

43 From thirty years old and upward, even unto fifty years old, every one that entereth in to the service, for the work in the tabernacle of the congregation:

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers;

47 From thirty years old and upward, even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation;

Every one that came to do the Service of the Ministry, and the Service of the Burden, &c.] One would think the first of these Expressions related to their serving the Priest when the Tabernacle was standing; and the latter to their carrying the Tabernacle when it was taken down. But as the Service mentioned in this Chapter relates altogether to the taking down and carrying the Tabernacle, they are rather to be looked upon as two Phrases for the same Thing; for there is nothing of *Ministry* in the *Hebrew*, which runs thus: *Every one that cometh to serve the Service of Service, and the Service of the Burden.* 'Tis the same Word which we translate *servile Work*, Lev. xxiii. 7.

48 Even those that were numbered of them were eight thousand and five hundred and fourscore.

Even those that were numbered, &c.] So the whole Number of *Levites* at that Time, from the Age of thirty to fifty, and appointed to be Carriers of the Tabernacle, amounted to eight thousand five hundred and eighty. All which *Moses*, with the Assistance of *Aaron* and the Chiefs of the Tribe, registered in a methodical Manner, appointing to every one their particular Station and Employment, pursuant to the Directions given him by God himself.

49 According to the commandment of the LORD, they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

CHAP. V.

1 *The unclean are removed out of the camp.* 5 *Restitution is to be made unto* [illegible]

AND the LORD spake unto Moses, saying,
2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead. 6 [illegible] (Lev. 14. 8.

The Camps and Divisions of *Priests, Levites*, and *People* being thus settled, now was the Time when the Law about excluding leprous and unclean Persons from the Camps was to take Place. God having, for wise Reasons, appointed, that all Persons under such legal Impurities should, in Proportion to the Degrees of them, be excluded the Society where he himself dwelt by the Symbols of his Divine Presence, till they were cleansed again. Which the *Israelites* accordingly began now to put in Execution, by express Order from God to *Moses*.

Command—that they put out of the Camp every Leper, &c.] Mr. *Le Clerc* conjectures, that the Camp of each Tribe had some vacant Space left, which was reckoned *within the Camp*, and that here the Unclean were lodged by themselves. For to banish them quite beyond the Bounds of all the Tents, at a great Distance from all their Friends and Relations, may appear too severe. These legal Pollutions figured the Pollutions of Sin, and the Removing of such out of the LORD's Camp, figured the Exclusion of impure Minds out of the Kingdom of Heaven. *Isa.* lii. 1. *Rev.* xxi. 27.

Whosoever is defiled by the Dead,] Why such were accounted defiled who touched the Dead, see on *Num.* xix. 11.

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps in the midst whereof I dwell.
4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.
5 ¶ And the LORD spake unto Moses, saying,
6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

Any Sin that Men commit,] Heb. *any Sin of Man*; i. e. Any Wrong, or Act of Injustice, against his Neighbour, as the following Verse explains; such Sins as Men are too apt *to commit*, to gratify the present Desire of Gain, or from some other selfish Motive.

To do a Trespass against the Lord,] By such secret Frauds and Acts of Injustice as are punishable by GOD, though they fall not under the Cognizance of human Laws, see *Lev.* vi. 2, 3. of which Command this seems only a Repetition, with the Addition of the Clause, ver. 8.

And that Person be guilty,] Rather, *be sensible of his Guilt.* See on *Lev.* vi. 4.

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give *it* unto *him* against whom he hath trespassed.

Then they shall confess, &c.] Or, and *if they shall confess, &c. then he shall recompense, &c.* For to the Particle *Vau* sometimes signifies, as *Num.* xii. 14.

And add unto it the fifth Part,] In Cases of Theft detected, the Criminal is bound to restore four, and in some Cases five Times the Value, *Exod.* xxii. 1, 2. But here, he who ingenuously confessed a secret Fraud is more mildly dealt with, being amerced only in a fifth Part of the Principal, together with the Ram of Atonement, and that in order to encourage Restitution.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest: beside the ram of the atonement, whereby an atonement shall be made for him.

If the Man have no Kinsman, &c.] This the *Hebrew* Doctors understand of Proselytes, because the *Israelites* never wanted some of their Kindred to succeed to their Inheritance.

Let the Trespass be recompensed unto the Lord,] This is an Addition to the Law in *Lev.* vi. and probably the Reason of its being here repeated.

Beside the Ram of Atonement,] See on *Lev.* vi. 6.

9 And

9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

Shall be the Priest's [illegible] *and not be divided among the* [illegible] *Warrs.*

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the Lord spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

If any Man's Wife go aside.] I call we next the Case of a married Woman's keeping private Company with another Man, contrary to her Husband's Advice, so far as to make him jealous of her Fidelity and Chastity.

And commit a Trespass against him.] By her imprudent Behaviour give him great Offence and Uneasiness, and Ground to suspect that she has violated her conjugal Fidelity.

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

And it be hid, &c.] If the Husband have no clear Evidence of her Guilt, but only Suspicion, which her imprudent Carriage has occasioned.

And there be no Witness against her,] For if there had, she must have been put to Death, *Deut.* xxii. 15.

Neither she be taken with the Manner,] In the *Hebrew* it is only *neither she be taken*; i. e. she be not apprehended in the very Act.

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

The Spirit of Jealousy,] i. e. *The Affection or Passion of Jealousy*, according to the *Hebrew* Idiom.

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon, for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

And he shall bring her Offering for her,] i. e. The Husband shall bring an Offering to God in the Name of his Wife, to supplicate the Divine Majesty either to clear her Innocence, or discover her Guilt.

The common Mincha or Offering of this Sort was of fine Wheat-flour, *Levit.* ii. 1. but this Jealousy-Offering was of Barley, a meaner Grain, probably to denote the vile Condition of the Person in whose Behalf it was offered. For which Reason also there was no Oil or Frankincense permitted to be offered with it.

He shall pour no Oil upon it, &c.] For the same Reason mentioned in the Case of the Sin-Offering, *Levit.* v. 11. namely, because the Offerer was in a State of Sadness and Humiliation, to which Oil and Frankincense, those Signs of Joy, did but ill agree. But all other Offerings of this kind were to be presented with *Oil* and *Frankincense*, Lev. ii. 15.

Bringing Iniquity to Remembrance,] In order to awaken her Conscience to reflect upon her criminal Behaviour; criminal, in having given her Husband Occasion of Jealousy against her, even though she may be innocent of the suspected Adultery. Or it may be meant with Respect to God, who was invoked, by this Oblation, to *remember* her Iniquity, by punishing her in Case she was guilty.

16 And the priest shall bring her near, and set her before the Lord.

And the Priest shall bring her near, &c.] Rather *shall bring it*, namely, her Offering, *as* [illegible] *Lord*; for she is ordered to be set before the Lord afterwards, *ver.* 18.

17 And the priest shall take holy water in an earthen vessel, and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water.

He [illegible] *Water* [illegible]

18 And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse.

Uncover the Woman's Head.] Scripture [illegible] that the naked [illegible] covering of her Head before the Wo[illegible] Cor. xi. 5. and therefore [illegible] as a Sign that her Fr[illegible]

Matthew Henry [illegible] Effects upon the Ear[illegible] of a Woman, [illegible] as being grievous and [illegible] have their Chastity called in Question.

If be bewitched the Curse,] It may be [illegible] *Curse*, ver. 21, 22. But our Version [illegible] where it is said, that [illegible] *her Belly to swell, &c.*

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

The Priest shall charge her by an Oath [illegible] Name, to declare the Truth of the [illegible] she be innocent of the Crime of Adultery [illegible] about to drink will have no hurtful, but rather a good Effect on her, *ver.* 28.

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man hath lien with thee besides thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell;

Then the Priest shall charge the Woman with an Oath of Cursing,] This is only a Continuation of the Form of administring this solemn Oath, which began *ver.* 19.

The Lord make thee a Curse, &c.] The Lord make thee such a dreadful Monument of his divine Vengeance, that Men may make thy Case a Modelled Imprecation, saying, *If I* [illegible] *may God punish me as he did such a Woman.*

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen.

The Water—shall go into thy Bowels, &c.] The Priest was to declare to her, that if she had been false to her Husband, God would cause the Water to become a mortal Poison, Marks of her dreadful Punishment, by making it penetrate into her Bowels, and, as the *Jews* understand it, swell them and the Belly.

And the Woman shall say, Amen, Amen.] If the Woman was innocent, she was to pronounce *Amen*, *Amen*, or *so be it*. Which is doubled, to express her Vehemence and hearty Consent, that it might be so as the Priest in the Name of God had declared. If the Woman acknowledged that she had been defiled, according to the *Jewish* Canons she was presently divorced without Dowry.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

Rather *into the bitter Water*, i. e. He was to scrape out the Words containing the Curse into the Water, or wash them with the bitter Water, till the Ink quite blotted out; and to make the Woman drink it, in Token of her receiving the Words of Execration.

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water

that causeth the curse shall enter into her, *and become* bitter.

And the Priest, and the Woman to stand] But not till he had offered the Jealousy Offering upon the Altar, *ver.* 26. though that Circumstance is spoken of *ver.* 25. as if it had succeeded to her drinking the Water.

And become bitter] Shall produce those direful Effects before mentioned, if she be guilty.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar.

For the Ceremony of waving the Offering, see on *Exod.* xxix. 27.

26 And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

See on *Lev.* ii. 2.

27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have done trespass against her husband; that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

These Effects, the *Jews* tell us, presently followed, for she grew pale, and her Eyes were ready to start out of her Head, so that they cried out, *Carry her away, lest she defile the Court of the Temple*, by dying there. But if what Bishop *Patrick* observes out of the *Jews* Writers be true, that upon confessing her Guilt, the Woman was only divorced, and condemned to lose her Dower, it is probable that there never was an Instance where this miraculous Judgment was inflicted; for it is hardly to be supposed that any Woman, conscious of her Guilt, would, by asserting her Innocence thus solemnly, in Defiance of the Almighty, venture upon the Hazard of sudden and immediate Death, with all the miserable Circumstances here described, rather than confess and gain Time to repent.

And the Woman shall be a Curse among her People] Such woeful Effects shall the before-mentioned bitter Draught produce, that she shall become a perfect Proverb of *Curse* and Wretchedness in the Mouths of all her Neighbourhood.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

If the Woman is innocent, and brought to this scandalous Kind of Tryal upon groundless Suspicions of her Husband, the Water shall not only do her no Harm, but Providence will reward her Innocency by making her a Mother of Children, even though she had none before. *Philo* says, GOD was pleased to reward her injured Innocence by giving her a Child at the End of ten Months.

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

History abounds with Instances of the direful Effects of Jealousy, not only to private Persons and Families, but to whole States and Kingdoms. The Design, therefore, of this Institution, was to prevent these Evils, by appointing a Method whereby injured Innocence might be cleared, and every heinous Breach of conjugal Fidelity brought to condign Punishment. By this solemn and awful Decision of Providence, jealous Husbands were restrained from cruel outrageous Proceedings against their Wives, and Wives were preserved in their Duty out of Dread of the Punishment, which was so terrible, as *Maimonides* observes, even to innocent Women, that they would gladly have redeemed it with the Loss of all their Goods. Nay, some of them wished rather to die than undergo such a publick Infamy, of standing with their Heads uncovered, and other Marks of Disgrace, in the Sanctuary, before a Multitude of Men and Women.

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

Then shall the Man be guiltless, &c.] Heb. *And the Man shall be guiltless, &c.* Which may signify, that the Man by taking this Method to find out the Truth, shall clear himself of the Guilt of harbouring unwarrantable jealousy. Or as it stands in Connection with the preceding Words it may be thus interpreted; *This is the Law of the Water of Jealousy*, which shall have the Effect above-mentioned, when a Wife goeth aside, &c. and when the Husband *shall be free from Iniquity*, i. e. from Adultery; *and this Woman shall bear her Iniquity*, i. e. in that Case the Woman who has been guilty of Adultery, shall suffer the Punishment annexed to this Tryal.

CHAP. VI.

1 *The law of the Nazarites.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:

The foregoing Law about Women suspected of Adultery, was followed by another relating to the Conduct of those who, by an extraordinary Course of religious Devotion, were desirous to prevent that and all such Sins of Uncleanness; *viz.* by vowing or devoting themselves to GOD for a certain Time, in a very strict and uncommon Measure of religious Purity. These Voluntaries go by the Name of *Nazarites*, i. e. Persons voluntarily separated to pious Exercises; in which religious Action GOD appointed the following Rules to be observed.

When either Man or Woman,] A Woman might make this Vow as well as a Man, provided she was *sui Juris*, or at her own Disposal, and not under the Power of a Parent or Husband, by whose Authority this Vow might be annulled, *Num.* xxx. 4, 5. It would seem from the Manner of Expression, *When a Man, &c.* that this Kind of Vow had been in Use before *Moses*'s Time.

The Vow of a Nazarite,] The Word *Nazarite* signifies *separated*, because those who came under this Vow *separated* themselves from others by a peculiar Abstinence, lived apart from Company and the Diversions of the World.

3 He shall separate *himself* from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried.

He shall separate himself from Wine,] The first Rule is, that no Person so devoted should, during the whole Time of his Vow, taste Wine, or any Thing that had Wine in it, nor any other inflammatory Liquor, which are Incitements to Lust; that so by perfect Temperance his Spirits might receive no Impediment in the Service of GOD.

Strong Drink] Liquor made of Dates, or other Fruit. See *Lev.* x. 9.

4 All the days of his separation shall he eat nothing that is made of the vine-tree, from the kernels even to the husk.

All the Days of his Separation,] Some were perpetually *Nazarites*, being peculiarly devoted to GOD from the Womb, as *Sampson* and *John Baptist*. But *Moses* here speaks of such as made themselves *Nazarites* only for a Time, which might be longer or shorter as they pleased. Thus S. *Paul* made a Vow only for seven Days, *Acts* xxi. 26, 27.

From the Kernels even to the Husk,] i. e. no Liquor made of any Part of the Grape.

5 All the days of the vow of his separation, there shall no razor come upon his head: until the days be fulfilled in the which he separateth *himself* unto the LORD, he shall be holy; *and* shall let the locks of the hair of his head grow.

There shall no Razor come upon his Head,] By *Razor* is meant any Instrument that took off the Hair. This is the second Rule he was to observe, namely, to let the Locks of his Hair grow, to betoken Austerity, his renouncing the Pleasures of the World, and betaking himself to a severer Sort of Life. For the same Reasons such

such Persons were wont not only to let their Beards and Hair grow, but to wear an hairy Garment. Such an one *John Baptist* wore, *Matt.* iii. 4. as *Elijah* did before him, 2 *Kings* i. 8. Besides it was a Token that he had kept himself pure from all legal Defilements: For if he had not, he must have shaved his Head. Compare *ver.* 9. with *Lev.* xiv. 8, 9.

6 All the days that he separateth *himself* unto the LORD, he shall come at no dead body.

A third Rule was, that he should come at no dead Body, nor attend upon any funeral Solemnity, no not of his nearest Relations. For this Defilement by the dead made Men unclean seven Days, so that they might not approach the Place of Divine Worship, *Num.* xix. 11, 12, 13. Therefore, that the *Nazarites* might be always fit to attend upon the Service of God, they were to avoid this legal Defilement.

7 He shall not make himself unclean for his father or for his mother, for his brother, or for his sister, when they die: because the consecration of his God *is* upon his head.

This Rule taught them to moderate their Affections, and disengage their hearts as much as possible from worldly Objects, that they might be entirely set upon God, and heavenly Things. *The Consecration of his God is upon his Head.*] That is, His Hair upon his Head is a Sign of his being peculiarly consecrated to God. A Hebraism which the Apostle imitates, 1 *Cor.* xi. 10. *The Woman ought to have Power upon her Head*, i. e. she ought to wear her Hair in Sign of her Subjection to the Power of her Husband.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

He hath defiled the Head of his Consecration.] By being where a dead Body was, his Head and whole Person was defiled, and consequently the Hair of his Head, which had been consecrated to God, was *defiled*, and so unfit to be offered to God, and burnt in his Honour. Compare *ver.* 5. with *ver.* 18. On which Account this polluted Hair was to be shaved off, that new and holy Hair might grow instead of it.

10 And on the eighth day he shall bring two turtles, or two young pigeons to the priest, to the door of the tabernacle of the congregation.

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

For that he sinned by the Dead.] i. e. He had contracted a legal Uncleanness, by touching or being near a dead Body: Which, though it was involuntary, yet was a Breach of the ceremonial Law, and therefore thus to be purged. The Reason of which was, according to the more judicious of the Rabbins, to make Men cautious how they contracted any Defilement. Whence that famous Saying, among them, *Diligence begets Caution, and Caution Purity, and Purity Holiness.* Which shews that they considered the external Purifications of the Law, only as a Means of promoting internal Sanctity and Purity of Mind.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass-offering: but the days that were before shall be lost, because his separation was defiled.

The Days that were before shall be lost,] i. e. Shall not be reckoned. For Instance, if he had vowed to be a *Nazarite* for a whole Year, and in the twelfth Month happened upon a dead Carcase, all the foregoing eleven Months went for nothing, and he was to begin his Year's Vow again.

13 ¶ And this *is* the law of the Nazarite: When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation.

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe lamb of the first year without blemish, for a sin-offering, and one ram without blemish, for peace-offerings,

When the Period Time of his Vow was expired, he presented himself at the Tabernacle Door with three principal Sacrifices, a *Burnt-offering*, in Token of his Devotion, *Lev.* i. 3. a *Sin-Offering*, for his Defects, and an *Eucharistical Peace-Offering*, in Gratitude to God, the Giver of all good Things.

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering, and their drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering.

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall shave the head of his separation, at the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace-offerings.

And the Nazarite shall shave the Head of his Separation.] i. e. He shall shave the Hair of his Head, which was *separated* or consecrated to God, as a public Testimony that he had ended his Vow, and had no further Obligation to let his Hair grow. Thus this *shaving* off the Hair differed, in all Respects, from the former in *ver.* 9. which was in Order to be thrown away as legally unclean; but this in Thankfulness, to signify that he had attained to the Perfection of a Nazarite, and therefore he burned his Hair in Honour of God, under the eucharistical Sacrifice. This Passage serves to explain that in *Acts* xviii. 18. and xxi. 23.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer; and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven.

And the Priest shall take the sodden Shoulder of the Ram,] *The left Shoulder*, as appears from *ver.* 20. where it is distinguished from the *Heave-Shoulder*; i. e. the right Shoulder, which was the Priest's Portion by a former Law, *Lev.* vii. 32, 33. So that in the Nazarite's Peace-Offering the Priest had a double Portion.

20 And the priest shall wave them *for* a wave-offering before the LORD; this *is* holy for the priest, with the wave-breast, and heave-shoulder: and after that, the Nazarite may drink wine.

21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the LORD for his separation, besides *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

Besides that that his Hand shall get,] Besides the fore-mentioned Particulars, which were the Priest's Portion, they might be as generous and liberal in their voluntary Oblations as their Circumstances would allow, or their Dispositions inclined them.

22 ¶ And the LORD spake unto Moses, saying,

Another Order given, after the Tabernacle was set up, and the general Services of it appointed, was the Form of *Blessing*, wherewith the Congregation was to be dismissed at the Conclusion of the Service; and which the Priest in waiting was to pronounce with a loud Voice, and his Hands lifted up, *Lev.* ix. 22. *Deut.* xxi. 5. 1 *Chron.* xxiii. 13.

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

The

The Lord make his face shine upon thee.] May God look kindly upon thee, as a Sign of good Things, and prefer thee in that happy State.

26 The LORD make his face shine upon thee, and be gracious unto thee:

The *Face* or *Countenance* of God is said to shine upon a Person, when he enjoys the Tokens of the Divine Favour, *Ps.* xxxi. 16. xcviii. 1. Isa. lx. 1. as a Man is taken from the Sun, whose Light and Heat cheers and renews the Face of Nature.

26 The LORD lift up his countenance upon thee, and give thee peace.

To turn away one's Face from a Person, or to wear a downcast Look in his Presence, is considered as a sign of Disdain; on the contrary, we are apt to look with a fixed Regard, and with a Countenance erect on those we love and admire. Hence the Metaphor of God's being said to *lift up his Countenance* on those whom he loves, *Ps.* iv. 6.

And give thee Peace.] i. e. According to the *Hebrew* Idiom, grant thee all Kinds of Blessings.

27 And they shall put my name upon the children of Israel, and I will bless them.

And they shall put my Name upon the Children of Israel.] That is, They shall bless them by calling upon the Name of JEHOVAH, and recommending them to his unbounded Goodness.

CHAP. VII.

1 *The offerings of the princes at the dedication of the tabernacle.* 10 *Their several offerings at the dedication of the altar.* 89 *God speaketh to Moses from the mercy seat.*

AND it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

On the Day that Moses had fully set up the Tabernacle, &c.] Which he did on the first Day of the first Month of the second Year after the *Exodus*, Exod. xl. 17, 18. Here we may observe, as in many other Places, particularly *Gen.* ii. 4. and xxxv. 3. that *Day* is put for an indefinite *Time*, and *on the Day* is a Hebraism signifying *after such a Time*. See *ver.* 84. and 88. Therefore it might be better rendered, *What Time Moses had fully set up, &c.*

The Princes of Israel, &c.] The Heads or Chiefs of the several Tribes mentioned *Ch.* i. 5—16.

2 That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

Before the Lord.] i. e. They were presented to God at the Door of the Tabernacle, as it follows.

Six covered Waggons.] Waggons that were covered above, for the Conveniency of carrying the heavier Parts of the Tabernacle, and preserving them from the Injuries of the Weather. They were probably very rich and sumptuous, since two of the great Men joined in the Present of one Waggon.

4 And the LORD spake unto Moses, saying,

5 Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 Two waggons and four oxen he gave unto the sons of Gershon, according to their service.

As they had the less burdensome Things to carry, *Ch.* iv. 25. they had the fewer Carriages allowed them.

8 And four waggons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

Proportionable to their great Burden, *Ch.* iv. 29, 33.

Under the Hand, or *by the Direction*, both the Care both of the *Gershonites* and *Merarites*, Ch. iv. 28, 33.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them, *was that* they should bear upon their shoulders.

Because the Service of the Sanctuary, &c.] The LXX translate it more literally: *Because they had the Service of the Holy Things* (That is, of the Ark, *Ch.* iv. 5, 15.) *they shall carry it on their Shoulders.* This Way of carrying the Ark was both for greater Dignity, and that the Sacredness of it might not be discomposed, as it might have been by the shaking of a Waggon.

10 ¶ And the princes offered for dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

Offered—for the dedicating of the Altar.] The Altar had been before consecrated or set apart for an *holy* and separate Use, by solemn Ceremonies, which lasted seven Days, *Exod.* xxix. 37. *Lev.* viii. 11. So that this *dedicating* here spoken of, signifies the first Application of it to its proper Use.

From this Passage *Le Clerc* infers, that all the Wilderness was not quite a Desert, but that in some Parts of it there was tolerable Pasture, since the *Israelites* had stil so many Cattle as to be able to supply the Offerings here mentioned, and not only so, but for celebrating the Passover, *Ch.* ix. 5. which required a very large Quantity of Lambs and Kids. See *Exod.* iii. 1. 1 *Sam.* xv. 9. and xxv. 2. where Mention is made of the Flocks of the *Amalekites*, and of *Nabal's* Flocks in the Wilderness of *Paran*.

11 And the LORD said unto Moses, They shall offer the offering, each prince on his day, for the dedicating of the altar.

Thus the Dedication continued no less than twelve Days, which made it very solemn, and gave to every Tribe an Opportunity, by its Representative, to express their Devotion and Reverence to God, and to find a gracious Acceptance from him.

12 ¶ And he that offered his offering the first day, was Nahshon the son of Amminadab, of the tribe of Judah.

13 And his offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them *were* full of fine flour mingled with oil, for a meat-offering:

One Silver Charger.] This Charger, or broad Dish, appears to have been for the Use of the Altar of *Burnt-Offering* in the Court of the Tabernacle; for all the Vessels of the Sanctuary were of Gold. The Use of it seems to have been for receiving the Flesh which was offered at the Altar, or the fine Flour for the Meat Offering: Its Weight was an hundred and thirty *Shekels*, or about 65 Ounces. The *Bowl* again was for receiving the Blood, and it weighed seventy Shekels, or about thirty-five Ounces.

14 One spoon of ten *shekels* of gold, full of incense:

One Spoon of ten Shekels of Gold.] Both the Metal, and what was in it, shews this *Spoon* to have been for the Use of the golden Altar.

15 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

As these Sacrifices were so many, 'tis probable that the rest of the great Men of the Tribe of *Judah* joined with *Nahshon* in the Contributions towards it, and that he offered in their Name. And the same is to be observed as to the Offerings of the other Chiefs.

For a Burnt-Offering.] This signified their dedicating themselves wholly to God. See on *Lev.* i. 3.

16 One kid of the goats for a sin-offering:

For

For a Sin-Offering.] As an Acknowledgment of their Sinfulness before God, and a sign of their Application to his Mercy for Pardon. Though the Sin Offering is here mentioned after the Burnt Offering, yet it was commonly offered first, it being meet that Men should begin their religious Addresses to God with Acts of Humiliation, and Expressions of Repentance. See on *Lev.* viii. 22.

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year. This was the offering of Nahshon the son of Amminadab.

Peace-Offerings.] This Sacrifice was the last, and on a Part whereof the People feasted, in Token of Communion and Reconciliation with God, in *Consequence of their renewed Repentance* and Dedication of themselves, signified by the former Sacrifices. See on *Lev.* iii. 1.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer.

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer.*

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer.*

31 His offering *was* one silver charger, of an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer.*

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

38 One gold [illegible] of ten [illegible] full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel prince of the children of Gad, [illegible]

43 His offering was one silver charger, the weight of an hundred and thirty [illegible] a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year. This *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered.*

49 His offering was one silver charger, the weight whereof was an hundred and [illegible] silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh.

55 His offering *was* one silver charger of an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered.*

61 His offering was one silver charger, the weight whereof *was* an hundred and thirty *shekels*, a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the

[illegible] of Abidan the fon

[illegible] the fon of Ammi-

[illegible] of Dan, [illegible]

[illegible] charger, the weight

[illegible], one fil-

[illegible] the fhekel of the fanc-

[illegible] flour mingled with

[illegible] *fhekels*, full of in-

[illegible] ram, one lamb of

[illegible] a fin-offering:

[illegible] of peace-offerings, two

[illegible], five lambs of the

[illegible] of Ahiezer the fon

[illegible] Pagiel the fon of O-

[illegible] *offered.*

[illegible] charger, the weight

[illegible] and thirty *fhekels*, one fil-

[illegible] the fhekel of the

[illegible] of fine flour mingled

[illegible], full of incenfe:

[illegible], one lamb of

[illegible] offering:

[illegible] of peace-offerings, two

[illegible] five lambs of the

[illegible] of Pagiel the fon

[illegible]

[illegible] Ahira the fon of Enan,

prince of the children of Naphtali, *offered.*

79 His offering was one filver charger, the weight whereof was [illegible] and thirty *fhekels*, one filver bowl of feventy fhekels after the fhekel of the fanctuary, both of them full of fine flour mingled with oil, for a meat offering:

80 One golden fpoon of ten *fhekels*, full of incenfe:

81 One young bullock, one ram, one lamb of the firft year, for a burnt-offering:

82 One kid of the goats for a fin offering:

83 And for a facrifice of peace-offerings, two oxen, five rams, five he goats, five lambs of the firft year: This was the offering of Ahira, the fon of Enan.

84 This was the dedication of the altar (in the day when it was anointed) by the princes of Ifrael: twelve chargers of filver, twelve filver bowls, twelve fpoons of gold:

85 Each charger of filver *weighing* an hundred and thirty *fhekels*, each bowl feventy: all the filver veffels *weighed* two thoufand and four hundred *fhekels* after the fhekel of the fanctuary.

That is, about twelve hundred *Roman* Ounces, or an hundred Pounds Troy. The whole Weight is thus accurately fet down by *Moses*, that the Priefts might know exactly how much Gold and Silver they had received, and that none of it might be facrilegiously pilfered.

86 The golden fpoons were twelve, full of incenfe, *weighing* ten *fhekels* apiece, after the fhekel of the fanctuary: all the gold of the fpoons was an hundred and twenty *fhekels*.

87 All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the firft year twelve, with their meat-offering: and the kids of the goats for fin offering, twelve.

88 And all the oxen for the facrifice of the peace-offerings, were twenty and four bullocks, the rams fixty, the he goats fixty, the lambs of the firft year fixty. This was the dedication of the altar, after that it was anointed.

89 And when Mofes was gone into the tabernacle of the congregation, to fpeak with him, then he heard the voice of one fpeaking unto him from off the mercy-feat that was upon the ark of the teftimony, from between the two cherubims: and he fpake unto him.

And when Moses was gone into [illegible] i.e. *With God.* It feems to refer particularly to the Care he had of confulting God about the Offerings of the Princes, 4, 11.

And—Moses—heard the Voice [illegible] *Mercy-Seat.* [illegible] The Explication the Scripture gives how God communicated his Will to *Moses*, not by [illegible] in a Vifion, or by repreffenting things to him in a Dream; but by a clear and diftinct *Voice* that he heard fpeaking to him *from between the Cherubims*, as he ftood in the Outward Part of the Sanctuary, though at the fame Time he faw no Image or Similitude. Thus we are to underftand their Expreffions of God fpeaking from the Mercy-Seat, *Exod.* xxv. 22. *Lev.* [illegible] calling to particular Perfons, *Num.* iii. 4, 5. And here it is, that the moft holy Place, where was the Ark and Mercy-Seat, whence the divine Voice proceeded, is called *Debir*, the Oracle, 1 *Kings* vi. 5.

CHAP. VIII.

1 *How the lamps are to be lighted.* 5 *The confecration of the Levites.* 23 *The age at which they cease.*

AND the Lord fpake unto Mofes, faying, 2 Speak unto Aaron, and fay unto him, When thou lighteft the lamps, the feven lamps fhall give light over againft the candleftick.

This, and what follows concerning the *Levites*, [illegible] been delivered after the Order for giving them to the Priefts, and fettling their feveral Charges, *Ch.* iii. iv.

Shall give Light over againft the Candleftick,] Rather, *Shall caft from before the Face of the Candleftick*; i.e. Shall caft Light over the Room on all Sides of the Candleftick; for there were no Windows in the Sanctuary, fo that all the Light came from the Candleftick. Or it may fignify, that he fhould light the whole *Lamps*, which were *before the Face of the Candleftick*; i.e. which branched out from all Sides of the *Shaft*, called *the Candleftick*, *Exod.* xxv. 35.

3 And Aaron did fo; he lighted the lamps thereof, over againft the candleftick; as the Lord commanded Mofes.

He lighted the Lamps over againft the Candleftick,] Rather on all Sides of the Candleftick; i.e. *which branched out from the Candleftick*, as is explained in the former Verfe.

4 And this work of the candleftick *was of* beaten gold, unto the fhaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the Lord had fhewed Mofes, fo he made the candleftick.

5 ¶ And the Lord fpake unto Mofes, faying,

What follows plainly belongs to what was faid *Ch.* iii. 6. There *Moses* is ordered *to give the Levites to Aaron* and his Sons; and here he is directed to fee them confecrated to that Service by the following Rites and Ceremonies.

6 Take the Levites from among the children of Ifrael, and cleanfe them.

7 And thus fhalt thou do unto them, to cleanfe them: Sprinkle water of purifying upon them, and let them fhave all their flefh, and let them wafh their clothes, and *fo* make themfelves clean.

Sprinkle Water of purifying upon them,] Heb. Sprinkle the *Sin Water* upon them; i.e. the Water of Purification from Sin. As the Sacrifice of Atonement for Sin is called the *Sin-Offering*. The Water was prepared with the Afhes of a red Heifer, which had been offered for a Burnt-Offering, *Ch.* xix. 17.

fhall

[illegible]

8 Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin-offering.

With his Meat offering] Rather, *Flour*, or *Bread Corn*, [illegible] on *Levit.* ii. 1, which was always accompanying the burnt offering. *Num.* xv. 9.

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

By their Elders or Representatives, which is the Meaning of this Phrase, *Ch.* xxv. 7. [illegible] xxv. 12. *Jos.* xx. 6. *Judg.* xxi. 10, 13, 16.

10 And thou shalt bring the Levites before the LORD, and the children of Israel shall put their hands upon the Levites:

That is, a certain Number of the principal *Israelites*; or they shall do it by their Rulers, who were their Representatives. For the Rite of *laying on of Hands*, see on *Ex.* [illegible] 10. By this Sign the Children of *Israel* signified their separating the *Levites* to the Service of the Sanctuary instead of their First-born, and transferring upon them the Charge which would otherwise have belonged to the First-born. See [illegible] in. 12.

11 And Aaron shall offer the Levites before the LORD, *for* an offering of the children of Israel; that they may execute the service of the LORD.

Aaron shall offer, &c.] Heb. *Shall wave the Levites for a Wave-Offering.* See on *Exod.* xxix. 27. 'Tis probable that *Aaron*, lifting up his Hands, and turning about to all Quarters of the Heavens, as he did when he offered a Wave-Offering, the *Levites*, after his Example, imitated the same Motion, and so were offered, as it were, a Wave-Offering to GOD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

They were offered unto GOD before, *ver.* 11. and therefore the Meaning is, *Thou shalt present them* [illegible] *by Sign, after having offered them a Wave Offering unto the Lord*, [illegible] also *ver.* 15. *The Levites shall go in to wait* [illegible] *and thou shalt cleanse them*; i. e. after they shall have cleansed them.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

That is, they shall be my peculiar Servants, be free from Taxes, and all military Service, and attend upon the Tabernacle as Porters, Singers, &c.

15 And after that shall the Levites go in, to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

Instead of such as open every Womb,] See on *Ch.* iii. 12.

17 For all the first-born of the children of Israel *are* mine, *both* man and beast: on the day that I [illegible]

[illegible]

19 [illegible] children of Israel [illegible]

Ch. iii. 6.

[illegible] ed his Disciples from *Israel* [illegible] Word.

[illegible] the children of Israel [illegible]

20 And Moses, and Aaron, and all the congregation of the children of Israel, [illegible] concerning the Levites, so did unto them the children of Israel unto them.

21 And the Levites [illegible] ed their clothes; and [illegible] ing before the Lord [illegible] ment for them to cleanse them.

22 And after that went the Levites in, to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more.

That is, at fifty they shall be excused from Court [illegible], and all the toilsome Part of the Service, as bearing Burdens, &c. but still continue the easier Duties of their Ministry, [illegible]

But for all manner [illegible] taking Care of the Tabernacle, [illegible] a Guard. Some render it [illegible] by keeping the Charge of them; i. e. they shall be their *Overseers* and *Instructors*, to teach their younger Brethren the Duties of their Office.

And shall do no Service,] Heb. *Service*, *Service*. Which may either signify, They shall do no servile Laborious Work; or in general, They shall be exempt from doing any Part of the *Ministerial* Service, only direct and instruct others in the doing of it.

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAP. IX.

1 *The passover is commanded again.* 6 *A doubt is put for them that were unclean or absent.* 15 *The cloud guideth the removings and encampings of the Israelites.*

AND

[illegible] unto Moses in the wil[illegible] in the first month of the se[illegible] they were come out of the land of [illegible]

[illegible] *Ye, Esq.*] Or *Lad if ken*, for he now [illegible] the numbering of the People, the [illegible] and other Matters recorded in the former [illegible] on *Num.* i. 1, 2.

[illegible] of Israel also keep the passover at [illegible] appointed season.

Let the Sons of Israel keep the Passover.] The first Order for the Observance of it being, that they should *keep this Service* [illegible] *Land*, Exod. xii. 25. they might have [illegible] the same Obligation upon them to keep it in the Wilderness, had it not been for this special Precept.

3 In the fourteenth day of this month at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even, in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

The Sign of the Passover—in the Wilderness.] Where they rested almost a whole Year; but after they removed from thence, they were so [illegible] that they did not even circumcise their Children, (*Josh.* v. 5.) who consequently could not eat the Passover, *Exod.* xii. 48. nor would they have been obliged, as was said, to keep it now, without this special Command.

6 ¶ And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses, and before Aaron on that day.

This same Day before Moses.] The Law mentioned *Ch.* v. 2. whereby such Persons were to be put out of the Camp, was not yet made.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

Wherefore are we kept back,] They thus confidently expostulate with *Moses*, because in the first Institution of the Passover there is no Mention of such unclean Persons being excluded from that Sacrifice. And though it might possibly be inferred from the Law, *Lev.* vii. 20. that Persons in their Condition were not to partake of that sacred Banquet; yet considering that all the *Israelites* are expressly commanded to celebrate the Passover, *Exod.* xii. 47. they might think this particular Case of the Passover-Feast an Exception from that Law, and therefore have Recourse to *Moses* for a Decision.

That we may not offer an Offering of the Lord,] Or, *the Offering*, meaning the Passover, which was an eucharistical Sacrifice, or Peace-Offering; the Blood whereof was offered unto GOD.

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

It appears from this Place that *Moses* went into the Sanctuary to consult the Oracle of GOD whenever he had Occasion, and was answered by an audible Voice from the Mercy-Seat. See on *Ch.* vii. 89.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

I am Unclean—I am [illegible] by Reason of a dead Body.] And the [illegible] is to be understood of all other Cases of legal Uncleanness [illegible] is opposed to *Mere unclean*, ver. 13.

Or be in a Journey afar off.] Out of his own Country, [illegible] is inferred from *Deut.* xvi. 2. that it could not be kept any where but in *Judea*.

11 The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover, they shall keep it.

They shall leave none of it till the Morning,] See on *Exod.* xii. 10. *Nor break a Bone of it,*] See on *Exod.* xii. 46.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the passover; even the same soul shall be cut off from his people, because he brought not the offering of the LORD in his appointed season: that man shall bear his sin.

Shall be cut off] i. e. *Separated from the Community*; which might be done either by Death, or by Banishment, or simply by excommunicating the Person, *i. e.* divesting him of all the religious Privileges which belonged to him as a Member of the *Jewish* Commonwealth, and ranking him in the State of a mere Heathen. But it is generally understood of *cutting off* by Death.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD, according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

And if a Stranger—will keep the Passover,] One of another Nation who had renounced Idolatry, and was by Circumcision initiated into the *Jewish* Religion; otherwise he could not be permitted to keep it, *Exod.* xii. 44, 48, 49.

15 ¶ And on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

And on the Day that the Tabernacle was reared up,] Being now come to the Decampment of the *Israelites* from Mount Sinai, it was natural for *Moses* to mention by what Direction these Decampments were made, *viz.* by Direction of the *Cloud of Glory*, which, from the first erecting of the Tabernacle, fixed itself upon it as a Symbol of the Divine Presence, (*Exod.* xl. 34.) and continually appeared in the Form of a dark Cloud by Day, and of a luminous Cloud shining like Fire by Night.

The Tent of the Testimony,] So called because of the Ark which contained the divine Law or Testimony, *i. e.* the ten Commandments.

16 So it was always: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle; then after that, the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

The Motion or Rest of this divine Cloud was the constant Signal, the one for the Marches, the other for the Encampments of the *Israelites*, during the whole Time of their Travels in the Wilderness.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in the tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

Whenever the Cloud rose up, and moved from off the Tabernacle, be it by Night or Day, they immediately broke up and followed

followed in Course; and where [illegible] over the Tabernacle again, [illegible] Time, the Camp [illegible] and took up their Relations, [illegible] again till warned by the next Signal of its Movement.

22 And *so* it was when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

Thus, how tedious and irksome soever their particular Travels or Stations might be, and however impatiently desirous the People were of arriving at the promised Land, yet they resigned themselves to the constant Direction of this heavenly Guide, and never dared to stir but by the special Appointment of God. So ought we to resign ourselves to the Will of God in our whole Passage through Life.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

At the Commandment of the Lord they rested, &c.] This is no less than thrice repeated. The Reason, *Maimonides* says, of *Moses* being so particular in this Relation, and repeating so often this Circumstance of their *marching* and *resting* at the Command of God, was to confute the Opinion of the *Arabians* and others, who imagined the Reason of the *Israelites* staying so long in the Wilderness, was because they had lost their Way. For this, he observes, was a very idle Conceit, since the Way from Mount *Horeb* to *Cadesh-Barnea* on the Borders of *Canaan*, was a known beaten Road, and not above eleven Days Journey, *Deut.* i. 2. which it was hardly possible for them to miss, far less to wander backward and forward in a bewildered Condition for forty Years.

By the Hand of Moses,] i. e. By the Ministry of *Moses*, who was their Lawgiver and Director under God, and who at every *March* and *Encampment* accompanied the divine Signal with a solemn Prayer, saying, when the Ark set forward, *Rise up Lord, let thine Enemies be scattered, &c.* And when it rested, *Return, O Lord, unto the many Thousands of Israel*, Num. x. 35, 36.

CHAP. X.

1 *The use of the silver trumpets.* 11 *The Israelites remove from Sinai to Paran.* 14 *The order of their march.* 29 *Hobab is intreated by Moses not to leave them.* 33 *The blessing of Moses at the removing and resting of the ark.*

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of an whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee, at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east-parts shall go forward.

Blow an Alarm,] i. e. With a quick, broken, and wavering Sound.

6 When you blow an alarm the second time, then the camps that lie on the south side, shall take their journey: they shall blow an alarm for their journeys.

[illegible] the trumpets [illegible] to you [illegible] your generations.

None were [illegible] cation, [illegible] [illegible] which [illegible] the Sacrifices.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; [illegible] be remembered before your God: I am the LORD your God.

A fourth Use of the Trumpets was to be sounded upon all solemn Days of Rejoicing and public Thanksgiving. Thus it was when *Solomon* had built the Temple, 2 Chron. v. 12 and vii. 6. at laying the Foundation of the second Temple, *Ezra* iii. 10 and at the Dedication of the Walls of *Jerusalem*, Neh. xii. 27, 35.

And in the Beginning of your Months,] When special Sacrifices were appointed to be offered to God, *Num.* xxviii. 11, 14. with the Solemnity of blowing of Trumpets, *Psal.* lxxxi. 3.

Over the Burnt-Offerings,] Especially the Morning Sacrifice, at the offering of which the Trumpets began to sound.

That they may be to you for a Memorial.] See on *Exod.* xxviii. 29. As the blowing the Trumpet was a Kind of Invocation of the DEITY, to *remember* his People, so it served at the same Time to excite the People to worship God with the greater Fervency and Intenseness of Devotion, *Psal.* cl. 3.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

Out of the Wilderness of Sinai.] Where they had staid near a Year, *viz.* eleven Months and twenty Days. Compare *Exod.* xix. 1. with the eleventh Verse of this Chapter.

And the Cloud rested. After three Days March, ver. 33.

In the Wilderness of Paran.] The Wilderness of *Paran*, properly so called, is a Part of the Desart of *Arabia Petræa*, lying between *Hazeroth* to the West, and Mount *Seir* to the East, Ch. xiv. 6. We are to observe, that though *Moses* mentions this as their fifth Station after decamping from the Wilderness of *Sinai*, they made two Stations before they came hither, the first at *Kibroth-hattaavah*, the second at *Hazeroth*, Ch. xi. 34, 35 and then their third Encampment was in the Wilderness of *Paran*, Num. xii. 16.

13 And they first took their journey, according to the commandment of the LORD by the hand of Moses.

And they first took their Journey, according to the Commandment of the Lord.] Heb. *And they in the first Place set forward, according to the Commandment of the Lord,—even in the first Place set forward the Standard of Judah, &c.* It is true there seems to have been a special Direction for this first Removal, *Deut.* i. 6, 7. but the Connection of the 13th Verse with the 14th shews that the Words relate chiefly to the Order of their March.

14 ¶ In the [illegible] went the ſtandard of the camp of the children of Judah according to their armies: and over his hoſt was Nahſhon the ſon of Amminadab.

15 And over the hoſt of the tribe of the children of Iſſachar, was Nethaneel the ſon of Zuar.

16 And over the hoſt of the tribe of the children of Zebulun, was Eliab the ſon of Helon.

17 And the tabernacle was taken down; and the ſons of Gerſhon, and the ſons of Merari ſet forward, bearing the tabernacle.

18 ¶ And the ſtandard of the camp of Reuben ſet forward according to their armies: and over his hoſt was Elizur the ſon of Shedeur.

19 And over the hoſt of the tribe of the children of Simeon, was Shelumiel the ſon of Zurishaddai.

20 And over the hoſt of the tribe of the children of Gad was Eliaſaph the ſon of Deuel.

21 And the Kohathites ſet forward, bearing the ſanctuary: and *the other* did ſet up the tabernacle againſt they came.

And the Ark [illegible] Sanctuary, &c.] *The other* is not in the Original, but *Le Clerc* renders it, *Hic*, (i. e. the *Kohathites*) [illegible] *ſhould halt*, &c. i. e. they ordered the ſons of [illegible] and *Merari* to ſtop, till they ſhould get up with them, that ſo all the *Levites* ſhould march together, in *the Middle of the Camp*, as is appointed, *Ch.* ii. 17. *Calmet* explains it, the *Kohathites* did ſet up the Tabernacle againſt they (*i. e.* the Priſt) arrived, which is a very natural Explication of the Paſſage.

22 ¶ And the ſtandard of the camp of the children of Ephraim ſet forward according to their armies: and over his hoſt *was* Eliſhama the ſon of Ammihud.

23 And over the hoſt of the tribe of the children of Manaſſeh, *was* Gamaliel the ſon of Pedahzur.

24 And over the hoſt of the tribe of the children of Benjamin, *was* Abidon the ſon of Gideoni.

25 ¶ And the ſtandard of the camp of the children of Dan ſet forward, *which was* the rereward of all the camps throughout their hoſts: and over his hoſt *was* Ahiezer the ſon of Ammiſhaddai.

Dan—which was the Rere-ward of all the Camps,] The *Hebrew* Word which we render *Rere-ward*, ſignifies properly *Gathering*, and ſo ought to be rendered, *Dan ſet forward, gathering to it all the Camps*; i. e. all the reſt of the People who belonged not to any particular *Camp*, but to all the Camps in general; namely, ſuch as were under twenty Years old, all unclean Perſons, who were ſhut out of the Camp, *Ch.* v. 2. together with the mixed Multitude that came with them out of *Egypt*. All theſe were *gathered to*, and came after the Standard of *Dan*.

26 And over the hoſt of the tribe of the children of Aſher, *was* Pagiel the ſon of Ocran.

27 And over the hoſt of the tribe of the children of Naphtali, *was* Ahira the ſon of Enan.

28 Thus *were* the journeyings of the children of Iſrael, according to their armies, when they ſet forward.

29 ¶ And Moſes ſaid unto Hobab, the ſon of Raguel the Midianite, Moſes father in law, We are journeying unto the place of which the LORD ſaid, I will give it you: come thou with us, and we will do thee good: for the LORD hath ſpoken good concerning Iſrael.

Moſes ſaid unto Hobab, the Son of Raguel,] i. e. the Son of *Jethro*; for *Raguel*, or *Reuel*, was another Name for *Jethro*. See on *Ex.* ii. 18. So the Senſe is, that *Jethro* having gone back to his own Country, *Exod.* xviii. 27. *Hobab* his Son, and the Brother of *Moſes'* Wife, had accompanied *Moſes* all the Time he ſtaid near *Sinai*, which was not far from *Midian*; but now that the *Iſraelites* were marching away from that Neighbourhood, he thought to return home; but *Moſes* urges his Stay with a good deal of Warmth.

We are journeying, &c.] [illegible] that they were [illegible] had not been for their [illegible]

30 And he ſaid unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he ſaid, Leave us not, I pray thee; foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayeſt be to us in ſtead of eyes.

Thou mayeſt be to us inſtead of Eyes.] Every ſignificant Expreſſion, importing, that he ſhould be to them as a Guide to the Eyes. Several ancient Verſions give a different Turn to theſe Words, probably, in order to reconcile them with the Miracle of the Divine Conduct. The *Chaldee* Paraphraſt, in particular, explains it thus: *Thou knoweſt [illegible] and thine Eyes have ſeen the Miracles which have been wrought for us.* The *Samaritan* thus: *Thou knoweſt our Encampments—and have been to us inſtead of eyes.* But this cannot be a juſt Tranſlation, for *Hobab* had not yet followed their Camp. The *Syriac* thus: *Thou ſhalt be dear to us as our Eyes.* The LXX: *Thou ſhalt be as a Senator amongſt us.* The Counſellors of Princes being ſo often called *their Eyes*.

32 And it ſhall be, if thou go with us, yea, it ſhall be, that what goodneſs the LORD ſhall do unto us, the ſame will we do unto thee.

Accordingly, *Moſes* having prevailed with him to accompany them, he and his Poſterity were ſettled among the *Israelites*, *Jud.* i. 16. iv. 11.

33 ¶ And they departed from the mount of the LORD three days journey: and the ark of the covenant of the LORD went before them in the three days journey, to ſearch out a reſting-place for them.

And the Ark—went before them,] It is ſaid, *ver.* 21. that the Sanctuary, including *the Ark*, &c. was carried between the two firſt Standards, and the two laſt; i. e. *in the midſt of the Camp*, *Ch.* ii. 17. So that the Meaning of this Verſe may be, that the Cloud which was over the Ark, *went* before the one half of the People, and was always in View of the reſt, guiding and directing their Motions, as a General does his Army, tho' he be not in the Front of it. Or, which will remove all Shadow of Difficulty, we may tranſlate the Words literally: *The Ark of the Lord marched in their Preſence*, or *in their View*. The Cloud was over it in the midſt of all the Army, and conſpicuous to their View.

To ſearch out a reſting Place, i. e. To direct them in finding it out.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to paſs when the ark ſet forward, that Moſes ſaid, Riſe up, LORD, and let thine enemies be ſcattered; and let them that hate thee, flee before thee.

Riſe up, &c.] This Expreſſion denotes GOD's exerting his Power to take Vengeance on his Enemies, in Oppoſition to *ſitting ſtill*, which is a Poſture of Indolence and Inaction. See *Pſ.* xxxiii. 10. *Job* xxx. 14. *Le Clerc* takes the Imperative to be here put for the Future; ſo explains it as a Declaration of what ſhould happen, if GOD vouchſafed to be their Leader. *Riſe up, Lord, and thine Enemies ſhall be ſcattered, &c.*

36 And when it reſted, he ſaid, Return, O LORD, unto the many thouſands of Iſrael.

Return, O Lord, &c.] i. e. Let thy Divine Preſence in the Cloud take up its fixed Reſidence again over the Ark for the Safety of this thy People, whom thou haſt ſo greatly multiplied.

Unto the many Thouſands of Iſrael,] *Unto* is not in the Original, therefore it may be rendered as in the LXX, *Return, Lord, the many thouſands of Iſrael*, namely, *to their Reſt*.

CHAP. XI.

1 *The people complain, at which the Lord is diſpleaſed,* 2 *But Moſes intercedeth for them, and they are ſaved;* 4 *They murmur for fleſh inſtead of manna.* 10 *Moſes complaineth of the burden of his charge of ſuch a people.* 16 *God giveth his ſpirit to ſeventy elders that they may aſſiſt Moſes.* 31 *God ſendeth quails to the camp in great number.*

AND

AND when the people complained, it displeased the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

And when the People complained,] Heb. *as it were complained*; i. e. They begin to mutter some Complaints, and, for a while, kept their Discontent from coming to *Moses*'s Ear. The Ground of their Murmuring we are told, ver. 4, 5. It was because they grew weary of the Manna, upon which they had now lived for a Year, and their squeamish Appetite began to crave Variety of Food.

It displeased the Lord,] Though their Discontent did not at first break forth into open Murmurings against *Moses*, yet God saw the fretful, murmurous Disposition of their Minds, and returned his Displeasure against them.

And the Fire of the Lord burnt among them.] i. e. They were consumed by Lightning, which is called *the Fire of God*, 2 *Kings* i. 12. *Job* i. 16. *Le Clerc* thinks it might be by one of those fiery blasting *Winds* which are incident to those Countries, and which are mentioned in Scripture, *Ezek.* xviii. 10. *Hos.* xiii. 12.

Consumed them that were in the uttermost Parts of the Camp.] Where was the mixt Multitude that came out of Egypt, as is observed, *Ch.* x. 25. For among them it appears that those Murmurings began, *ver.* 4.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

And the People cried unto Moses.] This Calamity struck them into such Consternation that they immediately applied to *Moses* to deprecate the Divine Displeasure.

The Fire was quenched,] i. e. The Lightning ceased from any further Execution.

3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.

And he called the Name of the Place Taberah.] i. e. The Place of *Burning*. This Name is given to the Place, in order to perpetuate the Memory of this signal Event to Posterity, as a Warning to them, to beware of offending in the same Manner. See how the Apostle applies this Passage for the Instruction of us Christians to beware of Discontent and Sedition, 1 *Cor.* x. 10, 11, 12.

The Apostle expressly tells us, that all these Things were recorded for our *Admonition*, so that we do not make that right Use of the Holy Scriptures for which they were written, if we do not apply to our own *Hearts* and *Conduct* the various Examples of Obedience and Disobedience that are therein recorded. And from the Instance before us we may learn, how displeasing to GOD all *Discontent* and *Dissatisfaction* with the State he has placed us in is, and that even when it is but in our Hearts or Minds only, without proceeding to open Complaints and Murmurs. How careful therefore ought we to be, (if we desire to please GOD) in whatever State we are, therewith to be content; as knowing that we are placed therein by Him who is GOOD, and *careth* for us, and knoweth what is BEST and FITTEST for us.

From this Passage too we may learn, what high Regard GOD pays to those who serve him faithfully, how exceeding ready he is to fulfil their Desires, and grant all their Petitions. *Moses* no sooner intercedes for this sinful People, but the *Fire is quenched*, the swift Lightening is as it were stopped in its Way, it stands still in its Course, and though just kindling on the guilty Head, it is sunk at once, and leaves it untouched and unharmed. O happy *Leaders!* who had such a powerful Intercessor for them with GOD. O happier far all the Children of Men! *happy* and *privileged* perhaps beyond every other Order of Beings. What though you are now under the grievous Bondage of *Sin* and *Imperfection*, and when you would do Good that which is Evil is present unto you; yet you have the MOST PERFECT RIGHTEOUSNESS of CHRIST, performed in *your Nature*, continually before GOD; to diffuse a Lustre over your Unworthiness: You have the SON OF GOD himself, who (hear it, O ye Heavens! and attend, O Earth! and be astonished) has condescended to take upon him YOUR Nature, and become your BROTHER, and who now continually liveth at the Right Hand of GOD, to make *Intercession* for you, to whom the ALMIGHTY FATHER will not deny any Thing, in Reward to the abundantly perfect Virtue and Righteousness of this his beloved Son in whom he is *well pleased*.

See, amazing Scene! at which even Angels and Arch-angels, Cherubs and Seraphs look with Astonishment, the Gates of Heaven open at his powerful Intercession, to admit a Race of Beings who were created only to be placed upon Earth, far distant from the Throne of GOD, and all the ineffable Joys of Heaven; and who could never have ascended thither, had not the Son of GOD, amazing Love! come down from thence to take upon Him THEIR [illegible]

[illegible]

4 ¶ And the [illegible] them, [illegible] weep again [illegible] eat?

And the [illegible] again complained [illegible] renewed their [illegible] war upon the [illegible] trust of GOD's Power [illegible] great Experience. [illegible] *Ps.* lxxviii. 22. 2. They [illegible] Mercies, [illegible] when they had much Cattle [illegible] xxxii. 4.

5 We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul is dried away: there is nothing at all, besides this manna, before our eyes.

Our Soul is dried away.] i. e. Our [illegible] consumed away. It is an Expression of the same Import of the Plaintiff, *My Heart* [illegible] Word *Nephesh*, the *Soul*, [illegible] ties, the *animal Passions*. We render it [illegible] in the same sense, *Ecclesiastes* [illegible] which comes to the same sense [illegible] away in the restless Cravings of a famished [illegible]

There is nothing besides this Manna [illegible] had some Cattle, ver. 22. [illegible] in such Plenty nor Cheapness, that the [illegible] for Food.

7 And the manna was as coriander seed, and the colour thereof as the colour of bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

The Taste of it was as the Taste of fresh Oil.] When newly fallen, it tasted like Honey; but when prepared by boiling or baking, it tasted like fresh Oil. Or it was at once smooth and soft as Oil, and sweet as Honey, two of the choicest Provisions of Nature.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

The Manna fell upon it.] i. e. Upon the Dew, whereby it was kept clean and pure for their Use. See *Exod.* xvi. 14.

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.

And the Anger of the Lord was kindled,] i. e. He was justly displeased with this perverse and ungrateful Behaviour. GOD, who is perfectly wise and good, cannot but be displeased with such as are disobedient to His Will; but we ought to be very cautious of understanding this and the like Scripture Expressions literally, as if his Disapprobation of Vice was accompanied with such Things like that *Anger* and Perturbation which in our weak Minds are the ordinary Concomitants of Resentment.

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

And Moses said unto the Lord,] He repaired to the Sanctuary to bewail his hard Condition before GOD.

Wherefore have I not found Favour in thy Sight,] He laments that contrary to his own Desire, *Exod.* iv. 10, 13. the Charge of so numerous

numerous and untractable a People should be laid upon his single Shoulders.

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou sware unto their fathers?

Thou shalt say unto me, carry them in thy Bosom, as a nursing Father beareth the sucking Child.] i. e. Thou hast made me as their common Father, so that I cannot help feeling their Grievances, and in all their Complaints and peevish Humours must treat them with the anxious Concern of a Parent towards his little untoward Infant. A very lively Expression to denote that Tenderness and fatherly Affection which Princes ought to have for their People.

The Expressions in Scripture of God's Love for his People are inexpressibly kind: The most tender Things in Nature seem all too faint to express his Love. The warmest Friends never express their Tenderness in such affectionate Terms, as those in which the great Sovereign of the Universe has condescended to express his Love for the Children of Men.

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh that we may eat.

14 I am not able to bear all this people alone, because it is too heavy for me.

It is beyond my Strength to undergo the Toil of hearing all their Complaints, and appeasing all their Tumults.

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

And if thou deal thus with me, kill me, &c.] He begs therefore that God would please either to ease him of the burthensome Charge, or to take him out of the World, and rid him of a Life so troublesome and even insupportable.

Let me not see my Wretchedness.] i. e. *Live most wretched*; as to see Death is *to die*, Psal. lxxxix. 48. He speaks like an affectionate Parent of the People, who makes their Sufferings his own. And indeed what could make a Prince of such paternal Tenderness more *wretched*, than to see the *Israelites* so untoward, not only against himself, but against the Indulgence of Heaven; to see them by their Perverseness drawing down such direful Calamities upon themselves, and the Enemies of God rejoicing in their Ruin?

16 ¶ And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

God, in a most compassionate Manner, without any Tokens of Displeasure at the over-passionate Remonstrance of *Moses*, tells him he should have proper Assistants in the Government of this uneasy People; and accordingly orders him to summon seventy Persons, of Gravity and Authority among the Tribes. By *Elders* here it seems plain, that we are to understand not merely Men advanced in Years, but *Elders* in Dignity, Men whose Age, Experience and Breeding, render'd them venerable, and whose Understanding and Authority had advanced them to be *Officers* and Judges.

17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

And I will come down,] i. e. I will manifest myself present in a visible Manner, *ver.* 25.

And I will take of the Spirit, which is upon thee, and will put it upon them.] i. e. I will endue them with the same Spirit of Government, or with those Gifts of Wisdom, Judgment, Courage, &c. which I have bestowed upon thee. For the *Spirit* is often put for the Gifts of the Spirit, or spiritual Gifts, 1 *Cor.* xiv. 12, 32. *Gal.* iii. 2, 5. just as the HOLY GHOST is put for the Gifts of the HOLY GHOST, *John* vii. 39. *Acts* xix. 2, 6.

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh (for you have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat.

Say—unto the People—[illegible] God is pleased to hear *Moses*'s Prayer, and [illegible] the People's. *Sanctify*, i. e. *prepare* and [illegible] receive with Gratitude this Present from God. [illegible] Word signifies simply to *prepare*, *Jer.* [illegible] This *Preparation* was probably to be made by Washing [illegible] dies, and performing the usual Rites of Purification. See [illegible] xxxv. 2. and *Exod.* xix. 15.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days,

20 *But* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the Lord which is among you, and have wept before him, saying, Why came we forth out of Egypt?

Until it come out at your Nostrils,] i. e. Till your insatiate Appetites be glutted; and by another Instance of Divine Power, you be convinced to your Shame, how irreligiously, ungratefully, and vilely ungrateful you have been against God, under all his Mercies and Providences towards you. The Expression, *come out at the Nostrils*, presents a very strong, though disagreeable Picture of Satiety and Surfeit, when the over-loaded Stomach disburdens itself at Mouth and Nostrils.

21 And Moses said, The people among whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

And Moses said, the People—are six hundred thousand Footmen,] Who were able to bear Arms, besides Women, Children, and Slaves, *Num* i. 46. who may be supposed, at least, two Times as many, i. e. three Millions in all.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

Shall all the Fish of the Sea be gathered,] Not of the Ocean in general, for that would be too great an Hyperbole; but of the Red Sea, which was not far from them.

23 And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee, or not.

Is the Lord's Hand waxed short?] i. e. Is the Divine Power diminished? *Isa.* l. 2. lix. 1.

What has not God done to convince Mankind that his Power is always unlimited? And yet Man still often falls into the Weakness of thinking that there are Circumstances wherein the Power of God cannot execute, and in which it must as it were remain neuter and inactive.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

And Moses went out,] Either from the Sanctuary, whither he had repaired to make his Addresses to God; or he went out of his Tent to the People.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass *that* when the spirit rested upon them, they prophesied, and did not cease.

And the Lord came down, &c.] i. e. The *Shechinah*, the Cloud of Glory, the Symbol of the Divine Presence was seen to descend from Heaven with conspicuous Brightness.

Took of the Spirit that was upon him, and gave it unto the seventy Elders,] i. e. God declared them the Assistants of *Moses* in managing the Affairs of the People; and, at the same Time bestowed on them the Gift of *Inspiration*, or *Prophecy*; whereby they were enabled, with uncommon Power of Words, and super-natural Strength

Strength and Vivacity of Argument, to set forth the Praises of God, the Excellency of his Laws, and to persuade the People to a patient Submission to his Will.

They prophesied.] The Meaning is not that *they* [illegible] *Extasis*, but that they were inspired, and with such Gifts [illegible] to the prophetick Character, and which were requisite for [illegible] the present occasion. In a Word, that they employed that Wisdom and Authority which they derived from God, in persuading the People to be resigned to the Will of God, and to the Conduct of *Moses* his Minister. This is to *prophesy*, in the same sense as to inculcate the Doctrines of Religion and Morality. And this Not only [illegible] according to the Use of it in other Places of the sacred Writings, 1 *Sam.* xix. 20, 21, 22, 23. 1 *Chr.* xxv. 4, 5. xii. 18. xxv. 3, 4, 5, 6, 22, 24, 29. And thus a *Prophet* signifies not only one who foretells Things to come, but who declares the Truths of God unto the People, *Gen.* xx. 7. *Exod.* vii. 1. and who is active in *stirring Men up to the Praise of God*, and other Exercises of Piety.

Adhuc autem non.] So we render it after the *Chaldee*. But other Versions render it more agreeable to the Original, *ita addiderunt*, i. e. they prophesied that Day, but not after. For as their prophetick Gift was intended only to quell the present Sedition, to procure them immediate Reverence from the People, and to be a Sign that they were appointed *Moses*'s Coadjutors, they exerted it not for the future like *Moses*, who was a perpetual Prophet.

26 But there remained two *of the* men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle, and they prophesied in the camp.

There remained two of the Men in the Camp.] Of the Men, i. e. of those seventy Elders whom *Moses* now ordained, as appears from the following Words: They declined sitting in Judicature with the rest, who were assembled at the Door of the Tabernacle; perhaps out of Modesty, thinking themselves unworthy of so high a Dignity, or they might be under some legal Defilement, which hindered their Approach to the Tabernacle.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men answered and said, My lord Moses, forbid them.

Joshua the Servant of Moses.] Who ministered to him as the constant Attendant on his Person.

My Lord Moses, forbid them.] It would seem that he thought their *prophecying*, or *teaching*, in the Camp, tended to make those Gifts common, and to disparage *Moses* in the Eyes of the People; or perhaps he thought it tended to breed a Schism, by calling the People away from the Tabernacle, the appointed Place of Meeting, where the rest of the seventy Elders were regularly assembled. Thus the Disciples forbad one who cast out Devils in CHRIST's Name, because he followed not with them, *Luke* ix. 49, 50.

29 And Moses said unto him, Envieſt thou for my sake? would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them.

Envieſt thou for my Sake.] Rather, *art thou jealous for my Sake?* Art thou afraid that their exercising these prophetick Gifts should be a Diminution of my Honour.

Would God that all the Lord's People were Prophets, &c.] i. e. Would to GOD that they were all inspired to sing the Praises of JEHOVAH, and recommend Virtue and Religion one to another. See on *ver.* 25. This Behaviour of *Moses* is the Character of every good Man. He will not only set others an Example of Virtue, and recommend Religion to them upon all proper Occasions, but he will rejoice and be truly pleased, to see Virtue, Righteousness, and Piety prevail in the World; he will wish that all the LORD's People were Prophets, and contribute, as much as in him lies, towards enabling them to be so.

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits upon the face of the earth.

[illegible]

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least, gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

And they gathered.] An Expression much more proper for the gathering up of Locusts from off the Ground, than for the hunting of Birds, which cannot be gathered unless they be dead.

Gathered ten Homers.] i. e. (Reckoning an Homer to be ten Ephah's, or 300 Quarts) 750 Gallons. See on *Lev.* xxvii. 16. Which is not to be so understood as if each Individual gathered so much, but only the Heads of Families. *Bochart* thinks the Word *Homer* in this Place denotes only *Heaps*, or a large Quantity in general, as it is used *Hab.* iii. 15. *Exod.* viii. 14. *Isai.* xxi. 16. And taking *ten* to be put indefinitely for *many*, as is common in Scripture, the Meaning will be, that he who gathered the least, gathered them in Heaps upon Heaps. Thus it is understood by the *Chaldee* and *Arabic* Versions.

And they spread them all abroad for themselves.] i. e. They spread them to be dried in the Sun; another plain Indication that they were Locusts, which are prepared in this Way and preserved. But had they been Quails, to spread them in the Sun had been preposterous, for it would have made them the [illegible].

33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

The Lord smote the People with a very great Plague.] With a Pestilence, say some, with a Consumption, say others. But we are inclined to think it was by some untimely Death which was the Effect of their own Gluttony and Intemperance; which seems to agree best with the Threatening, *ver.* 20. GOD was pleased to overlook their first Murmuring about a Year ago, when he sent them the Manna; because they were then under greater Necessity, being really pinched with Hunger; whereas now that they were fed with Bread from Heaven, they cried for Meat, not out of Need, but Wantonness. Besides, the longer GOD exercises

Forbearance of more is the Offender's Guilt aggravated, if he [illegible]

4 And he called the name of that place, Kibroth-hattaavah: because there they buried the people that lusted.

Kibroth-hattaavah, i. e. The Graves of Lust, because their Intemperance threw them into those Graves.

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth: and abode at Hazeroth.

CHAP. XII.

1 *God rebuketh the sedition of Miriam and Aaron.* 10 *Miriam's leprosy is healed at the prayer of Moses.* 14 *God commandeth her to be shut out of the camp.*

AND Miriam and Aaron spake against Moses, because of the Ethiopian woman, whom he had married: for he had married an Ethiopian woman.

Miriam is put before *Aaron*, probably because she was the Beginner of this Sedition, and drew *Aaron* into it, who seems to have entered into it more out of Complaisance to his Sister than out of any Jealousy towards *Moses*.

Because of the Ethiopian Woman,] We follow the Version of the LXX. But it ought to be rendered, the *Cushite* or *Arabian* Woman; for she was from the Land of *Midian*, a Part of *Arabia Petræa*, Exod. ii. 16. What made them quarrel with him about his Wife *Zipporah* is uncertain; probably they were jealous of his being ruled too much by her and her Relations; for it was by her Father's Advice that he constituted the Judges and Officers mentioned, *Exod.* xviii. 21, 22.

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*.

They seem to have resented that *Moses* should have taken no Notice of them when he chose the seventy Elders, as if he alone was acquainted with the Mind of GOD.

Both *Aaron* and *Miriam* had been favoured with Communications with GOD, and the Gifts of his Spirit. See *Ex.* iv. 14, 15. and xv. 20. And they are joined with *Moses* as Conductors of the People, while they were in the Wilderness, *Mic.* vi. 4. which might make them think they had a Right to be consulted in constituting the Elders who were to be *Moses*'s Assistants in the Government.

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth)

This is mentioned as an Aggravation of their Fault, and as the Thing that provoked the Divine Displeasure; namely, their behaving so insolently against a Man of *Moses*'s sweet Disposition, who was the farthest of all Men living from abusing his Power, slighting any Person beneath him, or harbouring the least Malice for personal Affronts. Instances of his Meekness and sedate Spirit, his Patience and Condescension, his Readiness to forgive Injuries, and his returning Good for Evil, see in *Exod.* xiv. 13. xxxii. 12, 13, 31. *Num.* xi. 2. xii. 13. xiv. 13. and the following Verses, xxi. 7, 8. and *Deut.* ix. 18, 26. As this Encomium here stands, it appears extorted from *Moses*, as a necessary Vindication of himself from Calumny, in which Situation Self-praise is not unbecoming even the most modest. Thus St. *Paul*, and our SAVIOUR himself, are put upon magnifying themselves by the Malignity of their Enemies, *John* x. 36. 2 *Cor.* xi. 10, 23. And therefore there is no Necessity to suppose this Passage not to have been written by *Moses* himself.

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

In the midst of their Dispute, the Divine Voice from the *Shechinah* interrupts them, commanding *Aaron* and his Sister to *come forth* from their Tents to meet *Moses* immediately at the Door of the Tabernacle, which they did accordingly.

5 And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

GOD in the *Cloud of Glory* removed from off the Top of the Tabernacle, and rested over against the Door, and summoned them before him.

And they both came forth.] Rather, *they both had come forth*, viz. from their Tents, ver. 4.

6 And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

I the Lord will make myself known to him, &c.] Rather, *I am about to make myself known to him in a Vision, &c.* for the [illegible] in *Hebrew* often signifies *about to*; and the Sense forbids it is so to be understood here. See to the same Purpose [illegible]

In a Vision,] To some the Divine Will is communicated by strong Impressions upon the Imagination, when the Person is awake, but in an Extasy, as in the Case of *Abraham*, *Gen.* xv. 1. *Jacob*, *Gen.* xlvi. 2. *Daniel*, *Ch.* viii. 1, 15. and others. Now we never read that *Moses*, either sleeping or waking, was thus intranced in prophetic Vision; he was always awake, and quite Master of himself, in his Interviews with GOD.

In a Dream.] To others GOD revealed his Mind by figurative enigmatical Representations, exhibited to them in their Sleep, as by the Ladder which was represented to *Jacob* in a Dream, *Gen.* xxviii. 12.

7 My servant Moses *is* not so, who *is* faithful in all mine house.

My Servant Moses is not so,] *Moses* is a Prophet of a higher Rank, to him I impart my Mind in a far more noble and clearer Way.

Who is faithful in all mine House.] GOD had entrusted to him the Charge of all *Israel*, who were his *House*, his Family, or chosen People; and in this *Trust* he was *faithful*, executing all the Divine Commands, and doing nothing of himself, as now he was falsely accused. In this he was a Type of CHRIST, who is constituted Head of the Christian Church, but with a far more extensive Power and Authority.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

With him will I speak Mouth to Mouth,] Or, *with him I am wont to speak.* See *ver.* 6. *Mouth to Mouth*, i. e. In a most familiar Manner, as one Friend discourses with another, or as two Friends in Conversation hear and answer each other by Turns. *Moses* enjoyed this singular Privilege, which was vouchsafed to no other of the Prophets, that GOD answered him by a distinct audible Voice, and that upon all Occasions.

Even apparently,] Clearly, so that there was no Difficulty to apprehend his Meaning. It is the same Word which we render *in Vision*, *ver.* 6. But being here joined with, *I will speak to him Mouth to Mouth*, it must denote somewhat of a higher Nature than the common prophetic Visions, even the same as *seeing Face to Face*, as convincingly as if *Moses* had seen GOD himself speaking to him.

And not in dark Speeches,] In Parables, or enigmatical Representations, as the boiling Pot that was shewn to *Jeremiah*, *Ch.* i. 13. the Basket of Summer-fruits to *Amos*, *Ch.* viii. 1. These Parables were sometimes communicated to one Prophet, and the Interpretation of them to another.

And the Similitude of the Lord shall he behold,] This Interpretation is forced, and makes *Moses* contradict himself; for he declares *Deut.* iv. 15. that he saw no *Similitude* of the Deity. The Words may be much better translated in Connection with the former Sentence thus: *Not in dark Speeches, and in a Figure, shall he behold the Lord.* That is, he shall be favoured (or he is wont to be favoured, see *ver.* 6.) with much higher and more perfect Manifestations of the Divine Will, than other Prophets, to whom GOD communicated himself only by Parables and similitudes. For this is the Meaning of *seeing*, or *beholding God*. Thus *John* i. 18. *No Man hath seen God*, is equivalent to, *No Man ever fully known the Nature and Will of God before Christ*, as *Grotius* expounds it. Our Translation refers it to that wonderful Appearance of GOD to *Moses*, *Exod.* xxxiii. 23. The *Arabic* renders the whole Verse thus: *I speak to him face to face, and he sees him not in a dark enigmatical Way, and by Figures of God is [illegible] to him.*

9 And the anger of the LORD was kindled against them; and he departed.

And he departed.] The Divine Appearance vanished from them, lest it should make an impression, a Reason of great Importance in Men.

10 And the cloud departed from off the tabernacle, and behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and behold, she was leprous.

And the Cloud departed from off the Tabernacle.] It quite disappeared for a Time, or stood at a great Distance from them, till *Miriam* was removed from the Tabernacle, and carried out of the Camp.

Miriam became leprous, white as Snow.] This was a Mark of the most inveterate kind of Leprosy.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead; of whom the flesh is half consumed, when he cometh out of his mother's womb.

Let her not be as one dead.] Her Leprosy made her look like an abortive or still born Child (as it follows) which had lain long dead, and was half wasted away in its Mother's Womb. The Reason why *Aaron* is not punished as well as *Miriam*, seems to be, partly because he was less in the Fault, and partly out of Regard to his Character, that the Priesthood might not fall into Contempt. Besides, his humble Penitence probably procured him a Pardon.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.

If her Father had but spit in her Face.] If she by some undutiful Behaviour had provoked her Father to be angry with her, and to *spit in her Face*. This was an Indication of Anger, and of great Contempt, *Job.* xxx. 10. *Is.* l. 6. *Mark* xiv. 65. and xv. 19.

Should she not be ashamed seven Days,] She would be ashamed for a great while to look him in the Face. And how much more ought she to be ashamed when she lies under this severe Mark of the Divine Displeasure!

15 And Miriam was shut out from the camp seven days: and the people journeyed not, till Miriam was brought in *again*.

Being cured by the same Divine Hand that smote her. This being an extraordinary Case, it is thought none of the Sacrifices were offered for her Cleansing which are required *Lev.* xiv. But they might have been offered, notwithstanding *Moses*'s Silence.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

This Station was at the Mountain of the *Amorites*, on the South Part of *Canaan*, *Deut.* i. 20. So that their next Removal was to have been into the promised Land, had not they themselves hindered it by their Rebellion.

The recording of the Opposition of *Miriam* and *Aaron* to *Moses*, as related in this Chapter, serves greatly to convince us, if attentively reflected on, that *Moses* was indeed the Servant of the MOST HIGH in all that he did, and that he was particularly and extraordinarily appointed, directed, and supported by GOD, in his leading of the Children of *Israel*. For had *Moses* obtained his Power by any artful Contrivance or Policy, by any under-hand or secret Methods, unknown to the Vulgar, this Opposition of an own Brother and Sister, (the former invested with the highest and most sacred Character, and the latter esteemed, venerated, and in great Authority as a Prophetess, would certainly have laid open any such under-hand Dealings, and brought *Moses* into Disreputation and Disgrace; for it is a Truth that even our blessed SAVIOUR himself has declared, *that a House divided against itself cannot stand*, and Experience has in numerous Instances confirmed it; for however long, and however artfully and successfully, a few leading Persons may impose upon the Multitude, yet whenever their Purposes fail [illegible] the whole Scheme [illegible] Conquerors they [illegible] Accessory [illegible] Contempt and Disgrace [illegible] *Moses* and *Aaron*, which [illegible] would certainly been attended with [illegible] had been employed [illegible] Government of the [illegible] been [illegible] *Moses* and *Aaron* must certainly [illegible] with [illegible] they [illegible], it would [illegible] out of the [illegible] where the Opposition we find [illegible] strengthened the authority of *Moses*; and indeed [illegible] and thought [illegible] an equal [illegible] of God, that the Hand of God was on [illegible] was [illegible] and supported by [illegible] *Moses* [illegible] the Opposition [illegible] *Moses*, [illegible] Opposition [illegible] His Authority [illegible] *Moses*, [illegible] the Power of God.

But this [illegible] Opposition of *Miriam* and *Aaron* [illegible] the Cause of the People [illegible] Rebellion might be [illegible] political Contrivance [illegible] Succession, the Multitude, [illegible] when the Hand of God [illegible] to publicly to [illegible] and supported *Moses* [illegible] ment, when moreover, the People [illegible] their Obedience, and act contrary to [illegible] Obedience [illegible] were so far from [illegible] tion, that they were ever inclined to pay no [illegible] when all their [illegible] and many other extraordinary [illegible] attending the Government of *Moses* [illegible] it must appear a much greater Force of Credulity than any that can be objected to Believers, to suppose that *Moses* could possibly, against all the Opposition, and even from the Heads of the People, and his nearest Friends, who had an equal natural Power and Authority in the State with himself, carry on a Scheme of Imposture, for the Space of almost forty Years, without being exposed and disgraced. Nor can it with any Reason be supposed, that *Moses* would have been permitted to have recorded to the Infamy of so great Persons, such Particulars as the Leprosy of *Miriam*, the swallowing up by the Earth of *Dathan* and *Abiram* and their Followers, the Destruction by Fire of *Korah* and the 250 Princes of Renown, unless these Things had really happened. And if they did happen, as there is all the Reason in the World to believe they did, then it must be allowed that GOD was indeed at *Moses*'s Right Hand, so that he should not fall, that he acted by his Authority, and was supported and brought through all Obstacles by his Almighty Power.

And from hence we may reasonably conclude, that all the seeming Obstacles which lie in the Way of the Gospel, all the Oppositions that are raised against it, will in the End have no other Effect than to bring a greater Accession of Honour and Glory to JESUS CHRIST, our Head and Saviour, of whom *Moses* was the Type.

We have furthermore in *Moses*'s Behaviour on these Occasions, a most noble and excellent Example set us of *Patience*, *Meekness*, and *Moderation* under Injuries, however violent and however undeserved. Nothing can be more amiable, nothing more worthy of our Imitation, nothing can better instruct us, than *Moses*'s Example in this Respect.

CHAP. XIII.

1 *The names of the men who were sent to search the land.* 17 *Their instructions.* 21 *Their acts.* 26 *Their relation.*

AND the Lord spake unto Moses, saying,

2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

The *Israelites* being now come near to the Borders of *Canaan*, GOD ordered them by *Moses* to go up and take Possession of it, *Deut.* i. 21. But the distrustful Multitude, forgetting the Power and Promises of GOD, were afraid to venture upon it, till some were sent to bring them Intelligence what kind of Country it was, and what People they had to deal withal. And therefore *Moses*, by Divine Direction, complies with the Instances of the People, and chooses a proper Officer out of each Tribe for that Purpose. That this is the Light in which this Passage is to be considered, appears from *Deut.* i. 22. and ix. 23.

Send thou Men.] Compare *Deut.* i. 22, 23. where it appears that the People first made the Request that Spies should be sent; And

and consequently [illegible] in Compliance to their Hist[illegible]

[illegible] It was fit that Men of Authority [illegible] Moses Wisdom to execute the Trust, [illegible] plain, however, from from Numbers, the [illegible] of the two Persons whom the first [illegible] called Princes of the Tribes. They [illegible] Rank only of a Part, not of a whole Tribe.

3 And Moses by the commandment of the LORD, sent them from the wilderness of Paran: all those men were heads of the children of Israel.

4 And these were their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

Of the Tribe of Joseph, namely, of the Tribe of Manasseh.] The Text [illegible] is the Family-Name for the Tribes of both *Ephraim* and *Manasseh*. So the Meaning is, that *Gaddi* was chosen out of the Tribe of *Manasseh* to represent *the Tribe of Joseph*, i. e. the two Tribes of *Ephraim* and *Manasseh*.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

The Change of a Person's Name was a Mark of Honour, as appears from *Gen.* xvii. 5, 15. and xxxii. 28. *Moses*, therefore, by changing the Name of the Son of *Nun* from *Oshea*, which signifies *save thou*, to *Joshua*, which signifies *he shall save*, designed to foreshew that it was with Reason his Parents had given him that Name, since he was truly to be the *Saviour* and Deliverer of his People. *Joshua* is of the same Import with *Jesus* (i. e. a *Saviour*) as it is translated by the LXX. *Neh.* viii. 17. So *Acts* vii. 45. *Heb.* iv. 8. And being appointed to save the People, and bring them into the Possession of the promised Land, he was a proper Type of the *Messiah*, the Saviour of the World.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* south-ward, and go up into the mountain:

That is, Into the mountainous Tract on the South of *Canaan*, *Ch.* xiv. 40, 45. where the *Amorites* dwelt, *Deut.* i. 19. together with some of the *Amalekites*, *Num.* xiv. 43, 45. These Parts being mountainous and barren, they might travel and survey the Land with the less Notice and Suspicion. Then as they found Opportunity, they were to proceed farther, till they had informed themselves of the whole Country.

18 And see the land what it *is*, and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

Whether they lived in Tents, as the *Arabians* did, and the *Israelites* themselves in the Wilderness, or in Houses. But the Words [illegible] better rendered, [illegible] in the Vulgate and LXX, *H[illegible] and H[illegible], or [illegible] H[illegible]*.

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes.

Not the Time of their setting out, but of their Return, which is supposed to have been in the sixth Month, answering to our *August*, for they were forty Days in viewing the Country, ver. 25. and according to Abp. *Usher* and others, they set out about the middle of *July*.

21 ¶ So they went up, and searched the land, from the wilderness of Zin, unto Rehob, as men come to Hamath.

Unto Rehob.] A City in the North of *Canaan*, on the Sea-Coast, not far from *Zidon*, and which fell to the Lot of the Tribe of *Asher*, *Josh.* xix. 28.

As Men come to Hamath.] A City, afterward called *Epiphania*, not far from *Rehob*, which bounded *Judea* on the North, *Num.* xxxiv. 8. So that they took a Survey of the whole Land from one End of it to the other South and North; observing as they passed along those Parts that lay East and West.

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak *were*. now Hebron was built seven years before Zoan in Egypt.)

And came to Hebron, i. e. Some of them, for in the Original the Verb is singular, *he came*. Which shews that they did not go all together in a Company, for that had been dangerous, but dispersed themselves, some going to survey one Place, some another.

Where Ahiman, &c. were.] These were the People that made the *Israelite* tremble; the Chief of them were the *Anakims*, who were so terrible to their Neighbours, that it became a proverbial Saying among them, *Who can stand before the Children of Anak*, Deut. ix. 2.

Now Hebron was built seven Years before Zoan in Egypt.] *Zoan* was the Capital of *Egypt*, and called in after-Ages *Tanis*. It was well known to the *Israelites*, who had lived so long in the Kingdom of *Tanis*. As the *Egyptians* boasted of the great Antiquity of their Nation, and that they were the first of Mortals, *Ezek.* xxix. 3. *Moses* here takes Occasion transiently to beat down their Pride. *Hebron* lay about Mid-way between *Shinaar* and *Zoan*, so probably was built by *Mizraim* in his Way to *Egypt*.

23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.

Eshcol signifies a *Bunch of Grapes*, which Name they now gave the Place.

And they bare it between two.] Some think they bare the Cluster in this Manner merely upon Account of the Weight and Largeness of it: Accordingly, Authors are cited to prove that the Vines and Grapes in those Eastern Countries are of an extraordinary Bigness. *Huetius* in his *Quæst. Alnet.* mentions Bunches of Grapes in some of the *Archipelago* Islands, of thirty-five or forty Pounds Weight. And *Pliny*, *l.* xiv. *p.* 1. describes Grapes in *Africa* that exceeded the Size of young Children. But it is probable they carried it thus chiefly for Conveniency to preserve it from being bruised.

24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it flowed with milk and honey; and this *is* the fruit of it.

Surely it floweth with Milk and Honey,] They testify it to be such as God promised to bestow upon them, *Exod.* iii. 8. where this Phrase is explained.

28 Nevertheless, the people *be* strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we saw the children of Anak there.

A gigantic Race of Men, *Deut.* ii. 20. who had their Name from *Anak* their Founder, whose Name imports the same as *torquatus* in *Latin*. Hence some think they had their Name from a Chain which they proudly wore about their Necks. This Description was so far true, but it was given with a View to discourage the People from attempting the Conquest of the Country, which they represent as a Thing impracticable, *ver.* 31.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

The Amalekites dwell in the Land of the South,] That Nation which was their early Enemies when they came out of *Egypt*, *Exod.* xvii. 8. This they mention to shew what a stout People they must encounter in their Way to *Canaan*, not doubting but they would dispute the Passage with them.

Dwell in the Mountains,] The *Amorites* particularly were planted upon the Mountains of the South-East Borders of *Canaan*, *Deut.* i. 27, 44.

And the Canaanites,] Those who were particularly so called, *Gen.* xv. 21.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him, said, We be not able to go up against the people, for they *are* stronger than we.

They had no Confidence in the Promise and Power of God, on which *Caleb* and *Joshua* relied; but measured all Things by human Strength.

32 And they brought up an evil report of the land which they had searched, unto the children of Israel, saying, The land through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it, *are* men of a great stature.

They brought up an evil Report of the Land, &c.] In the Heat of their Opposition they now disparage the Country which they had before praised, *ver.* 27.

The Land eateth up the Inhabitants,] *Le Clerc* explains it of their being liable to be destroyed or *eaten up* by the Incursions of neighbouring Enemies, in which Sense the same Phrase is used, *Ezek.* xxxvi. 13. The *Hebrews* take it to be meant of Famine, by which the Country was apt to *eat up* or consume its Inhabitants, and which they suppose to have infested it that Time. To confirm this Opinion it is observed, that the Land of *Canaan* is described in the Bible as incident to Famine, for we have an Account of no less than three grievous Famines infesting it in the Days of *Abraham*, *Isaac*, and *Jacob*, *Gen.* xii. 10. xxvi. 1. and xlii. 1, 2. But the Spies had before acknowledged it to be a plentiful Land, a Land flowing with Milk and Honey: We may therefore understand the Expression to denote the Number of the Inhabitants, their being so very numerous that the Land was but just sufficient to maintain them. For the Words literally run thus: *The Land is Meat for its own Inhabitants*: The Inhabitants devour and eat up all the Land. Thus they represent them terrible both for their Number and Strength.

All the People Men of great Stature,] Before, it was only the *Anakims* were of this gigantic Make, *ver.* 28. now it is *all the People* in general.

33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

The Giants] Or Men who live by Rapine and Violence. But here the Context makes it evident that the Word *Nephilim* means Men of gigantic Size and uncommon Strength.

The Sons of Anak, which come *of the Giants*,] Or, *the Anakims, those Sons of Violence*. For this is judged to be the proper Signification of *Nephilim*, though at the same Time those Sons of Violence might be Men of remarkable great Strength and Stature.

We were in our Sight as Grasshoppers,] Their Fear magnified them above Measure, so that in Comparison of them they thought themselves as weak and contemptible as Grasshoppers are, compared with Men.

And so we were in their Sight] An *Hyperbole*, signifying that the *Anakims* looked down upon them with the utmost Contempt.

CHAP. XIV.

1 The People murmur at the account which the spies bring, and are for returning into Egypt. 6 Joshua and Caleb endeavour to appease them. 11 God declares his anger against them. 26 And denounceth that none of those men, except Caleb and Joshua, should enter the land of Canaan. 36 The men who raised the evil report of the land, die by a plague. 40 The people invading the land contrary to the order of God are discomfited.

AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderness.

The whole Congregation said unto them,] The Elders and great Men spake in the Name of the whole Body of the People. See *Num.* xxv. 5, 7. xxxv. 12. *Jos.* xx. 6. and *Jud.* xxi. 10, 13, 16.

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

They not only vent their Passion against *Moses*, but most impiously accuse God himself, as if he had dealt deceitfully with them.

4 And they said one to another, Let us make a captain, and let us return into Egypt.

Nehemiah tells us they actually appointed them a Captain, *Ch.* ix. 17. This was a very high Degree of Insolence and Ingratitude, for God had both delivered them from *Egypt* in a very miraculous Manner, and followed them ever since with Miracles of Mercy.

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

And Moses and Aaron fell upon their Faces,] Either before God, to deprecate his Displeasure, as *Num.* xvi. 45. and xx. 6. or it may signify their falling down before the People to beseech them to desist from their Rebellion; as *Joseph*'s Brethren fell upon their Faces before him, in order to make their Peace with him, *Gen.* xlii. 6.

6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes.

7 And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

If the Lord delight in us, then he will bring us into this Land.] If we do not forfeit his Favour, he will enable us to drive out the *Canaanites*, and settle us in the Possession of this Land.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

They are Bread for us, Or, an easy Prey for us. The same Metaphor is used *Ps.* xiv. 4.

Their Defence is departed from them,] Heb. *Their Shade*. As a Shade covers from the Heat of the Sun, so the Favour of God is a Screen from hostile Danger; *Ps.* xci. 1. cxxi 5. *Is.* li. 16. xlix. 2 and xxx. 2. Thus the Meaning is, that the *Canaanites* having filled up the Measure of their Iniquities, the Divine Protection

[illegible]

Behold, I have [illegible] Behold, indeed, [illegible] the Plaintiff fly, is the [illegible] what we have [illegible] bring [illegible] Lord [illegible] Angel [illegible] Power [illegible] Rock that cannot be [illegible] impregnable Fortress [illegible] God. Are the [illegible] we have a Shield and Buckler [illegible] Destroyer [illegible] Pestilence [illegible] Destruction that walketh at Noon-day [illegible] shall fall at our Side, and ten Thousand at our right Hand, yet need we not be cast down as without Hope, for He [illegible] we trust [illegible] able to save, even in these direful Circumstances [illegible] Angels Charge over us to keep us, that no [illegible] befal us, nor any Plague come nigh our Dwelling.

11 But all the congregation bade stone them with stones: and the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Israel.

[illegible] So far was the cowardly Party [illegible] from reducing the head-strong Multitude to Reason, that the Leaders of them called out to stone them to Death, which in all Probability had been done, but for the [illegible] Appearance of the Divine Glory.

[illegible] appeared. The *Shekinah*, which resided [illegible] the Israelites, appeared without, probably with Circumstances of Terror, and in a flaming Light like Fire, as it appeared in Moses's [illegible], Exod. xix. 17.

[illegible] Resting on the Tabernacle.

11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they.

I will smite them with the Pestilence. To sweep them away at once. So it is understood in, a appeal from v. 15.

And so deprive them and theirs of the Country I promised their Father for an Inheritance, *Gen.* xv. 7. This was not an irrevocable Decree, but a conditional Threatening, or a Declaration of what they deserved, should God deal with them in the Rigour of his Justice.

And will make of thee a greater Nation, &c. God tells him this should not frustrate his grand Promise to *Abraham*, for that he would make him the Father of a People more numerous, and more powerful than those whom he was to reject.

13 And Moses said unto the LORD, Then the Egyptians shall hear it, for thou broughtest up this people in thy might from among them,

[illegible]

How will this Man's Behaviour on this Occasion [illegible] the Character which God was pleased to give of him [illegible] made [illegible] beyond human [illegible] of Advantage which [illegible] may any wise [illegible] of God. A noble Expectation to teach us that [illegible] God [illegible] to every thing [illegible] before us.

We [illegible] whole of Moses's Speech, [illegible] the magnificent [illegible] only [illegible] Reputation and [illegible] spiritual [illegible] and the [illegible] Power [illegible] (G.D.)

14 And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that your cloud standeth over them, and thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

[illegible] Fact [illegible] Presence has been [illegible] revealed to them, [illegible] obscurely or at a Distance.

[illegible] And that God dwelt among them by special symbols of his Majesty and Presence. See *Num.* x. 34.

And that [illegible] Day—in a Pillar of a Cloud, &c. See *Exod.* xiii. 21.

15 Now if thou shalt kill all this people as one man; then the nations which have heard the fame of thee, will speak, saying,

16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

They would conclude *Jehovah* the God of *Israel* to be the other tutelary God of the Nations, to whom they ascribed only a limited Power.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

Let the Power of my Lord be great. i. e. Let the Fame of thy Power be magnified among the Nations, by subduing the Enemies of thy People. Or it may signify, Let the Power of thy Mercy be magnified in overcoming thy Anger, and bearing with an ungrateful People. Which sense agrees best with what follows. *But then it must be understood as spoken after the Manner of Men*, for God is incapable of Anger, as much as he is of Imprudence and Surprize. But as the greatest Minds are least prone to Resentment, and most apt to forgive Injuries; so Moses pleads with God that, in a Suitableness to his transcendent Goodness, he would magnify his Power, in restraining rather than in exerting the Effects of his vindictive Justice.

18 The LORD is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children, unto the third and fourth *generation*.

The Lord is long-suffering, &c. See on *Exod.* xxxiv. 6, 7.

And by no Means clearing the guilty. *Guilty* is not in the Original; and as the next Words, *visiting the Iniquity of the Fathers upon the Children, &c.* seem to be contrary to the very Intention of

of *Moses's* Petition, it may be better to interpret them in [illegible] *Moses's* Sense; [illegible] *make quite d[illegible] the Iniquity of the Fathers upon the Children*, [illegible] See on Exod. xxxiv. 7.

19 Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt, even until now.

THIS Argument turns entirely upon the Consideration of the Divine Goodness. Though it been long suffering and merciful hitherto towards this People, rebellious and ungrateful as they are; and however they be unworthy, thy Goodness is all the same; wilt thou not therefore spare them this once, and add this one Instance of Divine Favour to the many Thousands thou hast already given?" And pleased when all other Grounds of expecting Pardon fail the Children of Men, the boundless Goodness of the Divine Goodness is still a foundation of Hope to the very chiefest of Sinners; and provided they be humbled into a penitent Disposition, they have no Reason to sink into absolute Despair, for *the Mercy of God endureth for ever*.

20 And the LORD said, I have pardoned according to thy word:

GOD pardoned them so far, as not to extirpate them entirely by present Death; but still he testified his Displeasure against them, by excluding them from the promised Land, ver. 32.

21 But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.

As truly as I live, all the Earth shall be filled.] As the Words stand in our Version, the Sense is, that GOD swears by his Eternity and necessary Existence, that all the Earth shall acknowledge the Justice of his Proceedings against this People, though he excluded them from the Land. But they may be otherwise rendered thus: *As truly as I live, and that all the Earth shall be (or hath been) filled with the Glory of the Lord.* If we take it in the past Tense, the Sense is, That as certainly as GOD lived and had wrought that miraculous and celebrated Deliverance for the *Israelites*, none of those Murmurers should enter into the Land of Promise. If in the future Tense, it relates to their future glorious Settlement in *Canaan*: That as truly as GOD would, with conspicuous Demonstrations of Power, fulfil his Promise in settling the *Israelites* in *Canaan*, none of that rebellious Generation should see this Event.

22 Because all those men which have seen my glory, and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;

Because all those Men, &c.] These may be considered as the Reasons why GOD would be glorified or justified by all the Earth, though he destroyed the *Israelites*; 1. Because they had rebelled against GOD after the greatest Miracles of Goodness. 2. Because GOD did not punish them for their first Fault, but they sinned more and more, and tempted him *ten times*. 3. None are devoted to Destruction but those who *provoked* GOD, ver. 23, 28, 30.

Have tempted me these ten Times] *Ten Times* signifies very often, as *Gen.* xxxi. 7, 41. *Lev.* xxvi. 26. *Neh.* iv. 12. *Job* xix. 3. So in other Languages *ten* is put for an indefinite Number. They are said to have *tempted God*, because all their Sins arose from Infidelity. For they are the Tempters of GOD, who, in spite of his Promises, disbelieve his Power or Goodness to accomplish them, till the Event has convinced them.

And have not hearkened to my Voice] Particularly when he bade them *go up and possess the Land*, Deut. i. 21, 26.

23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me, see it:

Surely they shall not see,] Heb. *If they shall see.* It is in the Form of an Oath, whereby GOD *sweareth*, i. e. passeth an irrevocable Sentence, excluding them from the promised Land.

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully; him will I bring into the land, whereinto he went; and his seed shall possess it.

[illegible]

25 [illegible] And the LORD said [illegible] Aaron, saying,

26 How long shall I [illegible] against which murmur against me, murmurings of the Children of Israel, which they murmur against me.

The Multitude, upon hearing the [illegible] murmuring and Impatience upon account [illegible] even on Account of the Divine Threatening [illegible] from the promised Land.

28 Say unto them, As truly as I live, saith the LORD, as ye have spoken in my ears, so will I do to you:

That is, It is unalterably fixed by my Decree, and as certain as my eternal and necessary Existence.

You shall be treated according to your Deserts, according to those Murmurings and Discontents which you have not been afraid to utter in my Hearing; and as you have expressed your mutinous Intention to turn back into the Wilderness, you shall stay and die there.

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

To wit, not as Individuals, but as a People, [illegible] to the seed of *Abraham*, which includes your Posterity [illegible] ver. 23. For had that Settlement been [illegible] Individuals, it had been inconsistent with the Divine Veracity not to make good that Oath.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

How worthy is this Passage of being remarked and attended to, for how often do we, like the *Israelites* in this Place, make our LITTLE ONES an Excuse for neglecting and disobeying GOD's Commands. We so often think that for their Sakes, and to provide for them, we may immoderately immerse ourselves in Care and worldly Business, give Way to Covetousness, &c. and have our whole Thoughts bent on heaping up Riches for them, to the entire Neglect of all spiritual Improvements. And perhaps there is nothing that contributes more to the entire drawing off our Thoughts from GOD, than this mistaken Notion. But may we [illegible] from this remarkable Instance as well as from divers other Places in Scripture, that if we will but make it our main Care to love GOD,

He

He [illegible] will take Care of our helpless *little ones*, though [illegible] the Strength of our own Arm should be taken from them. In the Place before us we find God declaring to the *Israelites*, that [illegible] *little ones* which they had made such bitter Wailings [illegible] for whose sake, lest they should become *a Prey*, they refused to go up against the *Canaanites*, and were eager to return into *Egypt*, that their *[illegible]* he would bring in unto the Land, even when *those Canaanites*, who alone thought themselves able to take Care of these *little ones*, were reduced to Dust and Ashes in the Wilderness.

From whence we may learn, that God needs not human Strength to join with him in effecting any Thing, and that he can equally provide for Babes and Sucklings, as if their own Arms were able to afflict them, or as if they had all the Strength, Prudence, and Care of a Parent to provide for them. So that we have no Occasion ever to be over anxious in our Care for our *little ones*, or to think they cannot be provided for unless we bestow all our Thoughts and Toil thereon; but so to walk before God that we may engage his Almighty Protection for them; and in so doing to rest assured, that he is able and will take Care of them, even though the Strength of our Arm should be cut off from them; and that we best provide for them, when we so moderate our Care in making Provision for them, as not to lessen our Duty towards God or our Neighbour.

32 But *as for* you, your carcases they shall fall in this wilderness.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

Shall wander in the Wilderness,] Heb. *Shall feed.* i. e. Shall seek their Food from Place to Place, after the Manner of the *Arabian* Shepherds, that were forced to remove their Tents from one Place to another, that they might find Pasture for their Flocks.

Forty Years,] Reckoning from their first coming out of *Egypt* into the Wilderness, where they had already wandered a Year and an Half.

And bear your Whoredoms,] i. e. They shall feel the Effects of your Idolatry, and Defections from God, to whom you were espoused by Covenant; which Defections are therefore called *Whoredoms*, Ex. xxxiv. 15. Num. xv. 39. Jer. iii. 14. It appears from *Amos* v. 25, 26. that the *Israelites* were every now and then falling off to Idolatry during the whole Space of those forty Years in the Wilderness.

34 After the number of the days in which ye searched the land, *even* forty days (each day for a year) shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.

And ye shall know my Breach of Promise,] In the *Hebrew* it is only, *Ye shall know my Breach*, i. e. ye shall know what it is to have broken the Covenant that was between me and you. It may also signify, *my Vengeance and Breaking in upon you*, as in the LXX. and Vulgate. Or, *my Revocation of the Blessing which was promised you upon Condition of your Obedience.* But it is somewhat harsh to translate this God's *Breach of Promise.* The former Sense seems preferable, especially as the Word appears to be used for *Punishment*, Job xxxiii. 10.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

I the Lord have said,] Let them know that I *Jehovah* have passed this peremptory and irreversible Decree.

36 And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land;

37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.

God soon began to fulfil the Sentence, by making those faithless Spies, who had fomented and ripened the Mutiny, the first Sacrifices to his Justice; namely, all the Spies except *Caleb* and *Joshua*.

They were struck dead by Lightening, or some other sudden Death, as they stood before the Tabernacle.

38 But Jeshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

This Concern was not attended with that Humility and Resignation which became them, as appears from the Sequel: it was only a transient Fit of slavish Fear.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

They rose up early] They repented of their Folly when it was too late, and were as forward now to go and possess the Land as they had been backward before. But their Repentance was not sincere, for they were now commanded not to go up; so that they only turned from one Evil to another, and so were accessary to their own Ruin.

41 And Moses said, Wherefore now do you transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

The Lord is not among you,] The Cloud, the Symbol of the Divine Presence, did not stir to conduct them, *ver.* 44. Therefore neither *Moses*, nor the *Levites*, nor any who regarded the Divine Commandment, would accompany them.

43 For the Amalekites, and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD; therefore the LORD will not be with you.

The Amalekites and the Canaanites are there before you,] Having some Suspicion of their designed Invasion, they had possessed themselves of all the Passes, and were ready to give them a warm Reception. See *ver.* 25. By the *Canaanites* here are meant the *Amorites*, *Deut.* i. 44.

44 But they presumed to go up unto the hill-top: nevertheless, the ark of the covenant of the LORD, and Moses departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

Unto Hormah.] A City in the South of *Canaan*, to which the Name *Hormah* was given afterwards, because the *Canaanites* were devoted to Destruction in this Place: For it signifies an *Anathema* or *utter Destruction.* See *Num.* xxi. 3.

CHAP. XV.

1 *The law of the meat-offering, and the drink-offering.* 13 *The stranger to be under the same law.* 17 *The law of a cake of the first dough to be offered for an heave-offering.* 22 *The sacrifice for sins of ignorance.* 30 *The punishment of presumptuous sins.* 32 *The sabbath-breaker stoned.* 37 *Concerning wearing fringes on their garments.*

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations which I give unto you,

When the following Laws were delivered, is uncertain. But it would seem from *ver.* 23. to have been towards the End of their Peregrinations, and not long before their Settlement in *Canaan*, consequently at a Time when Part of that mutinous Generation mentioned in the former Chapter were cut off by Death.

According to the foregoing Remark, these Laws were directed only to the Children of the Murmurers, who had not forfeited the Favour of God, and a Right to the Inheritance in the promised Land, as their Fathers had done, *Ch.* xiv. 31. But *Le Clerc* is of Opinion, that the Laws here mentioned were delivered before that Rebellion mentioned in the former Chapter.

3 And

3 And I will make an offering by fire unto the LORD, a burnt offering or a sacrifice, in performing a vow, or in a free-will-offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd or of the flock:

An Offering made by Fire,] This is a general Expression for all Offerings which were in whole or in Part burnt upon the Altar.

Or a Sacrifice in performing a Vow, &c. i. e. Peace Offerings, which are often called *Sacrifices* in general, as *Exod.* xx. 24. *Lev.* xvii. 5, 8. See the Nature of them explained, *Lev.* iii. 1. vii. 11, &c.

I make a sweet Savour unto the Lord,] i. e. In Order to procure the Favour and Good-will of the Deity. See *Lev.* i. 9.

4 Then shall he that offereth his offering unto the LORD, bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil.

Sacrifices being in the Nature of spiritual Feasts, were each of them to have a Mincha or Meat-Offering, and a Drink-Offering, as an Appendage annexed to them, consisting of Flour, Oil, and Wine in the following Proportion.

A tenth deal of Flour,] About half a Peck of Flour, a Quart of Oil, and a Quart of Wine.

5 And the fourth *part* of an hin of wine for a drink-offering shalt thou prepare, with the burnt-offering or sacrifice, for one lamb.

Wine, &c.] As Wine and Oil are the most excellent Liquors which the Earth by the Order of Providence produces for human Use, God would have these to be offered to him in all Sacrifices, that Men might be continually put in Mind of Him, from whom these Blessings flowed, and openly acknowledge their great Benefactor.

6 Or for a ram, thou shalt prepare *for* a meat-offering, two tenth-deals of flour mingled with the third *part* of an hin of oil.

A Ram being a nobler Sacrifice than a *Lamb* or *Kid*, for the Word signifies either, a larger Quantity of Flour and Wine is required to attend it. And so it was probably in other Sacrifices, *ver.* 8, 9, 12.

7 And for a drink-offering, thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow, or peace-offerings unto the LORD:

For a Sacrifice in performing a Vow, or Peace-Offerings unto the Lord,] i. e. Votive Peace-Offerings, and voluntary Peace-Offerings. See on *Lev.* vii. 11.

9 Then shall he bring with a bullock a meat-offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country, shall do these things after this manner, in offering an offering made by fire of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire of a sweet savour unto the LORD: as ye do, so he shall do.

And if a Stranger sojourn with you,] It is plain this is to be understood of such Strangers as had renounced Idolatry, and become Proselytes to the *Jewish* Religion. Had not Strangers, who resided within the *Jewish* Territories, been obliged to conform to the same Ceremonies of public Worship with the *Jews*, their Ex-

[illegible]

15 [illegible]

[illegible] Law of [illegible] Part of the [illegible] the Firstfruits, [illegible] Law, that out of the first Dough [illegible] Corn, a Part of the Dough [illegible] the Priest in waste [illegible] before the Lord [illegible] own Use. This the Jews was to present as an Offering [illegible] by waving it up toward Heaven, as the Manner of [illegible] *Exod.* xxix. 27.) and then to have it [illegible] of his own Portion.

16 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that when ye eat of the bread of the land, ye shall offer up an heave-offering unto the LORD.

When ye eat,] Rather, *When it is ready to be eaten*, [illegible] fered it before we eat any of it himself.

20 Ye shall offer up a cake of the first of your dough, *for* an heave-offering: as [illegible] offering of the threshing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD, an heave-offering [illegible] generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

Have erred, and not observed all these Commandments,] i. e. If the whole Body of the People be guilty of any Neglect of the Publick Ceremonies of Religion, or of any Deviation from the instituted Laws of God, which might happen [illegible] through Ignorance, then the following Methods [illegible] such Deviations, upon their being known. We may [illegible] that this Plea of Ignorance could not [illegible] were liable to Obscurity. No one [illegible] Ignorance in violating the Sabbath, [illegible] others must always have kept [illegible] very Cases to be mentioned [illegible] presumptuous Sin.

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations:

24 Then it shall be, if *aught* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the manner, and one kid of the goats for a sin-offering.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them, for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance.

It shall be forgiven them, for it is Ignorance,] Proceeding from involuntary Ignorance, or some other Mistake, not from Contempt of God and his Laws; for then they were to be utterly cut off, *ver.* 30, 31.

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth

pounceth among them, seeing all the people were in ignorance.

29 ¶ And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

[illegible] If any private Person, or any one of the common People, as it expressed [illegible]

30 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

31 You shall have one law for him that sinneth through ignorance, *both for* him that is born amongst the children of Israel, and for the stranger that sojourneth among them.

32 ¶ But the soul that doeth *ought* presumptuously (*whether he be* born in the land, or a stranger) the same reproacheth the LORD; and that soul shall be cut off from among his people.

The Soul that doeth ought presumptuously.] Heb. *With an high Hand*, or *with Violence*. It signifies the Action of a Man, who knowingly and wilfully breaks the Law, and when admonished despites Admonition, sets the Law at nought, and denies its divine Authority, being ready to offer *Violence* to those who thwart his Designs.

Abarbanel and other Rabbins think this Law is to be restrained to sins of Idolatry, which are most properly a *reproaching* of JEHOVAH, and a *despising of his Word*, and therefore were punished by the Law of *Moses* with greater Severity than other Crimes, as being High Treason against their State, subversive of the essential Form of their Government, and an implicit rejecting of JEHOVAH for their GOD and KING, and yielding their Allegiance to the Idols of the Nations. And indeed the whole Context shews that *Sins* is here to be understood not of Offences against our Neighbour, but of presumptuous Violations of the Law in the Case of religious Worship, which if not direct Idolatry, was at least a Degree of Apostacy from the true Religion.

The same reproacheth the Lord.] Every wilful Sin is in the Nature of Things a Reproach or Dishonour to GOD, *Rom.* ii. 23. It is to say in Effect that his Commandments are not wise, just and good, and that we know better what is fit for us *ourselves*, than He can judge for us. But Acts of Idolatry, and whatever tended to favour Idolatry in a *Jew*, were more especially reproachful to JEHOVAH, for the Reasons before mentioned.

Shall be cut off.] Here this Phrase signifies to be *cut off* by Death, though in many other Places it seems to denote only Exclusion from the Privileges of the *Jewish* Community. Such Persons sinning presumptuously in the Sense already explained, could have no Benefit by the expiatory Sacrifices of the Law, for they blasphemed the Law-giver, and disowned the Authority of the Law.

31 Because he hath despised the word of the LORD, and hath broken his commandment; that soul shall utterly be cut off: his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness they found a man that gathered sticks upon the sabbath-day.

While in the Wilderness.] Rather, *In that Wilderness*, viz. in that Part of it where the above Law was given. Otherwise, the mentioning of this Circumstance would seem superfluous, since almost all the Particulars which *Moses* relates happened in the Wilderness.

A Man that gathered Sticks upon the Sabbath-day.] Which seems to be [illegible] a presumptuous Violation of the Law, ver. 30. [illegible] understood by the *Jews*. And indeed from the Connection of this Verse with the former, it may be justly inferred that this Man had sinned with *an high Hand, despising the Word of the Lord*, and the Authority of his Law. And the better to preserve the Connection, it might be translated thus: *While yet [illegible] the Israelites were in this Wilderness.*

33 And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

It was not declared what should be done to him.] *Moses* knew he was to die, for the Law had expressly ordered that those who defiled the Sabbath, by doing any Manner of servile Work upon it, should die, *Exod.* xxxi. 14. and xxxv. 2. but he questioned what Kind of Death, and in what Manner he was to die, by the Hand of Heaven, or to expect to [illegible] the Court of Judgment.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

The Reason why the Breach of the Sabbath was punished [illegible] such Severity by the *Jewish* Law, [illegible] that it was an implicit denying of GOD to be the Creator of the World. For the Sabbath being a *Sign*, *Exod.* xxxi. 13 whereby the Worshippers of the true GOD, that GOD who created the World, were distinguished from the idolatrous Nations, who held the World to be eternal, and who worshipped the Sun, Moon, and Stars, and a Multiplicity of nominal Gods; the Violation of the Institution implied a Defection from the true Religion to Polytheism and Idolatry.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

All the Congregation brought him without the Camp, and stoned him,] Not on the Sabbath Day, for that was unlawful, but after it. They brought him without the Camp, that the Mansions and Dwellings might not be defiled with his Blood.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

Another Injunction given, during these their Travels, was, that every *Israelite* should wear, at the four Corners of the skirts of his outward Garment, Fringes, fastened with a blue Ribband, Fillet, or Binding. See *Deut.* xxii. 12. The *blue* Colour, *Le Clerc* conjectures, might be chosen rather than any other, in Conformity to the High-Priest's Robe of blue, that so they might be put in mind that they were a Kingdom of Priests, all of them consecrated to GOD, *Exod.* xix. 6.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them: and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring:

That ye may look upon it, and remember all the Commandments of the Lord,] As Circumcision in their Persons, so this Ornament in their Garb was designed as a Badge to distinguish them from all other Nations; so that as often as they looked upon this Mark, they might be put in mind of their being the Worshippers of the true GOD, a *holy* People, and bound to the Service of their MAKER by peculiar Laws and Obligations.

That ye seek not after your own Heart,] That you indulge not your own Imaginations, not be fluctuating and undecided in Matters of Religion, but firmly adhere to the Laws and Statutes of your GOD. See *Jer.* iii. 19. and ix. 13, 14.

And your own Eyes,] That you be not drawn away by the Force of evil Example, to imitate the preposterous Actions which you may see among your heathen Neighbours. Thus to *walk in the Sight of the Eyes*, is to be tempted by the Objects which we see, or to imitate the same Follies which we observe in others, *Eccl.* xi. 9.

To go a Whoring.] An usual Phrase for Idolatry, *Exod.* xxxiv. 15. *Deut.* xxxi. 16. *Judges* ii. 17. 1 *Chron.* v. 25. But it means also all other Sins which Men's impure Hearts carry them unto with Delight, *Ps.* cvi. 39. *Jam.* iv. 4.

40 That ye may remember, and do all my commandments, and be holy unto your God.

That ye may remember, &c.] They were not to mistake the wearing of these Fringes and Borderings as if they had any real Sanctity or Religion in themselves, but to consider them as Helps against the Dullness of their Memories, and Means of awakening them to a Sense of their special Relation to GOD, as the only Object of their Worship.

This and many other memorial Signs among the *Jews*, seem to have been admirably wisely fitted to keep up the Remembrance of their Duty in their Minds; and one would imagine with all these

those outward visible Remembrances of the Service they were engaged in, the [illegible] Ministrations of their Duty [illegible] their Employment [illegible] the all Methods were ineffectual [illegible] the Heart of Man so generally [illegible] Degree [illegible] Nature [illegible] by [illegible] felt [illegible] and how much it would exceed [illegible] *Behold the Days* [illegible] *Covenant* [illegible] *Heart* [illegible] *Da* [illegible] *Heart* [illegible] *Law* [illegible] *Heart* [illegible] *Spirit* [illegible] *put within you, and I will take away the stony Heart, and give you an Heart of Flesh, and I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgment, and do them.* Ezek. xxxvi. 26. It was this gracious Dispensation alone, that was able to make a general Correction in the Heart of Man. To write *the Law of God in their Hearts and Minds.*

How ought we then to think of our Condition, who have the Happiness to be born under this GLORIOUS and PERFECT Dispensation, which is the Perfection and Completion of all God's Designs towards Man in his present State? How ought we to live worthy of the High Calling which is in JESUS CHRIST? What Manner of Persons ought we to be *in all holy Conversation and good Works*, who have the Assistance of God's HOLY SPIRIT? Let us then impress or rather engrave deeply in our Minds that we are CHRISTIANS, let that PERFECT and GLORIOUS DISPENSATION which the Word includes, be ever present to our Ideas, ever before our Eyes, and let us earnestly seek and intreat for that HOLY SPIRIT, which can direct us in all our Ways, and bring all Things to our Remembrance, much more efficaciously than all the outward Memorials that can be devised. However as GOD was once pleased to ordain, and certainly not without infinite Wisdom, these Memorials to be made use of by his Worshippers; so were we now to institute to ourselves some outward visible Sign that might be always in our Sight, to put us in Remembrance of our HIGH CALLING, we may reasonably conclude it would not be without its Use.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

I am the Lord your God, &c.] This is the strongest Argument that could be used to enforce their Obedience, and to restrain them from every Violation of their Allegiance to GOD. Namely, the Consideration that he was their absolute Sovereign and Benefactor.

CHAP. XVI.

1 *The rebellion of Korah, Dathan, and Abiram.* 23 *Moses separateth the people from the tents of Korah.* 31 *The earth swallowed up Korah, and a fire consumeth the rest.* 36 *The censers are converted to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

NOW Korah the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took *men*:

The many ample Testimonies, nay the Miracles, whereby GOD had established the Authority of *Moses* as chief Governor, and of *Aaron* and his Family as Priests, were not sufficient to restrain the Ambition of mutinous and designing Men. *Korah*, a fellow-Roman to *Moses* and *Aaron*, a Man of some Figure among the *Levites*, thinking himself undervalued by the Post he was in, as being a mere *Levite*, and not one of the Heads of them neither, without all Hopes of arriving at the Priesthood, as Things were then, resolves upon a Mutiny against them, and attempts that Dignity for himself, by forcing them to change their Measures, or else pulling them down from their Authority. In carrying on which Design the better, he draws in *Dathan, Abiram*, [illegible] of the *Reubenite* Family, Descendents of the eldest of [illegible], in this Rebellion. And being joined by two hundred and fifty [illegible] among the [illegible] Levites [illegible] Government.

[illegible] Wonder [illegible] *Korah* [illegible] the Priesthood [illegible] *Moses* understand [illegible] Miracles [illegible] wrought in favour of *Aaron*. Of [illegible] the Priesthood they openly attacked.

Hence [illegible] Reflection, *let all* [illegible] *Congregationalists, and* [illegible] not to us Dissenting Teachers, a *Dread* [illegible] our Meetings, that *Moses* and *Aaron* ought not to confine the Priesthood to their Family alone, but be satisfied with being upon a Level with their Brethren, who were all Members of the same holy Community, and were equally favoured with GOD's peculiar Presence and Protection.

4 And when Moses heard *it*, he fell upon his face:

Moses fearing the dreadful Judgment that was likely to follow upon such an impious Attempt, fell prostrate before GOD to deprecate his Displeasure, or he fell prostrate before them to entreat them to be of a better Disposition.

5 And he spake unto Korah, and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen, will he cause to come near unto him.

He defers the Trial till To-morrow, that *Korah* and his Company might have Time to get their Incense ready; or, if they were not bent upon their own Destruction, that they might have Time to cool and repent of their mad Competition.

Who are his, and who is holy,] Who are his appointed Ministers and separated to the sacred Office of the Priesthood.

Whom he hath chosen—to come near unto him,] i. e. Whom he will have to serve him in these Offices; for that is the Meaning of *coming near unto him*, Lev. x. 3. and xxi. 21.

6 This do, Take you censers, Korah, and all his company;

Most of the *Levites* seem to have been of this Party, who are therefore called *the Sons of Levi*, ver. 7, 8.

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

He whom the Lord doth choose, he shall be holy,] He on whom GOD bestows visible Marks of his Approbation, shall discharge the sacred Office of the Priesthood.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

Moses calmly expostulates with *Korah*, and advises him to consider how ungrateful a Part he acted against GOD, for the Honour done him, and his whole Tribe, in chusing them for Ministers at

at his Tabernacle, thus to contemn the Post assigned them, and instead of it, to aspire to an Office reserved to others.

9 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation, to minister unto them?

To bring you near to himself.] To minister in holy Things, tho' not to come so near as his Priests.

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

11 For which cause *lord* thou, and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?

For what is Aaron, &c.] Rather, *What hath Aaron done, that you should murmur against him?* Which implies that he had done nothing of himself, but God was the Doer of all. See on *Exod.* xvi. 7.

12 ¶ And Moses sent to call Dathan and Abiram the sons of Eliab: which said, We will not come up.

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?

14 Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

Wilt thou put out the Eyes of these Men,] Dost thou think to blind us so that none of us shall discern this Imposture? Or shall we suffer thee to lead us about like blind Men whither thou pleasest, sometimes towards *Canaan*, and now back again towards the Red-Sea and *Egypt*:

15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

Respect not thou their Offering,] i. e. The Offering of Incense, which the *Korahites* are afterwards ordered to make.

I have not taken one Ass from them,] He makes his Appeal to God, that he was far from acting arbitrarily, as they alledged *ver.* 13, that he had not exacted the smallest Thing from them, nor done any one of them the least Injury. He ruled the *Hebrews* not like the kings of other Nations, who take Tribute of their Subjects, and were wont to take their Men-servants, and their Maid-servants, and their goodliest young Men, *and their Asses*, and put them to their Work, as it is 1 *Sam.* viii. 16. *Moses* on the contrary declares before God, that he assumed no Authority but that of a Prophet, which consisted chiefly in seeing the Orders put in Execution which he received from God. In like Manner *Samuel* clearing himself from the Imputation of having acted in an arbitrary, oppressive Manner, says, *Whose Ass have I taken?* 1 Sam. xii. 3. Whence it would seem that this was a proverbial Expression to signify Acts of Tyranny and Oppression in general, such as were wont to be committed by the Kings of the Earth.

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron to morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also and Aaron each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 [illegible] congregation of the Israelites [illegible] Words in p[illegible] whole body of the people [illegible] fam[illegible] Lord is pacified [illegible] 22. [illegible] Indian [illegible] throw off, at least to [illegible] of the Authority of *Moses* and *Aaron*.

20 And the LORD spake unto Moses, and unto Aaron, saying,

21 Separate yourselves from among this congregation, that I may consume them in a moment.

By *Congregation* here we are to understand not only *Korah* and his Company, and the People they brought along with them, but the whole Body of the Nation in general, as appears from the next Verse; for they were all Partakers of *Korah*'s Rebellion, in asmuch as they did not use their Endeavours to quell it. But the greatest part of the People opposed it, *Korah* has been attempting [illegible] surprize. When *Moses* speaks in the next Verse of a Company that joined, the Meaning is, that [illegible] was the Ringleader, by whom the rest were seduced.

22 And they fell upon their faces, and said, O God, [illegible] God of the Spirits of all [illegible] man sin, and wilt thou be wroth with all the congregation?

God of the Spirits of all Flesh.] [illegible] Life of every living Thing, and the Breath of all [illegible] xii. 10. *Moses* gives God this Title in Allusion to his Power to save and to destroy, because he had threatened he would consume all *Israel*. Besides, it implies a strong Motive to urge the divine Compassion: "Will thou not have Mercy upon these "Spirits which thou hast created, O thou the God and Lord "of the Spirits of all Flesh?" Upon this Intercession, God is pleased to spare all the People that would return to their Duty, and depart from the Rebels, *ver.* 24.

Shall one Man sin, &c.] i. e. Wilt thou execute thy Vengeance upon a Multitude, for the Sake of one principal Incendiary.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

Though the Word here be singular, yet it includes all the Tents belonging to these Men, as appears from *ver.* 26.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram on every side: and Dathan, and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

As many as had not quite cast off all Regard to *Moses*, and the divine Authority by which he acted, separated themselves from the Company of those wicked Men.

Dathan and Abiram—stood in the Door of their Tents, and their Wives, &c.] This was the highest Degree of audacious Hardiness, whereby they declared that they feared not what *Moses* could do unto them.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works: for *I have* not *done them* of mine own mind.

Hath

[illegible] to do all these Works. Viz. The appointing [illegible] Priest, and the Levites to minister, and his undertaking the Government.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

If the Lord make a new Thing,] Heb. *If the Lord create a Creature*; i. e. do something that was never seen, nor heard of in the World before.

And they go down quick into the Pit,] Heb. *Sheol*, which signifies sometimes the *Grave*, or Receptacle for dead Bodies, and sometimes the Region for departed Souls, whether good or bad. Here it plainly denotes that Pit or Cavity of the Earth into which the Bodies, Tents, and Substance of these Men were swallowed up.

31 ¶ And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

Moses had no sooner ended, but the Earth, obedient to the Voice of GOD, opened her Mouth, and swallowed up these desperate Rebels, Tents, Goods, and every Soul of them that resolutely persisted in the Quarrel *Korah* had drawn them into. And when they were all sunk, the Ground closed upon them again, and they were never seen more.

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

All the Men that appertained unto Korah,] *Appertained* is not in the *Hebrew*, but simply, *all the Men to Korah*. i. e. The Earth swallowed up *Dathan* and *Abiram*, and their Company, who were in the Insurrection of *Korah*. For *Korah* being the Ringleader, the Men *appertaining to Korah*, signifies those who were in his Rebellion. See *ver.* 49. *Jude ver.* 2. *Num.* xxvii. 3. But as to *Korah* himself, it appears from *ver.* 16, 17. that he headed those two hundred and fifty, who, in offering Incense presumptuously before the LORD, were consumed by Fire, *ver.* 35. and consequently he was consumed with them, as is intimated *ver.* 40. We read also in *Num.* xxvi. 11. that the Sons of *Korah* escaped this dreadful Death, either not partaking with, or in Time forsaking their Father's Rebellion,

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

All that appertained to them,] Their Houshold, their Tents, and all their Substance, *Deut.* xi. 6.

34 And all Israel that *were* round about them, fled at the cry of them: for they said, Lest the earth swallow us up *also*.

They heard them shriek so loud, as they sunk down into the Ground, that they fled for Fear of the same Fate, being conscious how highly they had lately offended GOD by their Murmuring and Unbelief.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

As for the two hundred and fifty Princes convened under *Korah* at the Tabernacle, that were assuming the Priest's Office with their Censers, they were struck dead on a Sudden, by Lightening from the Cloud of Glory, in the same Manner as *Nadab* and *Abihu*, who are said to have been *devoured by Fire from the Lord*, though their Bodies remained entire, *Lev.* x. 2, 4. This was the more astonishing, because *Moses* and *Aaron*, who stood with them, received no Hurt.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

GOD orders that the Priest should take the Incense that was set burning in the Censers, and throw it far at from Distance from the Tabernacle, probably into that Place where they were wont to throw the Ashes, *Lev.* vi. 11.

38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

As the Censers had been employed to a sacred Use, which made it unlawful to employ them to common Use, therefore GOD commanded they should be beaten into broad Plates, and laid over the great brazen Altar, i. e. the Altar of burnt-Offering, not the Altar of Incense, for that was overlaid with pure Gold, *Exod.* xxxvii. 26. and these Censers were of Brass, *ver.* 39. Besides, the Altar of Incense was in the Holy Place, out of the View of the People; and consequently Plates there placed would not serve as a Sign to them.

And they shall be a Sign unto the Children of Israel.] i. e. They shall serve for a Memorial, *ver.* 40. to perpetuate the Memory of this Rebellion, to warn Posterity from doing the like, and to teach them by this sad Example to pay a due Regard to those whom GOD hath chosen to minister in holy Things, lest they be overtaken with the same signal Perdition.

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered, and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow, all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

Though one might well have expected so exemplary a Judgment should have been sufficient to silence all future Murmurings and Discontent, yet it had a quite different Effect upon this obstinate and untractable Body of Men. The very next Day they ran upon *Moses* and *Aaron* with tumultuous Outcries, and Accusations, charging them with the Destruction of such a Number of their Brethren, the Members of GOD's own Church and peculiar Nation.

Ye have killed the People of the Lord,] It is no new Thing for Zealots to deem their own Cause, however bad, the Cause of GOD, and the Friends and Leaders of their Party, the *People of God*, the Favourites of Heaven.

42 And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked towards the tabernacle of the congregation: and behold, the cloud covered it, and the glory of the LORD appeared.

And the Glory of the Lord appeared,] To comfort *Moses* and *Aaron* in their present Perplexity, and to over-awe the rebellious Multitude, as *Num.* xii. 5. and xiv. 10.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

Moses having consulted the Divine Majesty what to do in this Extremity, is commanded to withdraw from the Camp, and leave the People to be cut off by the immediate Hand of GOD.

45 Get you up from among this congregation, that I may consume them as in a moment: and they fell upon their faces.

[illegible] Censers, Take them [illegible] and place [illegible] the congregation, and [illegible] there is wrath [illegible] the plague is begun.

[illegible] Plague was already [illegible] Camp, and [illegible] the Divine [illegible] no wrath but [illegible] Camp, that [illegible] a new and [illegible] Ministry.

[illegible] Aaron, as Moses commanded, and [illegible] of the congregation; and behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

[illegible] between the dead and the living, and the plague was stayed.

[illegible] Part of the Camp the Plague [illegible] and the found Quarrel [illegible] Praying, it stopt, and went [illegible]

[illegible] the plague, were fourteen [illegible] hundred, besides them that died [illegible] of Korah.

[illegible] Aaron returned unto Moses, unto the door of the tabernacle of the congregation: and the plague was stayed.

[illegible] any Thing more astonishing than the Facts recorded in this Chapter. In them it was impossible there could be any Fallacy, and at the first Time they are of so grand a Nature, that nothing but the omnipotent Arm of the ALMIGHTY could effect them. Is it possible to conceive any greater or more [illegible] than what is here given? To see the Prophet, when all was [illegible] against him, and every Thing seemed tending to overturn his Authority: to see him then with full Confidence calmly putting it upon the Issue he does, is so amazing and convincing, that it not only commands but forces our Belief. *Hereby ye shall know that the Lord hath sent me to do all these Works; for I have not done them of mine own Mind. If these Men die the common Death of all Men, or if they be visited with the Visitation of all Men; then the Lord hath not sent me. But if the Lord make a new Thing, and the Earth open her Mouth and swallow them up, with all that appertain unto them, and they go down quick into the Pit; then ye shall understand that these Men have provoked the Lord.* Behold the Prophet; and what then follows? *[illegible] saying all these Words, that the Ground clave asunder under them; and the Earth opened her Mouth, and swallowed them up, and their Houses, and all the Men that appertained to Korah, and all their Goods. They, and all that appertained to them, went down alive into the Pit, and the Earth closed upon them.* Is it possible for any Thing to be more strongly convincing than this amazing Fact!

Whoever will read the Historical Parts of the Holy Scriptures with [illegible] will find such evident, incontestable, [illegible] magnificent Marks of TRUTH, as will convince, in the most [illegible] and even irresistible Manner, that the Facts recorded are [illegible], and that the Hand of GOD was indeed in them.

We not only find [illegible] related a Scene of *Wonders*, *Miracles*, and *Prodigies*, [illegible] such a Relation alone, unsupported by other [illegible] to engage our Belief; for credible [illegible] of all Times and Countries, [illegible] Wonders, amazing Prodigies, [illegible] the Difference.——The [illegible] strange, their Prodigies as [illegible] and by what Means they [illegible] and their Miracles [illegible] Contrivance, as if they [illegible] in Scripture [illegible] *with* in their [illegible] they are not [illegible] Prophet, but [illegible] glorious by their [illegible] they are by their

[illegible] Moses [illegible] Aaron [illegible] Congregation [illegible] Wrath [illegible] Plague [illegible] Water [illegible] Parents [illegible] Who but the [illegible] the Heavens [illegible] Rivers of Water [illegible] Rock, by striking it with a [illegible] Who could [illegible] the Land, [illegible] Pot, and [illegible] Fetters, while the [illegible] but He [illegible] the great [illegible] to come together [illegible] to punish a [illegible] instantly [illegible] that not one of [illegible] left? Who but He could [illegible] that within the [illegible] whole Land of [illegible] should [illegible] Rivers [illegible] and not [illegible] Land of [illegible] but the [illegible] Water [illegible] Mient [illegible] Sea [illegible] Who but the [illegible] Rivers of Water [illegible] Rock, by striking it with a [illegible] Rod? Who could [illegible] the Land, [illegible] Pot, and [illegible] Fetters, while the [illegible] but He [illegible] the [illegible] by his [illegible] Wisdom [illegible] tional, [illegible] Effects [illegible] of God by the [illegible] and [illegible] of them [illegible] by [illegible] dentful Effects. We among them [illegible] Absurdities, their romantick and foolish Circumstances, which are always the Attendants of *false* Miracles, as well in the Relation as the Action of them. And as the Scripture Miracles are rational in their Nature, so does the *Application* and Destination of them equally manifest Wisdom.

The Miracles and mighty Wonders, which are recorded to be done in the Land of *Egypt*, are not a Heap of strange, and unaccountable Prodigies, happening without any Order or Design, and without any known Cause for them; but a Series of Wonders planned and conducted with great Wisdom, they are exhibited for a noble Purpose, when nothing else can avail, and are most exactly suited to that Purpose, so that they appear alike Divine as well from the Wisdom, as from the Power of them. Let us attend to the Order of them.

The Seed of *Abraham*, *Isaac*, and *Jacob*, to whom GOD Promises were given, being oppressed, and enslaved in *Egypt*, beyond Recovery by any Strength or Power of their own, JEHOVAH, the only TRUE GOD, the Possessor of Heaven and Earth, who was, in a peculiar Manner, the GOD of *Abraham*, *Isaac*, and *Jacob*, and had promised to have Regard to their Posterity, having now determined to deliver them from the *Egyptian* Bondage; first sends a Message to the King of *Egypt* in such Terms, *Thus saith the* LORD GOD *of Israel, let my People go, that they may hold a Feast unto me in the Wilderness*. The *Egyptians*, who had at this Time lost all Knowledge of the TRUE GOD, and worshipped material Deities, and held the Sun, the Stars, the Earth, the Water, nay even the Cattle of the Field, yea inferior Beasts, Reptiles and Insects for Gods, disclaimed all Knowledge of JEHOVAH, the TRUE GOD, and disdained to yield Obedience to HIM. *Who is* JEHOVAH, (replied *Pharaoh*) *that I should obey his Voice to let Israel go? I know not* JEHOVAH, *neither will I let Israel go.* What then [illegible] GOD, suffer himself to be [illegible] thought [illegible] JEHOVAH determined, and surely it [illegible] would, upon this Occasion multiply [illegible] Signs and Wonders [illegible] the Land of *Egypt*, and shew his Power, that [illegible] *tians* might know that he was [illegible] *might be declared throughout all the Earth*, [illegible] be known among all Nations, that there was [illegible] the Heavens and the Earth were His, and that [illegible] among all People, that He *alone* was the true God, and that there was none else besides Him.

The Almighty JEHOVAH could at once have delivered the *Israelites* by the immediate and [illegible] Destruction of the *Egyptians*; and, perhaps, had any Thing [illegible] concerned, this would [illegible] But we find the whole Proceeding [illegible] Wisdom, that it was equally calculated [illegible] as well as to punish.

The

[illegible]

[illegible] Miracles were transacted in the four Elements, which were then the four supposed principal Deities of the *Egyptians*. In the first Place, The *Egyptians*, 'tis well known, held Water in high Veneration, and more especially the River *Nile*. This was the principal Source of their choicest Blessings, and thence became the [illegible] Object of their religious Worship. For, as their daily Source was, in a great Measure, owing to its Beauty, (its Water being their common Drink, and its Fish their common Food,) so were they careful in paying it their daily Devotions. If then they were to be convinced that GOD *is omnipotent in the Waters*; that THIS River in particular was His, and that they ought to be thankful to Him for it: Surely his depriving it of all its Charms, destroying its Fish that they might not eat them, altering its Water that they could not drink it, was no unlikely Miracle to work that Effect.

II. The Earth was another Object of their Worship, to which they addressed their [illegible] Devotion, and offered the first Fruits of the Year, as the Power of their Corn, Grain, and Food, as the Source of their Sustenance. To make them therefore sensible that the Earth did not put forth that Life-sustaining Product (for which they paid it with ungrateful Gratitude) by an independent Virtue of its own, but only in Consequence of the Divine Establishment; to shew them sensibly of this, GOD [illegible] the Nature of its Productions; causing it *to bring forth Lice through all the Land*. Before, they were nourished by what the Earth produced, now, they are devoured by it.

And He said unto Moses, Say unto Aaron, Take thy Rod, and stretch out thy Hand over the Waters of Egypt, over their Rivers, over their Ponds, over their Pools, over all their Waters—for GOD; therefore they were killed by a Murram, was a Minister of the Divine Wrath was sent to torment them; *the* [illegible] (as the Author of the Book of Wisdom remarks) [illegible]

III. The Air was another Object of their Divinities; to whom they attributed the Goodness of their Climate, and the Healthiness of their own Constitution; and whose Benevolence therefore they endeavoured to engage by the Offerings of daily Incense. To convince them of the Vanity of this Notion; to shew them, *that GOD* [illegible] *and breaketh alive*; he corrupted the Qualities of the Air, and rendered it pestilential, exciting Inward Fumes and Virulent Ulcers in Man and Beast, throughout all the Land of *Egypt*.

They again; as they attributed the Exuberance, Growth, and Maturity of all vegetable Production to the Influence of this Divinity, the Air; to the Lord strength and that Element to reprove their Error, and compelled it to produce such dreadful Storms of Hail, Rain, Thunder, and Lightening, as had never been known since the Foundation of *Egypt*: whereby the greatest Part of the Herbage and Fruit was blasted and destroyed. And afterwards the East Wind, which they likewise adored, conveyed a large Flight of Locusts to devour the Remainder.

[illegible] Time forever be pleased.

Besides, the [illegible] ly Advances; and proper [illegible] to consider and reflect [illegible] *their Punishment* [illegible] *their Wickedness*, [illegible]

And lastly, to convince [illegible] their Wonders among [illegible] visible Distinction, through the [illegible] the two Nations; and while the Land of *Egypt* was [illegible] their Plagues, the Land of *Goshen*, where the [illegible] remained free and unmolested. From whence they might easily draw this farther Conclusion, that He was as gracious to the faithful and obedient, as he was terrible to the rebellious and ungodly.

The same Purposes of Wisdom appear [illegible] the foregoing Miracles. [illegible] its Depth. [illegible] but the Time [illegible] the Circumstances of [illegible] for which Reasons [illegible] for the Deliverance, [illegible] *Israel*, [illegible] punished art thou [illegible] the God of *Israel* was pushed by [illegible] it be seen by all the Nations that [illegible] Worshippers; that it appear that there [illegible] Deliverance. No; rather let all Nations [illegible] and own its Loss. The Sea, [illegible] let the Waters change their Nature, and instead of [illegible] abroad, stand upright in Heaps, like a Wall on the right Hand and on the Left, to let his People pass freely through the midst of the Sea: that it may be known throughout all the Earth, that the God of *Israel* is the God of Universal Nature, that He commands even the Sea, and it obeys Him. Let it be known to the Voice of the Gods of *Egypt*, for when the *Egyptians* were [illegible] ter God's People, the Waters returned to their usual Course and Nature, and covered the Chariots, and the Horsemen, and all the Host of *Pharaoh*, though they fled against it, and unwillingly cried to all their Gods for Succour. And this was the good Event ordered, that at the same Time it served to [illegible] Deliverance of the *Israelites*, it served a much [illegible] to get the TRUE GOD Honour over all the false Gods of *Egypt*, and to shew the Earth, that He was indeed [illegible] this was the principal and Intent of this great Work, GOD Himself

Head of the Chapter, *I will harden Pharaoh's Heart, that I may multiply my Signs and my Wonders in the Land of Egypt, and I will be* HONOURED *upon Pharaoh, and upon all his Host; that the Egyptians may* KNOW *that I am the* LORD. And it is recorded in the 31st Verse of the same Chapter, that one great Consequence of it was, that when *Israel saw that* GREAT WORK *which the Lord did upon the Egyptians, that the People* FEARED *the Lord, and* BELIEVED *the Lord.*

Do we afterwards read that Bread was rained from Heaven for this People? This too appears to be no useless Prodigy, but manifestly ordered with WISDOM. It was not performed till the People poured forth the most bitter Complaints and Murmurs, saying, "*Would to God we had died by the Hand of the Lord in the Land of Egypt, when we sat by the Flesh-pots, and when we did eat Bread to the full; for ye have brought us forth into this Wilderness, to kill this whole Assembly with Hunger.*" In these Circumstances, it seems becoming of the Divine Wisdom to convince the People, that *Man doth not live by Bread only, but by every Word that proceeteth out of the Mouth of* GOD; that JEHOVAH then GOD was indeed THE LORD, and that he was able at all Times to *give Meat unto them that fear him.* In like Manner, it was not till the People thirsted in a barren Wilderness, and cried, "*Wherefore is this that thou hast brought us up out of Egypt, to kill us and our Children, and our Cattle with Thirst?*" that the hard Rock was commanded to change its Nature, and pour out Streams of Water. Is it related that a miraculous Fire went out from the LORD, and devoured *Nadab* and *Abihu*, what could be more necessary, or consistent with WISDOM, than to punish them in such a Way, who had dared to *offer strange Fire before the Lord*, which he had not commanded? Is *Miriam* related to be stricken all over with an immediate Leprosy, how necessary and fit was such a miraculous visible Punishment, when she, who was a Prophetess in a lower Degree, joined with *Aaron* who was the High-Priest, to oppose *Moses*, who had a much nearer Communication with GOD than either of them; what Divisions and Schisms would it not have occasioned, and what infinite Prejudice might it not have been of to GOD's Ordinances? Had not *Miriam*'s and *Aaron*'s setting up themselves on an equal Footing with *Moses*, the Servant of GOD, to whom He had *spoken Mouth to Mouth, even apparently*, different from what he had done to any other Prophet, been immediately checked by a miraculous Punishment.

Does *Moses* relate the astonishing Prodigy that the Earth opened, at his Word, to swallow up a Multitude of Men with all their Substance; the Circumstances of Things, at the Time, required this new and before unheard of Prodigy. Every Thing was on the Point of being overturned, the whole Ordinance of JEHOVAH concerning them was set at nought, the Leader and Director, whom He had appointed over them, treated with Contempt, how necessary then does it seem, that the Rebels should *perish from among the Congregation*, in some new and wonderful Manner that might strike a Terror among the Rest, and certainly shew that *the Lord had sent Moses to do all these Things.*

How well calculated likewise, does the Miracle of the Plague stopping instantly at the Offering of Incense by *Aaron* appear to be, for shewing the Efficacy of that Office to which GOD had appointed him, *viz.* the making of an Atonement by Offering and Intercession for the Sins of the People.

Thus the Miracles and Prodigies, which *Moses* relates, are not a Heap of strange Stories only, but a Series of Facts which manifest the highest Wisdom, being ALL for some NOBLE PURPOSE, and adapted to the several Circumstances, and executed in the fittest Manner that can be imagined.

CHAP. XVII.

1 Aaron is confirmed in the priesthood by the blossoming of his rod. 10 It is laid up as a token.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and take of every one of them a rod, according to the house of *their* fathers, of all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

The Minds of a considerable Number of the People having been poisoned by the Insinuations of *Korah*, and his Accomplices, against *Aaron* and his Family, upon Account of the Priesthood, GOD thought it necessary to add another signal Miracle for the Confirmation of the Priest's Authority.

Take of every one of them a Rod,] Probably a Twig or Branch from one and the same Almond-Tree, as is inferred from *ver.* 8. Or, according to others, the ordinary Rods or Batoons which the Princes of the Tribes bore, *Num.* xxi. 18. And indeed the Miracle would appear the greater, i. e. there was a greater Change of the established Laws of Nature, and it must have struck the People's Minds more strongly, if neither *Aaron*'s Rod nor any of the Rest was of the Almond-Tree. But the Miracle was great enough either Way, and sufficient to demonstrate the extraordinary Interposition of Providence.

Twelve Rods,] The Posterity of *Joseph* being divided into two Tribes, there were twelve in all besides the Tribe of *Levi*, so that *Aaron*'s Rod made thirteen.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

In the Tribe of *Levi* were both the Priests and *Levites*, but GOD would have both represented by one Rod inscribed with *Aaron*'s Name, as Head of his Tribe.

4 And thou shalt lay them up in the tabernacle of the congregation, before the testimony, where I will meet with you.

Viz. In the most holy Place, where was the *Ark* called the *Testimony*, (Exod. xxv. 16.) and into which *Moses* alone had Access at all Times.

Where I will meet with you,] Rather, *Where I am wont to meet with you*; for that is often the Import of the future Tense in *Hebrew*.

5 And it shall come to pass, *that* the man's rod whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD, in the tabernacle of witness.

8 And it came to pass that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

In some Places, it would seem, there was an Appearance of Buds coming forth, in others the Buds were fully thrust out, in others they were opened into Blossoms, and those Blossoms, in other Parts, knotted and grown into Almonds. All these Changes happened in the Space of one Night, which could not but be very amazing, and, unless they shut their Eyes, make them see the Distinction which GOD made between *Aaron* and the rest of the Children of *Israel*.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, und took every man his rod.

10 ¶ And the LORD said unto Moses, Bring Aaron's rod again, before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.

Accordingly, so convincing was this Miracle, that we do not find the Authority of *Aaron*'s Priesthood was ever afterwards called in Question.

11 And Moses did *so*: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

This Miracle so fully convinced the whole Body of the People, and touched the Consciences of such as had favoured the late Mutiny with such a Sense of their Guilt, that in Terms of the utmost Fear and Consternation they acknowledge their Offence to *Moses*. As if they had said, Now at length we see Death must be our Portion, if we resist the Ordinance of GOD.

We die, we perish, we all perish,] This is a natural Picture of the Consternation of their Minds; for People in a Fright are apt to dwell upon the Object of their Fear.

13 Whosoever cometh any thing near unto the tabernacle of the LORD, shall die: Shall we be consumed with dying?

Whosoever

Wherefore will ye war against the Lord, ye shall die.] i. e. Be now convinced, and finally believe, that whosoever cometh near unto the Tabernacle to challenge a Right, without the divine Appointment, that Intruder by stroke dead by the Hand of God. And the Event was, had to be a flaming Proof of God's Displeasure against those Vitiations, that they (poor wretches) were strangely drawn to engage in all in Sacred Duties, but by commencing from Times against the instituted Form of Religion, they (should) Rebel Death as their Brethren had done. To obviate which Cavil, the following Declaration seems intended, *Chap.* xviii. 1.

Shall we be consumed with death?] But must we then all perish for what is past? Is there no Mercy for us? Thus they are ever in Extremes, either daring and presumptuous, or abject and full of Despair.

CHAP. XVIII.

1 *The charge of the priests and Levites.* 9 *The priests portion.* 21 *The Levites portion.* 25 *The heave-offering to the priests out of the Levites portion.*

AND the Lord said unto Aaron, Thou and thy sons and thy fathers house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

God having thus, by the foregoing Miracles, vindicated the Honour and Authority of the Priests and Levites, he now lets *Aaron* know (probably by the Hand of *Moses*) the Importance of his Office, wherein he was to behave with great Care and Circumspection, and withal he again declares what was the Duty of the *Levites*, as distinct from that of the Priests, from *ver.* 1. to *ver.* 8. And from thence he proceeds to tell them what Maintenance he had settled upon both, for their Encouragement in doing their Duty.

Shall bear the Iniquity of the Sanctuary,] i. e. To you it belongs to take Care that none, who are not appointed, approach the Tabernacle; for if the Sanctuary, and its sacred Institution, be prophaned through the Negligence of you the Priests, or of the *Levites* who have the Charge of it, you shall *bear* the Punishment of such Prophanations.

Thou and thy Sons shall bear the Iniquity of your Priesthood,] i. e. If you neglect the Duties of your Office, prophane it yourselves, or suffer it to be prophaned by others, you shall bear the Punishment of such Prophanation. This was some Comfort to the People, who were afraid they should die for every irregular Approach to the Sanctuary, *Ch.* xvii. 13. whereas God acquaints them, that he would punish not them, but the Priests and *Levites*, for such unwilful Transgressions. And this served also to remove the People's Envy from the Priests, whose Dignity they saw accompanied with so much Danger.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee, *shall minister* before the tabernacle of witness.

But thou and thy Sons shall minister before the Tabernacle,] i. e. At the Altar of Burnt-offering, which stood before the Tabernacle, and where the Priests were mostly employed. And not only so, but it signifies their Ministrations in the Holy Place; as also (which was the Office of the High-Priest) in the most Holy Place, on the Day of Expiation, *Lev.* xvi. 2. whereas the outer Services of the Sanctuary were left to the *Levites*.

3 And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor you also die.

And they shall keep thy Charge, &c.] See on *Ch.* iii. 7, 8.

They shall not come nigh the Vessels of the Sanctuary and the Altar,] i. e. They shall not approach to them to minister, though they were to carry them in the Wilderness. And even in performing that Service upon any Movement of the Camp, they were not allowed so much as to handle or touch the Ark, Altar, Table or Candlestick, but only to take them from the Priests, *Ch.* iv. 15, 19, 20.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

They shall be joined unto thee,] i. e. Now [illegible] Nay, [illegible] the Tabernacle [illegible] Levites.

5 And ye shall keep the charge of the sanctuary, and [illegible] Children of Israel.

[illegible] Cause [illegible] against incurring God's Displeasure upon them.

6 And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given a gift for the Lord, to do the service of the tabernacle of the congregation.

See on *Ch.* iii. 12, 41, 45. and viii. 6, 14, 15, 16.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail, and ye shall serve: I have given your priest's office unto you, as a service of gift: and the stranger that cometh nigh, shall be put to death.

I have given your Priest's Office unto you, as a Service of Gift,] i. e. I have appointed it unto you, and given you and your Posterity a Grant of the Priest's Office. The Priest's Office [illegible] well be called a Service and a Gift or Privilege. The Employment itself was an honourable [illegible] for, that they [illegible] upon [illegible] without Pay [illegible] mentioned in the following Part of this Chapter.

8 And the Lord spake unto Aaron, Behold, I also have given thee the charge of my heave-offerings, of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons by an ordinance for ever.

Having pointed out to him the Duties of his Function, now follows a Detail of the Emoluments annexed to it. Which Emoluments are here expressly declared to be for *Aaron and his Sons*, i. e. for the High-Priest, who doubtless had a principal Portion, and for the inferior Priests.

I have given thee the Charge,] I have bestowed them upon thee for thine Use, with a Charge that none have them but thyself.

By Reason of the Anointing.] Because thou art anointed with the sacred Oil, and thereby consecrated to the Office of Priest. See *Lev.* viii. 12.

9 This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

Reserved from the Fire.] From the Sacrifices that were offered upon the Altar of Burnt-offering.

Every Meat-Offering of theirs, &c.] It may be better translated thus, according to the *Hebrew*, *and their Oblations, [illegible] Bread-offerings, and for their Sin-offerings, and for their Trespass-offerings.* Of all which the Priest had a Part. See *Lev.* ii. 3, 10. vi. 15, 16, 26. and vii. 6, 7.

10 In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

In the most holy Place shalt thou eat it,] i. e. *In the Court of the Tabernacle*, which is called *the Holy Place*, Lev. vi. 16, 26. x. 12. and here the *most Holy Place*, in respect of the Camp of *Israel*, and Places remote from the Sanctuary.

11 And this is thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

[illegible]

[illegible] shall be thine.

[illegible] xii. 21, 28. all vows [illegible] declared to be his Inheritance in that [illegible] shall [illegible] and then they were [illegible] Example.

[illegible] matrix in all flesh, [illegible] of man [illegible] the first born of [illegible], and the sifting of [illegible].

[illegible] on *Exod.* xiii. 2.
[illegible] on *Exod.* xiii. 13, 15.

[illegible] redeemed, from a [illegible] according to those cir[illegible] keis, after the shekel of [illegible] gerahs.

F[illegible] shillings, *Ch.* iii. 47. This [illegible] the Firstborn, as well as that [illegible] tribe of *L*[illegible] service of the Taber[illegible], in all Ages, of their [illegible] out of *Egypt*.

The [illegible] among the *Jews* at the Day is as follows: When the Child is full thirty Days old, the Father [illegible] Priest to his House, where a fleet [illegible] for that Purpose. Then the [illegible] Cup or Basin, wherein are several Pieces of [illegible] into the Hands of the Priest, who [illegible] to this effect: P. *Is this your Son?* [illegible] *Child, Male or Female;* [illegible] M. N. P. *Therefore this* [illegible] Then turning to the [illegible] *Child should be your's* [illegible] *making you an Offering* [illegible] *calling them to redeem* [illegible] the Assembly says [illegible] it is written, *Num.* [illegible] *are to be redeemed* [illegible] *Change.*" At the [illegible] and returns the Child [illegible].

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

They are holy [illegible] They are [illegible] to be offered in Sacrifice, which is an [illegible].

18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons, and thy daughters with thee, by a statute for ever: it is a covenant of

[illegible]

20 ¶ And the LORD spake unto Aaron, [illegible] have no [illegible] have any part among the [illegible] inheritance among the children of Israel.

21 [illegible] Land of Canaan, [illegible] Dividing Cattle, which [illegible] take [illegible] their proper Employment [illegible] However, the Priests came to have some [illegible] Land [illegible] Lord, the whole [illegible] among the other Tribes, and [illegible] *Priests* [illegible] D[illegible] And [illegible] had [illegible] *Land* [illegible] Altar, which [illegible] God's [illegible] *Tribe* [illegible] *tance.* This Division [illegible] Part of the Land of Canaan [illegible] there had been to great an Inequality between them and the rest of the People.

21 And behold, I have given the children of Levi all the tenth in Israel, for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

Here follows the Provision for the Maintenance of the *Levites*, as the former was for the Priests. See *Lev.* xxvii. 30. *2 Chron.* xxxi. 5.

And a larger Inheritance it was than any other Tribe possessed. The other Tribes, however, had this Advantage over them, that they might carry on Trade and Commerce, which was forbidden to the Profession of the Priests and *Levites*.

22 Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *It shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

They shall bear their Iniquity.] See on *ver.* 1.

24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

That the People might the more chearfully pay them the Tithes for their Service, they were represented as an Heave-offering offered to God, in Gratitude to him, of whom, as the Supreme Landlord, they held their Possessions. Since the *Levite* had parted with their own Inheritance to the Public, gave up many national Advantages to the other Tribes, and eased the whole Nation of those Services which otherwise they must have executed personally, (*Num.* xviii. 6) it was therefore highly reasonable that they should have a Provision out of the Public.

25 ¶ And the LORD spake unto Moses, saying,

In

In the foregoing Part of the Chapter, *Aaron* [illegible] to deliver the Divine Ministry, but be [illegible] Cause it would not have [illegible] *Levites* what was to be given [illegible] Tithes to him [illegible].

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, *even* a tenth *part* of the tithe.

As the *Israelites* much [illegible] Acknowledgment to [illegible] be offering their Tithes [illegible] *Levites* were to offer [illegible] Tithe of their Tithes to him to be Offered to the Priests.

27 And *this* your heave-offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fulness of the wine-press.

This your Offering, though it be but the hundredth Part of the whole Fruit of the Land, yet being the tenth of your Income, shall be as acceptable to God, as that which the *Israelites* offer to me of all their Fields and Vineyards.

28 Thus you also shall offer an heave-offering unto the Lord, of all your tithes which ye receive of the children of Israel: and ye shall give thereof the Lord's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best thereof, *even* the hallowed part thereof, out of it.

Not only out of their Tithes, but of all their other Possessions; their Fields, for Instance, which were in the Suburbs of their Cities, out of these also they were to make a Present to the Priests.

Of all the best thereof,] Not that they were bound to pick out the best, and separate it from the worse, but if they had different Sorts of the same Thing, they were to give the Priests of the best Sort.

Even the hallowed Part,] That Part which was appointed to a sacred Use, *viz.* for the Maintenance of the Priests.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press.

It shall be counted—as the Increase of the Threshing-floor,] The Remainder is their own, and may be as freely used by them, as the Corn or Wine of any Man's Land in Israel.

31 And ye shall eat it in every place, ye and your households: for it *is* your reward for your service, in the tabernacle of the congregation.

They might eat it at their own Houses, or where they pleased, as other Things for common Use. Whereas those Things which were first offered at the Altar, and then given to the Priest, were to be eaten only in the holy Place.

32 And ye shall bear no sin, by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

And ye shall bear no Sin,] Ye shall suffer no Punishment, when ye have separated the tenth Part for the sacred Use above-mentioned.

CHAP. XIX.

1 The Lord commanding making a water for the purifying from legal uncleanness. 11 In what manner it was to be used.

AND the Lord spake unto Moses, and unto Aaron, saying,

The sudden Death of so many *Israelites* that dropt by the late Plague, *Ch.* xvi. 46, 49. had put a great Number of their Friends and Relations into a State of legal Uncleanness, which made them incapable of approaching the Tabernacle for Divine Worship. To free them, therefore, of their Fear of perishing [illegible]

[illegible]

[illegible] *Levites* Superstition. For though [illegible] *Levites* [illegible] Directions, [illegible] who in a Hour should be the Victims, [illegible] Sacrifice [illegible] Divinity, [illegible] to God.

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face.

Give Eleazar,] Not [illegible] employed in the following Work, he would [illegible] which he was in all Rights to [illegible] *Ch.* iii. 11, 12.

That he may bring her forth [illegible] exceeding unclean, and which [illegible] who touched it. See *Levit.* xvi. 26. [illegible] though it was not properly a sacrifice, since it was [illegible] the Altar, yet it was intended for the same Use, namely, [illegible] ing the People from their legal Defilement. Accordingly it is called a sin-Offering, or *Purification* [illegible] *Ver.* 17.

And one shall slay her,] Heb. [illegible] or rather, *praeter ea* [illegible] as the Septuagint [illegible] firmed from [illegible] 5, 8.

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.

The sprinkling of the Blood before or towards the Sanctuary, signified that the Purification to be made by it proceeded from God, who resided in the Sanctuary. The Reason, according to *Le Clerc*, why the Blood was not brought into the Tabernacle to be sprinkled before the Veil, as in similar Cases, *Levit.* iv. 5, 6, 16, 17. was because the Priest was unclean, *Ver.* 7. and so could not enter into the Tabernacle.

Seven Times,] To signify it was in Honour of the God, to whom the Number of Seven was sacred on Account of the Creation of the World. See on *Exod.* xxix. 30.

5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn.

This Heifer is more entirely burnt than any other public expiatory Sacrifice, for here the Remainder of the Blood is ordered to be burnt.

6 And the priest shall take cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

[illegible] which appear to have [illegible] towards [illegible] Faith, [illegible] of the Heart, which were [illegible] Water of Purification, [illegible] proper to do [illegible] were sprinkled with it from [illegible]

9 And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel, for a water of separation: it is a purification for sin.

A Man that is clean, i. e. Free from any legal Defilement. So it was neither the Priest, nor the Person who burned the Heifer, for they were both defiled by touching her.

For a water of Separation,] To be put into Water, *ver.* 17. and so applied to the cleansing of those who were *separated* from the Congregation for legal Pollutions. The Word *Niddah*, which we render *Separation*, signifies properly Separation for Uncleanness, or the Uncleanness which occasioned that Separation; particularly that of a menstruous Woman. See *Lam.* i. 17. *Ezek.* xviii. 6.

But however the vulgar Jews might ascribe a real expiatory Virtue to this consecrated Water, those who understood the true Intention of *Moses's* Law, considered this in no other Light but as an instituted Means to absolve them from legal or ceremonial Defilement; which, like the rest of their Washings, Purifications and Sacrifices, served to represent moral Purity, and the Necessity of being cleansed, by Repentance, from all Filthiness of Flesh and Spirit, in order to a Participation of the Divine Favour and Forgiveness. Which moral Purpose is much more fully [illegible] more strongly enforced upon us Christians by the Doctrine of [illegible] of the Blood of Bulls, and of Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh: how much more shall the Blood of Christ, who, through the eternal Spirit offered himself without Spot to God, purge your Conscience from dead Works to serve the living God? *Heb.* ix. 13, 14.

It is a Sin] Heb. *It is a Sin*; i. e. either a *Sin-Offering* [illegible] *Lev.* iv. 24. and elsewhere; or a Purification [illegible] This Water had doubtless the Nature of a *Sin-Offering*, inasmuch as the Body was burnt without the Camp, and its Blood sprinkled towards the Sanctuary, though not upon the Altar. A Sin-offering is called *Sin* by a *Metonymy*, because the *Sin* was considered as transferred from the Sinner to his Sacrifice.

10 And he that gathereth the ashes of the heifer, shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any man, shall be unclean seven days. 6 [illegible] Deut. 14. 8.

He that touched a dead Beast was unclean only one Day, *Lev.* xi. 24, 27, 39. But he that touched the dead Body of a Man was unclean seven Days. So that this was among the greatest legal Pollutions. To teach that Sin has made Mankind the vilest of Creatures. The great View in enacting this Law seems to have been to prevent the *Israelites* from degenerating into the *Egyptian* Idolatry of Worshipping the Dead, from preserving their Bodies or Relics with a superstitious Veneration, or performing [illegible] Honours at their Graves or sepulchral Monuments [illegible] Opinion to which Mr. [illegible] all Power [illegible] Hand of dead Bones, or even the Bones of a Man, or a Grave, should be unclean [illegible] Days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

He shall purify himself with it.] Here it appears, that the Water of Separation was designed chiefly for the Purging of that great Impurity contracted by touching a dead Body. We proceed more from this, that there Waters were kept in all the Cities of *Judea*, where every Body might easily have them, to put into Water and be sprinkled with it as he had Occasion. For no Priest was required to make this Purification, but any clean Person might sprinkle with it, *ver.* 18, 19.

On the third Day, and on the seventh Day he shall be clean.] The Meaning is, that he was to sprinkle himself upon the third Day, and on the seventh Day, as *ver.* 19. and then his Purification was perfected. So it might be better translated, *He shall purify himself with it on the third Day, and with the seventh Day; he shall be clean*; as it is in the LXX, the Vulgate and other Versions.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

The Reason why such Offences were so severely punished, was, that none could be guilty of them without a downright Contempt of the Divine Legislator, and the highest Irreverence towards his sacred Institution.

14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

All the Persons, not all the Goods; for only uncovered Vessels are declared unclean, *ver.* 15 which implies that other Vessels were not defiled,

15 And every open vessel which hath no covering bound upon it, *is* unclean.

Because the Air in the House, which was supposed to be tainted by the dead Body, had free Access to such Vessels.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

Spring or River Water was to be used for this Purpose, as being the most pure, and so most proper to figure moral Cleansing.

18 And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation: because he hath defiled the sanctuary of the Lord, the water of separation hath not been sprinkled upon him, he *is* unclean.

Whatever *Mortal*, thus impure, presumptuously approached the public Worship of the Sanctuary, till he was cleansed in the Manner

Manner here prescribed, was to be cut off as a Contemner of a sacred Rite intended to be of so significant a Nature.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes, and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean *person* toucheth, shall be unclean: and the soul that toucheth *it*, shall be unclean until even.

Whatsoever the unclean Person toucheth,] i. e. Whatsoever is touched by the unclean Person before spoken of, who was defiled by touching a dead Body.

CHAP. XX.

1 *The children of Israel come to Zin, where Miriam dieth.* 2 *They murmur for want of water.* 6 *Moses is ordered by God to speak to a rock to bring forth water:* 11 *but instead of speaking to the rock he strikes it twice with his rod, and water cometh out abundantly.* 14 *Moses at Kadesh desireth passage through Edom, which is denied him.* 22 *At mount Hor Aaron resigneth his place to Eleazar, and dieth.*

THEN came the children of Israel, *even* the whole congregation, into the desert of Zin, in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.

Having before given an Account of the first two Years Transactions of the *Israelites*, after their Departure from *Egypt*, observing how they were brought to the very Borders of the promised Land, and then, as a Punishment for their Infidelity and Ingratitude, were obliged to return back into the *Arabian* Desert towards the Red-Sea, *Ch.* xiv. 25. there to lengthen out their Travels to forty Years End; it needs now only to be remarked, that the next thirty-seven of those Years were spent in tedious and continued Marches, till at last in the *first Month* of the fortieth Year, after seventeen Encampments, *Ch.* xxxiii. 19—36, when that Generation of Murmurers were almost all dead of some Distemper or other, they came back again, and took their Station at *Kadesh*. It may appear strange, perhaps, that *Moses* should pass in Silence the Transactions of these eight and thirty Years that the *Israelites* wandered in the Wilderness, and gives us only the History of the two first Years of their Peregrinations. But we are to remember, that *Moses* writes not so much in the Quality of an Historian, as of a Legislator; whose Purpose it was to deliver down to Posterity all those Laws which he received from God, and that System of Laws being compleated in the first two Years after the *Exodus*, and no new Law being delivered during those eight and thirty Years, it did not fall in with his Design to insert the History of those Years into the Pentateuch.

In the Wilderness of Zin,] See on *Num.* xiii. 21.

In the first Month,] Of the fortieth Year after they came out of *Egypt*, as appears from *Ch.* xxxiii. 38.

In Kadesh,] This *Kadesh* and the Wilderness of *Zin* are reckoned but one Station, *Num.* xxxiii. 36. whereby it would seem that a considerable Tract of this Wilderness of *Zin* was called *Kadesh* from a City of that Name which stood in that Wilderness.

And Miriam died there,] Four Months before her Brother *Aaron*, *Ch.* xxxiii. 38.

2 And there was no water for the congregation: and they gathered themselves together against Moses, and against Aaron.

The Water with which they had hitherto been supplied from *Horeb*, now failed. As their last Station was at *Ezion-Geber* near the Red-sea, *Ch.* xxxiii. 36. that Rivulet which had hitherto followed them in all their Journies thither, perhaps fell there into the Red-Sea. It failed them as an Intimation that they were now to quit the Wilderness, and to be introduced into the promised Land, a Land of Rivers and Springs.

And they gathered themselves together against Moses and Aaron,] Though this new Generation had so clearly seen the actual Accomplishment of the divine Judgments threatened to their Fathers, yet the Pain of Thirst for a small Time threw them into the same Sin of murmuring against God, and mutinying against their Leaders, as their Fathers had been guilty of upon the like Occasion. See *Exod.* xvii. 2, 3.

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD.

So far are they from Heart, and professing Mind God's Mercies and Goodness, that upon the Emergency of a new Difficulty, they [illegible] Divine Providence which had [illegible] Delpan, [illegible] Hand of God [illegible] In the [illegible] their Brethren [illegible]

Herein we [illegible] of God's Power [illegible] Ideas of God's [illegible] are many Circumstances in which we can go to [illegible] which all our Power can make no Alteration. And such is the Weakness of the Human Mind, that it adjoins the Ideas which it forms of limited Power, to that which is [illegible] It supposes, that tho' God hath delivered us many Times, yet that there are some such peculiar Circumstances in the present Difficulty, that He cannot now help us. We do not enough repeat upon our Minds, that every Thing is alike easy to INFINITE POWER: That it can have no Bounds set to it, and that *with God all Things are possible*, for He is ALMIGHTY. After having experienced many Instances of God's Ability to help us, yet are we to run Defeat, and without Hope, under any new Difficulty. This was the Case of the *Israelites*, they experienced the most extraordinary Proofs of God's POWER to help them, and yet they were always imagining that such might be their Case, that the Arm of JEHOVAH could not save them. They had many of them seen, and all of them had heard, that He had once before brought Waters to allay their Thirst out of a stony Rock in the same Wilderness, but they probably formed Notions that it was in some Place more suitable for the Purpose, and that they were now in such a dry and barren Part, that no such Thing could be done; and therefore instead of looking up to, and praying to God, for such another Instance of his Power and Goodness, they [illegible] dying with Thirst. They did not bring it to their Minds, that *with God all Things are possible*, which is the only [illegible] can form of God's POWER; and our not bringing [illegible] Minds is the Foundation of our too frequent [illegible] the Power of the ALMIGHTY, and our Despondency and Despair under Difficulties.

Our great Teacher, JESUS CHRIST, is intended to, has well corrected our Notions on this Head; when speaking of the Difficulty with which the Rich should enter into the Kingdom of Heaven, he says of them, *It is easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God.* Those who heard him speak this, we are informed, *were exceedingly astonished out of Measure*; for they presently concluded from it that none could be saved. *Who then can be saved?* said they. But our SAVIOUR soon corrected their Notions, and shewed them that their Conclusion was far from being just. *With Men*, said he, *this is impossible; but with God all Things are possible*, S. *Matth.* xix. 26.

Let us attend to, and treasure up in our Hearts, the important Truth which our SAVIOUR here teaches; and in all our Thoughts of GOD's Providence, and under every Difficulty, let it still be uppermost in our Minds, that though there are many Things impossible with Men, or according to Human Conjecture, yet WITH GOD ALL THINGS ARE POSSIBLE.

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

It is no Place of Seed,] i. e. Of Corn.

Or of Figs, or Vines, &c.] As if they had said, We were told when we came out of *Egypt*, that we were to be led into a Land abounding with both the Necessaries and Comforts of Life; but all we have hitherto got by the Exchange is, to be drawn from the Plenty of *Egypt* to the Desolation of a Wilderness.

6 And Moses and Aaron went from the presence of the assembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

They fell upon their Faces,] In Prayer to God, which was their pious and wise Resource on such Occasion, *Ch.* xiv. 5. imploring the Assistance of God, and interceding for this sinful People.

And the Glory of the Lord appeared,] See on *Ch.* xiv. 10.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation, and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

That famous Rod wherewith he had wrought so many Miracles in *Egypt*, called the *Rod of God*, Exod. xvii. 9. and which, it is probable, had been laid up somewhere in the Sanctuary, because it is said, *he took it from before the Lord.*

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?

Must we fetch you Water out of this Rock?] It is supposed that this is the very Passage to which the Psalmist refers, when he says of *Moses*, that *he spake unadvisedly with his Lips*, Ps. cvi. 33. And indeed it is very evident, that *Moses* in this Affair not only spoke, but acted unadvisedly. God had given him no Order or Commission to use this harsh Language to the People, he had ordered him to do that which should give them a Supply of what they stood in Need of, but he had not ordered him to imbitter the Mercy with the most severe Reproaches. He had ordered him to speak to the Rock to pour forth Water, but he had given him no Order to smite the Rock twice with his Rod. In this *Moses* sinned (which is indeed the Foundation of all in which Man has offended) that he did not hearken to the WORDS *of the* LORD, to do thereafter, but hearkened to his own Understanding, to follow his own Imaginations. He was appointed to be a Minister of the Power of GOD unto his People, and in all his Actions to be *faithful to him that appointed him*, to promote his Glory; to convince the People that the LORD was really their GOD, and that there was none else besides him who could protect and assist them, or whom they ought to worship. And this *Moses* had hitherto observed in all his Conduct: But in the Instance before us there is a Failure in his Behaviour. When the People were in Distress here by Want of Water, GOD vouchsafed to hear their Complaint, and directed *Moses* and *Aaron* to give them a Demonstration, that his Power was ready at Hand miraculously to relieve them. They had been once before in the same Strait. When GOD thought fit to cause a Rock, upon *Moses*'s striking it with his Rod, to pour forth Water. But here *Moses* and *Aaron* were commanded to take the Rod; to go and stand before a Rock appointed them, having summoned the People to see how GOD would relieve them; then they were to speak only to the Rock, and the Rock was to give forth Water. Had the *Israelites* been here prone to entertain any superstitious Fancy of the Virtue of that Rod, which had been the Instrument of so many Miracles, what an Opportunity had *Moses* of convincing them of their Folly, and evidencing to them, that neither himself, nor *Aaron*, nor the Rod was of any Importance, but that GOD could have perfected the same Wonders by a Word only, if he had thought fit to have done them in that Manner? But instead of thus discharging himself, he took the Rod, and he and *Aaron* gathered the Congregation, and he said unto them: *Hear now, ye Rebels, must we fetch you Water out of this Rock? And Moses lift up his Hand, and smote the Rock twice: and the Water came out abundantly.* In this he spoke and acted unadvisedly; for he did not speak nor act according to the Commission which GOD had given him; but he spake and acted of himself, too great an Argument of an Affectation of raising his own Credit; for *he that speaketh of himself, seeketh his own Glory.* *Moses* expressed himself to have had this Sense of Things upon another Occasion: When *Nadab* and *Abihu* offered strange Fire before the LORD, which he commanded them not, *Moses* remonstrated their Crime to *Aaron* in the clearest Terms, and declared, that GOD would be *sanctified in them that come nigh him, and glorified before all the People*; but here he and *Aaron* joined in a Part very different from these Sentiments. Their Duty was to have glorified GOD in the Sight of the Congregation, by punctually performing what he had directed: But instead of this, they did and said what he commanded them not, and thereby gave the *Israelites* an Opportunity to imagine the Supply might come from them; from their Power and Ability to procure it. And for this Reason, because they were not strictly careful to promote the Glory of GOD, instead of raising their own Credit among the People, they were sentenced not to lead the *Israelites* into the Land of *Canaan*.

11 And Moses lift up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

13 This *is* the water of Meribah, because the children of Israel strove with the LORD: and he was sanctified in them.

And he was sanctified in them.] i. e. GOD glorified his Power, his Goodness and Veracity, in the Eyes of the *Israelites*, by the signal Miracle, and demonstrated his Holiness and impartial Justice in punishing his greatest Favourites for their Unbelief.

14 ¶ And Moses sent messengers from Kadesh, unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us:

And Moses sent Messengers.] By Divine Direction, as is intimated *Deut.* ii. 2, 3, 4. After the forementioned Event, *Moses* was ordered to decamp, and set forward toward the Land of *Canaan*; the straitest Passage to which lying through the Country of *Idumea*, Ambassadors were sent in his Name to the Prince of that Country, to request a free Passage through his Territories.

Unto the King of Edom.] *Edom* is the Name of *Esau*, the Founder of the Nation, and from him communicated to his Posterity, and to the Country itself.

Thy Brother Israel,] i. e. A People sprung from *Jacob* or *Israel*, the Twin-brother of *Edom* or *Esau*, the Founder of your Nation.

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us, and our fathers.

16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadesh, a city in the uttermost of thy border.

And sent an Angel,] See on *Exod.* iii. 2. The ancient Christians understood this, and the like Passages, of the eternal LOGOS, or WORD, who then assumed some angelical Form, wherein he appeared to Men.

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king's *high*-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

We will not pass through the Fields,] i. e. Through the cultivated Lands.

Neither will we drink of the Water of the Wells] They would not drink of the Wells which were the Property of private Persons, but only of the Rivers which were common.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

It appears from this that *Edom* was now united under one Head or King, and not divided into Dukedoms or separate independent States.

19 And the children of Israel said unto him, We will go by the high-way: and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *else*) go through on my feet.

Without doing any Thing else,] Heb. *Only not a Word.* We understand the Sense to be this: It is not a mere Promise, or verbal Declaration; but we will perform what we say. *Le Clerc* explains it, *Only do nothing to us*, or give us no Trouble; taking the Word *do* to be understood.

Go through on my Feet,] i. e. *As quickly as possible*, or as fast as our Feet will carry us. So the Vulgate and *Le Clerc*. Or it may signify, We will barely pass through your Country as Travellers.

20 And

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

And he said, Thou shalt not go.] He was afraid, it seems, lest they should spoil his Country. Yet he consented to furnish them with necessary Provisions for Money, as appears from *Deut.* ii. 28, 29.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation journeyed from Kadesh, and came unto mount Hor.

A Mountain, or Chain of Mountains, on the East Border of the Land of *Edom*, Ch. xxxiii. 37. which probably had its Name from *Hori* the first Possessor of it, *Gen.* xxxvi. 30.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

Shall be gathered unto his People,] See on *Gen.* xxv. 8.

For he shall not enter into the Land which I have given, &c.] *Ver.* 12. A manifest Proof that the earthly *Canaan* was not the utmost Felicity at which God's Promises to the *Israelites* aimed, since the best Men among them were shut out of it.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

And strip Aaron of his Garments.] Of his priestly Robes, mentioned *Exod.* xxviii. 2, 3. wherewith he was cloathed when he was anointed to the Office of High-Priest, *Lev.* viii. 7, 8, 9. This implied the divesting him of his Office, as the putting them upon *Eleazar* implied his succeeding into his Father's Employment and Dignity, *Is.* xxii. 20, 21.

27 And Moses did as the LORD commanded: and they went up into mount Hor, in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

And Aaron died there,] And there he was also buried, *Deut.* x. 6. for it was the ancient Custom to bury Persons of Eminence in high Places. See *Jos.* xxiv. 30, 33. *Jud.* ii. 9. This Event fell out in the fortieth Year after they came out of *Egypt*, on the first Day of the fifth Month, which answers to our *July*, when *Aaron* was an hundred and three and twenty Years old, *Ch.* xxxiii. 38, 39. The Death of *Aaron* shews the Insufficiency of the Levitical Priesthood. See *Heb.* vii. 23, 24.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

CHAP. XXI.

1 *Israel with some loss destroy the Canaanites at Hormah:* 4 *The people murmuring are plagued with fiery serpents.* 7 *They repenting, are cured by looking at a serpent of brass set up by Moses.* 10 *Sundry journies of the Israelites.* 21 *Sihon is overcome,* 33 *and Og, king of Bashan.*

AND *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

And so her King Arad the Canaanite.] Or, as it is in all the ancient Versions, more agreeable to the *Hebrew*, *The Canaanitish King of Arad*, for there was such a City in *Canaan*, mentioned *Jos.* xii. 14. *Jud.* i. 16. which probably had its Name from one of the Sons of *Canaan* called *Ard*, which the LXX and Vulgate translate *Arad*, Gen. x. 18. As the Israelites were passing from the Country of *Edom*, towards that of the *Moabites*, in order to enter the Land of *Canaan* that Way; one of the *Canaanitish* Princes of the Southern Quarters, getting by Intelligence of the Design they came upon, and of the Route they took, marched out of his Territories with all his Forces to attack them, fell first upon some who were in the Skirts of the Camp, and carried off several Prisoners, designing to have a general Engagement.

Heard that Israel came by the Way of the Spies.] The *Canaanitish* King, it seems, was informed that the *Israelites* had a Mind to enter *Canaan* on the south Borders, by the same Way that it had been entered by the Spies whom they had sent to view the Land. And this will be the more probable, if we suppose this *Kadesh* where they were now encamped to be the same with that from whence they had sent the spies eight and thirty Years before. The LXX and others take the Word *Atharim*, which we render *spies*, for a proper Name.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

The *Israelites* being afraid of them, because they were inexperienced in War, implored the Divine Aid by a Vow. They vow to reserve none of the Spoils to their own Use, but to devote all the Substance of their Enemies unto God.

We ought not to suppose from this Vow, as if there was any Thing in the *Jewish* Law, which required or encouraged the putting to Death of Enemies taken in War, as a Sacrifice acceptable to God. It was indeed no More than that the *Canaanites* should be destroyed as *Nations*, or Bodies politick; and that they should be brought under an entire Subjection. There was no Covenant to be made with them, nor any Mercy to be shewn to them as a Nation or People. And the Reason for this is given, *Deut.* vii. 2—6. *For they will,* (that is, if they are preserved as a People under their former Government and Customs) *turn away thy Son from following me, that he may serve other Gods: So will the Anger of the Lord be kindled against you, and destroy thee suddenly. But* (or THEREFORE) *thus shall ye deal with them; ye shall destroy their Altars, and break down their Images, and cut down their Groves, and burn their graven Images with Fire.* And the Order given in *Numbers*, Ch. xxxiii. Ver. 50—53. is to the same Purpose. *And the Lord spake unto Moses, saying, Speak unto the Children of Israel, and say unto them, When ye are passed over Jordan, into the Land of Canaan, Then ye shall drive out all the Inhabitants of the Land from before you, and destroy all their Pictures, and destroy all their molten Images, and quite pluck down all their high Places. And ye shall dispossess the Inhabitants of the Land.*

From which though it appears that the seven Nations of *Canaan* were to be utterly destroyed as *Nations*, that is, their Polity and Form of Government, their religious Customs, and their whole Power in every Respect, as a People, entirely abolished; yet, this does not imply a total Destruction, or putting to Death of every Man, Woman, and Child among them, as has been alledged by some. And what puts this beyond Doubt, however expressly the Words in *Deut.* xx. 16. may seem to order the putting to Death of every Soul in these Nations, is, that neither *Joshua*, nor any of the Judges, nor *Samuel*, nor *David*, nor *Solomon*, nor others after them, ever understood these Words of the Law in such a Sense as to imagine that they were obliged to cut off every Soul of these Nations, whenever they became subject unto them.

These People, or at least several of the *Amorites*, *Hittites*, *Perizzites*, and *Jebusites*, continued quite unto *Solomon*'s Days, as appears from 1 *Kings* ix. 20, 21. and long after. From whence it may justly be concluded, that these People were not to be absolutely and entirely cut off, Men, Women, and Children, without any Mercy or Compassion; but only that they were to be destroyed as Nations, and that if they submitted, and became subjects to the *Israelites*, and relinquished their Idolatry, they were not to be deprived of Life. For while they continued Bodies politick, with Power and Influence, they would in all Probability, by Intermarriages or Leagues, have kept up their Idolatry, and even drawn aside the *Israelites*; but when they were entirely subdued, and made Servants or Slaves, their Influence would naturally be lost; so that the *Israelites* could be in no Danger of being seduced by them to Idolatry, but rather there was a Probability that many of these Idolaters might be brought to the Acknowledgment of the one TRUE GOD.

From the whole it appears, that the *Seven Nations* were not absolutely and necessarily doomed to entire Destruction, but only as by their own Behaviour they brought it on themselves, in making an obstinate Resistance, and refusing the Terms offered them. If a City of the *Seven Nations* stood a Siege, and put the Issue upon their Courage and Fortitude, then if it was taken all were

to

to be destroyed; not only Males, but Females and Children. But this was the Consequence of their own Choice; for it is commanded *Deut.* xx. 10, that whenever the *Israelites* came before a City, they should first proclaim Peace unto it, upon certain Terms, and wait till the Refusal of this, that they were to proceed to extremities. And in regard to any other City, except those of the seven Nations, which was the destined Inheritance of *Israel*, in Case of taking them after a Siege, the Males only were to be put to the Sword, but the Women and little ones kept alive. The whole Commandment on this Head may be seen *Deut.* xx. 10—18.

Indeed it appears that the Extirpation of the *Canaanites* was predetermined in the Counsels of Heaven. See *Gen.* ix. 25, 26, 27. And accordingly it is noted, *Jos.* xi. 19. that *there was not a City that made Peace with the Children of Israel, save the Hivites, the Inhabitants of Gibeon, all others they took in Battle:* For *it was of the Lord to harden their Hearts*, (or rather to leave them to their own perverse Disposition, as we have shewn the Phrase to signify *Exod.* iv. 21.) *that they should come against Israel in Battle, that he might destroy them utterly, and that they might have no* Favour.

From whence it is plain, that had they submitted, they were to have had Favour shewn them, though they were not to have been received as Associate Friends, whereby they might have had a Power to make *Inroads against God.* It is likewise evident, that their national Wickedness was the only Cause of their national Ruin. For, notwithstanding the Assurance given to *Abraham*, that his Posterity should be settled in the room of the *Canaanites*, it is expressly declared that this Event should not take Place for several Generations, till *the Iniquity* of those Nations *should be full*, Gen. xv. 16. *that is*, till their incorrigible Wickedness had baffled all the gentler Methods of Providence, which, during the Course of some hundred Years, had been employed for their Reformation. For 'tis agreeable to the Procedure of a benevolent Deity in similar Instances, first to use the milder Means of Mercy and Forbearance towards a People, to see if they can be reformed upon the Principles of filial Love, Gratitude, and generous Remorse; but if, instead of being reformed by these Methods of Indulgence and Forbearance, they only become *hardened*, presumptuous, and insensible to all Motives of Honour and Generosity, then the Sword of Justice awakes to strike the long suspended Blow.

Now it appears from all historical Records of the seven *Canaanitish* Nations, that before they were given up to utter Desolation, they were sunk into the deepest Degeneracy. Thus in the xviiith Chapter of *Leviticus*, where the *Israelites* are cautioned against the Commission of several enormous Crimes, such as *offering their Children to Moloch, lying with Mankind as with Womankind, lying with Beasts, and Women standing before Beasts to lie down thereto*; it is added, *For in all these, the Nations are defiled which I cast out before you.*—And again, *For all these Abominations have the Men of the Land done, which were before you.* Thus it appears, that the destined Period for their Extirpation was arrived; *their Iniquities were full*; and they brought down this Desolation upon themselves.

And then the Extirpation of this People, so sunk in Idolatry and Wickedness, was a most awful and instructive Example to the *Jews*, for such was the Proneness of the *Jews* themselves in that Age of the World to Idolatry, that nothing less seemed effectual to restrain them from it, than to impress them with the most horrid Idea of that Crime, as what rendered Men accursed in the Eyes of God and Man. For which Cause the idolatrous Nations, whose Lands were given them in Possession, were destined to be utterly extirpated from the Face of the Earth, as a Race of execrable Monsters.

And surely, if it was consistent with the Goodness and other Attributes of God, to destroy the Inhabitants of the whole Earth, young and old without Distinction, by a Flood of Waters, for the general Wickedness that reigned on the Earth; and since, to cut off any particular Nation, without Distinction, with Pestilence or Famine, when they have remained incorrigible for a long Space of Time, and their general Wickedness has arisen to a Height not to be suffered: if these Acts, our Reason tells us, are not only consistent with our Notions of the Divine Attributes, but seem indispensibly requisite, and as it were incumbent on Him, as being the Moral Governor not only of the Earth, but of the whole Universe; then, as Supreme Governor, he must be granted to have the Choice of Punishment; and therefore might with the same Justice destroy the *Canaanitish* Nations with the Sword of the *Israelites*, as with Pestilence and Famine, or any other Plague. And not only so, but upon Examination we may discern evident Marks of Propriety, Wisdom, and Design, in the Choice of the Punishment of the *Canaanitish* Nations: For unfruitful Seasons, Pestilences, and the like, were interpreted common Accidents, or to proceed from the Displeasure of their Dæmons, and so abused to give new Strength to Idolatry, rather than to root it out. But when God was pleased to give a Commission to a People professing the Worship of the only true God, in Opposition to all Idols, when it should appear that this one true God had granted the Land of *Canaan* to this People, and given them Possession of it, with many visible Marks of supreme Power, and maintained them in their Possession against all the Powers of those Idols in whom the *Canaanites* trusted; we immediately perceive a standing *Confutation* of the Hopes of Idolaters, and a *Caring Encouragement* to the Hopes of the *Hebrews*, and of all other Worshippers of the one true God.

As to *devoting* Persons to the Lord, we have shewn in the Exposition on *Lev.* xxvii. 29. that there is not one Instance of any Person ever being put to Death, in Virtue of being *devoted to the Lord.*

3 And the Lord hearkened to the voice of Israel, and delivered up the Canaanites: and they utterly destroyed them and their cities: and he called the name of the place Hormah.

And they destroyed them and their Cities.] i. e. As many of them as they took at that Time: but it is plain that all these *Canaanites* were not destroyed at this Time, for the King of *Hormah* was not taken till *Joshua*'s Time, *Jos.* xii. 14. and several of their Cities were not taken and destroyed till some considerable Time after, *Jud* i. 16, 17. But they now devoted them and their Cities to Destruction, and when their Cities came into their Possession they did accordingly.

He called the Name of the Place Hormah.] i. e. *Destruction*. See *Ch.* xiv. 45. The Meaning is, that *Israel* called the Place so in Token that if ever it should be in their Power, they designed to make it desolate.

4 ¶ And they journeyed from mount Hor, by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

The Soul of the People was much discouraged.] Or, *They grew wearyful* and *impatient*, as the Words import. Having met with so many Difficulties and Discouragements in their Way to *Canaan*, particularly being obliged by the *Edomites* Refusal to give them Passage through their Country, to retire back South-ward, and thence again to turn East-ward, and to take a Round by the Territories of the *Moabites*; they began to think they should never come to the *promised* Land, and so fell into their old Humour of murmuring against God, and throwing Reflections upon *Moses*.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt, to die in the wilderness? for *there is* no bread, neither *is there any* water, and our soul lotheth this light bread.

There is no Bread, neither is there any Water.] This they spake falsely in their Rage, for they had both, by a miraculous Providence over them, being fed with Manna from Heaven, and supplied with Drink from a Rock: But nothing would satisfy them, unless they were brought to a Country where Bread and Water were to be had without a Miracle; i. e. in other Words, they longed impatiently to be out of this barren Wilderness, where they lived, as we say, from Hand to Mouth, having but just enough to suffice them for one Day, nor even that, without being beholden to the extraordinary Care of Providence. So that by Reason of their distrustful Thoughts of the Divine Goodness, they were under continual Fear and Anxiety, lest they should be left to perish by Hunger and Thirst.

And this is exactly the Case with us in our Passage through this World, we cannot be contented to pass through it serenely in the Way of our Duty, relying securely on the Providential Care of our *Heavenly* Father over us; but are ever striving with the most tormenting Solicitude to put ourselves, as we foolishly hope, in such a Condition, as not to stand in Need of his Care. From hence arises most Part of all those Troubles which oppress us; This it is, that makes our State in this World a State of anxious Care and Fears.

6 And the Lord sent fiery serpents among the people; and they bit the people, and much people of Israel died.

Fiery Serpents,] Serpents which raised great Inflammations in Men's Bodies, with an unquenchable Thirst, being also of a Flame Colour. *Strabo* has taken Notice of a kind of Serpents produced near the Parts where the *Israelites* journeyed, which might be called *fiery* from their Colour; and both he and *Diodorus* were of Opinion that the Bitings of these were incurable. *Bochart* takes them to have been of that Kind which is called *Hydrus*, or *Chersydrus*, whose Bite dries up the Skin, and occasions a violent Heat, whence the *Hebrews* called them *fiery*. Their Poison is more inflammatory in the hot Months, as this was, being in the Month of *August*. The same Author shews, that some Species

Species of them were flying Serpents, of which [illegible] ſpeaks, [illegible] and with ſuch [illegible] to be inflicted.

7 ¶ Therefore the people came to Moſes, and ſaid, We have ſinned, for we have ſpoken againſt the LORD, and againſt thee; pray unto the LORD that he take away the ſerpents from us: and Moſes prayed for the people.

8 And the LORD ſaid unto Moſes, Make thee a fiery ſerpent, and ſet it upon a pole: and it ſhall come to paſs, that every one that is bitten, when he looketh upon it, ſhall live.

Make thee a fiery Serpent,] The Author of the *Book of Wiſdom* ſets this Matter in a proper Light, when he calls it *a Sign of* SALVATION, *to put them in Remembrance of God's Law. For he that turned himſelf towards it,* ſays he, *was not ſaved by the Thing that he ſaw, but by thee, that art the Saviour of all.* Chap. xvi. 6, 7. The healing Virtue that accompanied the looking upon this Image, was derived from GOD alone, who was pleaſed in this Manner to diſplay his Power, to make the *Iſraelites* ſenſible that theſe Serpents were ſent by him, and that this ſeemingly inept Method of Cure might convince them, that they had no Reaſon to fear any Evil whatſoever, provided they did but make GOD their Friend, whoſe Power could provide ſo eaſy a Remedy in all Emergencies. To the ſame Purpoſe our SAVIOUR, in curing the Man born blind, put Clay upon his Eyes, to ſhew that the Cure was extraordinary and ſupernatural. Here all Interpreters obſerve a remarkable Similitude between the Virtue of the brazen Serpent erected on a Pole, and that of CHRIST's Death, and the ſame is taken Notice of by CHRIST himſelf, *John* iii. 14. For as no one could imagine that the bare Sight of a Serpent made of Braſs, would cure the Serpents' Poiſon; ſo nothing [illegible], however incredible it appeared at the Time of the Event, than that the moſt effectual Means of propagating the Chriſtian Religion, and of drawing all Nations to the Faith and Obedience of the Goſpel, and conſequently of ſaving thoſe who are ſincere in that Profeſſion, from the *Sting* of Death, and Power of the Devil, *that old* SERPENT, was the *lifting up of Chriſt upon the Croſs*, and putting him to Death.

Set it upon a Pole,] The Word *Nes* ſignifies an Enſign or Banner, a Sign which is erected with an Intention that People may gather unto it, *Iſa.* v. 26. and xlix. 22.

9 And Moſes made a ſerpent of braſs, and put it upon a pole, and it came to paſs, that if a ſerpent had bitten any man, when he beheld the ſerpent of braſs, he lived.

Moſes made a Serpent of Braſs,] That it might reſemble a Serpent of a flaming Colour; and being very glittering, might be ſeen far and near. Naturaliſts obſerve, that the Sight of the Image of the Beaſt by which they were bitten, tended of itſelf rather to increaſe the Diſeaſe, and fill them with greater Anguiſh by diſturbing their Imagination. If ſo, it was the more proper to convince the *Iſraelites* that their Medicine came from GOD, who made that, whoſe Aſpect was hurtful, to be the Means of their Cure.

10 ¶ And the children of Iſrael ſet forward, and pitched in Oboth.

Set forward,] Viz. from the Place where the brazen Serpent was erected, which is called *Phunon*, Num. xxxiii. 42.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderneſs which *is* before Moab, toward the ſun-riſing.

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other ſide of Arnon, which *is* in the wilderneſs that cometh out of the coaſts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

And pitched on the other Side of Arnon,] A River which took its Riſe from the Mountains of *Arabia*, and fell into the Dead Sea, and had the Country of *Moab* on the South-ſide of it, and of the *Amorites* on the North. It divided itſelf into ſeveral Streams, whence is that Expreſſion, *ver.* 14. *in the Brooks of Arnon*.

For Arnon is the Border of Moab,] *Moſes* obſerves this, to ſhew that the *Iſraelites* had Liberty to attack thoſe Territories beyond the River *Arnon*, as not now belonging to the *Moabites*, upon [illegible] *Deut.* ii. [illegible]

14 Wherefore it is ſaid in the book of the wars of the LORD, What he did in the Red ſea, and in the brooks of Arnon,

In the Book of the Wars of the Lord,] [illegible] what [illegible] the Poſſeſſion [illegible] *Moſes* [illegible] Queſtion not eaſily anſwered [illegible] *the Wars of the Lord* [illegible] who fought under the Banner [illegible] *Joſhua* [illegible] *Deut.* [illegible] So according [illegible] *Mention of* [illegible] that theſe Places [illegible] as the Beginning of their Conqueſts [illegible] unqueſtionably true. See *Deut.* [illegible] thinks is mentioned below [illegible] Name [illegible] And [illegible] place is mentioned, *Deut.* [illegible] as a Place near the Plains, where *Moſes* put forth the Book of *Deuteronomy*. Some think that *Moſes* here [illegible] to a Book, in which he had given a more full and particular Account of all that had befallen the *Iſraelites* before their Settlement in [illegible], to which he had given the Name of the Book of the Wars of the LORD.

What he did in the Red Sea,] The [illegible] wrong [illegible] and the Country [illegible] the Red Sea. The marginal Reading, is much better, [illegible]

15 And at the ſtream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

The Stream of the Brooks,] Heb. [illegible] by which ſeems to be meant either the [illegible] or rather, *the Valley through which* [illegible]

That goeth down to the Dwelling of Ar—upon the Border of Moab,] i. e. Which extendeth itſelf as far as *Ar*, a City of *Moab*, ver. 28. Thus far the Words of the *Book of the Wars of the Lord*. Which *Moſes* quotes to ſhew that the Country of the *Moabites* now reached no further than *Arnon*, all the Ground which they had poſſeſſed on the other Side of that River, having been taken from them by the *Amorites*.

16 And from thence *they went* to Beer: that *is* the well whereof the LORD ſpake unto Moſes, Gather the people together, and I will give them water.

As ſoon as they had paſſed the River *Arnon*, they marched on to a Place where Water being very ſcarce, GOD ordered *Moſes* to ſet the People a digging for a Well, with a Promiſe they ſhould immediately find a plentiful Supply.

17 ¶ Then Iſrael ſang this ſong, Spring up, O well, ſing ye unto it:

Upon this Occaſion ſome of the devout People, likely by *Moſes's* Direction, compoſed a ſhort Hymn of Praiſe, to be ſung by the whole Aſſembly, to this Effect: *Spring up, O Well,* &c. What we tranſlate, *Sing ye unto it*, ought rather to be tranſlated, *anſwer unto it*; for the ancient Manner was to ſing their Songs of Praiſe alternately, as appears from *Exod.* xv. 20, 21. where *Miriam* is ſaid to *anſwer*. And ſo the Singing-women *anſwer* one to another, 1 *Sam.* xviii. 7.

18 The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their ſtaves. And from the wilderneſs *they went* to Mattanah:

The Nobles of the People digged it,] This was ſung by the other Side of the Choir, who took up the Song, repeating the Senſe of what the Company had ſaid.

By the Direction of the Law-giver,] i. e. Of *Moſes*.

Digged it—with their Staves,] i. e. The Water ſprung up with ſuch Eaſe and Speed, that the Princes no ſooner directed with their *Staves* where to dig, but our Labours were ſucceſsful. Or the Senſe may be, The Princes, and thoſe who wear Staves, the Badges of Dignity, joined with the Multitude in digging it.

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley that *is* in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

To the top of Pisgah.] Rather, *To the Beginning of Pisgah*, as *Pisgah* may be interpreted, or as *Le Clerc* renders it, *Under the Top of Pisgah*: for a Valley can only be at the Bottom of a Mountain. *Pisgah* was a Part of the Mountains of *Abarim*, *Deut.* xxxii. 49. and xxxiv. 1.

Heads, seeth towards Jeshimon.] Rather, *Towards the Wilderness*, as it is in most of the ancient Versions, and as the Word signifies, *Deut.* xxxii. 10. *Ps.* lxxvi. 7. *Isa.* the Wilderness of *Kedemoth*, a City in the Borders of the Country of the *Amorites*, from whence they sent Messengers to *Sihon* their King, *Deut.* ii. 26. *Jos.* xiii. 18.

21 ¶ And Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land; we will not turn into the fields, or into the vineyards, we will not drink *of* the waters of the well: *but* we will go along by the king's *high*-way, until we be past thy borders.

23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

Thus it appears that these People were the first Aggressors, for they fell upon the *Israelites*, when they had given them no Provocation. So that the just Ground of the War was not their denying the *Israelites* a Passage through their Country, but because they fell upon the *Israelites* unjustly, and were of the *Seven Nations* condemned by God to Destruction.

24 And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbock, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

They destroyed all the Inhabitants, Men, Women and Children, *Deut.* ii. 33, 34. For having now *filled up the Measure of their Iniquity*, and become irreclaimably wicked, the ALMIGHTY was pleased to give them up to national Destruction, and to plant the Professors of his true Religion in their Room, according to his Promise to *Abraham*, *Gen.* xv. 16. Not that this chosen Race was more partially dealt with than other People; for as the *Amorites* and other Nations of *Canaan* had been spared for many Generations, till they had arrived at that Pitch of Degeneracy, which in the awful Conduct of Providence ripens People for Destruction; so the *Jews*, having in like Manner *filled up the Measure of their Iniquity*, were with the same Severity delivered over to national Judgments.

These *Amorites* were the first of the *Seven Nations* whose Land God gave them the Possession of. See *Deut.* ii. 31.

The last Sentence in this Verse seems to relate to *Sihon*; giving the Reason why he had not gained upon the Country of *Ammon*, as he had upon that of *Moab*.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

In all the villages thereof.] Heb. *All the Daughters thereof*, because *Heshbon* was the Metropolis or Mother-City.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

Sihon is thought to be the Name common to all the Kings of the *Amorites*, as *Pharaoh* was of the Kings of *Egypt*. So the Meaning is, that one of the Kings of the *Amorites* made an Inroad into the Country of the *Moabites*, and took from them *Heshbon*, etc. *Mede* here remarks, that when the *Israelites* conquered *Moab*, they were not in the Possession of the *Moabites*, but of the *Amorites*; and consequently that their Title to them was good, notwithstanding the Prohibition, *Deut.* ii. 9, 19. not to meddle with the Lands of the *Moabites* and *Ammonites*. And this Precaution seems to have been very necessary, for we find a Contest arose afterwards on this very head, between the *Israelites* and the *Ammonites*, [illegible]

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared.

Wherefore they that speak in Proverbs say.] i. e. Upon occasion of that very Conquest of the *Amorites* over the *Moabites*, a famous Poem, or Song of Triumph, composed by [illegible] and in their Mouths to this Day. The *Hebrew* Word [illegible] signifies, *Allegories*, *Proverbs*, [illegible], or, in general, [illegible] write or speak in a figurative Style, like that of *Balaam*, [illegible] 7, 18. xxiv. 3, 15, 20, 23. And to it *Israel* [illegible] write in a high, figurative Style, such as [illegible] ing the Composition of some ancient poetical Writer of the *Amorites*.

Say,] Or, *Lays the Singers of the Moabites*. Which seems to have been composed upon *Sihon's* Victory over the *Moabites*, particularly upon the taking of *Heshbon*. This Ode [illegible] to the sacred History, to shew that this Country belonged to the *Amorites*, and not to the *Moabites*, when [illegible] fully [illegible].

Come into Heshbon,] Here the Poet represents the *Amorites* calling to each other, in such triumphant Strains as suited to [illegible] after Victories.

Let the City of Sihon be built.] Rather *be prepared*. [illegible] *Heshbon*, which is now become the City of [illegible] repaired from the Ruins of the War, and made fit to be [illegible] Seat.

28 For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

For there is a Fire gone out of Heshbon.] [illegible] Raptures, and prophecies the Conquest of the [illegible] Country, by the *desolating Arms* of *Sihon* marching on. [illegible] *Fire* is meant desolating War, to which [illegible] prepared: So also in *Jud.* ix. 20. *Is.* xxix. 6. *Amos* i. 4, 7, 10, 12, 14. ii. 5.

It hath consumed Ar of Moab.] In his poetic Fury he speaks of it as present to his View, and already accomplished, though it never came to pass; for *Ar* remained in the Possession of *Moab* in *Moses*' Time, *Deut.* ii. 9, 18, 29. This City was situated on the South-side of the River *Arnon*, and became the Capital of *Moab*, otherwise called *Rabbah*, or *Rabbat-Moab*; that is, the great City of *Moab*. It is thought to be the same that was by the Name of *Areopolis* in latter Ages.

And the Lords of the High Places of Arnon.] What we render *High-places*, others take to be the Name of a City or Village, viz. *Bamoth*, which is mentioned ver. 20. as in the Country of *Moab*. According to our Version it signifies, *the Princes of Moab who dwelt in the strongest Forts of their Country, lying on the River Arnon*. The *Arabic* understands it of *the Gods of the high Places*.

29 Wo to thee, Moab; thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

O People of Chemosh.] Here in the poetical Strain he apostrophizes the *Moabites* who worshipped the God *Chemosh*, and are therefore called the People of *Chemosh*, [illegible] 1 Kings xi. 7. Jer. xlviii. 7, 13. For every Nation had peculiar Gods, which were deemed their Guardians and Protectors, and worshipped by them with peculiar Honours. *Chemosh* is thought [illegible] another Name for *Baal-peor*, which the *Israelites* were afterwards enticed to worship in *Shittim* with [illegible] *Chemosh* for the Sun, the great God of the idolatrous Nations. For *Chamsa* in *Arabic* signifies [illegible] Heb. [illegible] derives it from the *Arabic* [illegible] supposing it to have been an astrological Talisman in the Figure of a Gnat, made to drive away that [illegible].

He hath given his Sons that escaped, &c.] [illegible] God, hath abandoned his Sons or Votaries, withdrawn his Protection, and left them to be taken Captives. Thus he treats not only over the People but even [illegible]. Here the *Moabites* are called the Sons of *Chemosh*; just as the Worshippers of the true God are stiled the Sons of the living God. [illegible] The Passage the Prophet *Jeremiah* seems to have had in his Eye, Ch. xlviii. 45. as the Reader may judge by comparing them together.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

We have shot at them, &c.] Heb. *Nirpah Nophah*, [illegible] others render it, *And then Light is gone out from Heshbon* [illegible]

Dikenim [illegible], i. e. Their valiant Youth, who are the Lights and Ornaments of a State; or who are the *Lights*; i. e. The Joy of their Parents, dear to them as the *Light of their Eyes*. See 1 *Kings* xi. 36. xv. 4. and 2 *Sam.* xiv. 7. Others render it, *their Dew*, i. e. their opprestive Power, *is forgiven*. But the Words will well enough bear the Sense of our Version. *He have redeemed them*, or rather, *we have redeemed them*, *with our Arrows*.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spie out Jaazar, and they took the villages thereof, and drove out the Amorites that were there.

33 ¶ And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battel at Edrei.

Bashan was a famous Mountain, *Ps.* lxviii. 15. lying more northerly than the Country of *Sihon*, and belonging also to the *Amorites*. It is celebrated in Scripture for its rich Pasture, and excellent Breed of Cattle, *Deut.* xxxii. 14. *Ps.* xxii. 12. and for its stately Oaks, *Ezek.* xxvii. 6.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

This History is recorded more at large, *Deut.* iii. 1, 2, 3, &c.

35 So they smote him and his sons, and all his people, until there was none left him alive: and they possessed his land.

Some of them held out longer than the rest, but at length they were wholly subdued by *Jair* the Son of *Manasseh*, who had all the Region of *Argob* for his Pains. See *Ch.* xxxii. 41. and *Deut.* iii. 14.

CHAP. XXII.

1 *Balak sendeth for Balaam to curse Israel, but he refuseth to come.* 15 *He sendeth again, and Balaam consenteth.* 22 *An angel meeteth him on the way.* 36 *Balak entertaineth Balaam.*

AND the children of Israel set forward, and pitched in the plains of Moab, on this side Jordan by Jericho.

2 ¶ And Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they were many: and Moab was distressed, because of the children of Israel.

As *Moses* had foretold, *Exod.* xv. 15. They were afraid lest the *Israelites* should expel them out of their Country, as they had done the *Amorites*; for they knew nothing of God's Command, prohibiting them to disturb the *Moabites* in their Possessions.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

As the Ox licketh up the Grass of the Field.] Heb. *As the Ox licketh up the Green of the Field*; i. e. not only *Grass*, but Leaves of Trees, which are likewise Food for Oxen. See *Isa.* xxvii. 10. A lively Metaphor to signify the Facility with which the *Israelites* should conquer them, without a timely Opposition, and likewise what an universal Desolation they should make.

5 He sent messengers therefore unto Balaam the son of Beor, to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me.

Ancient History informs us, that it was a general Custom among most of the Heathen Nations, before their Kings went to consult the Gods by Oracles and other Methods of Divination, about the Event of the War, [illegible] before they engaged in the War, to know the Event, and to try to make all the Gods in their Cause, and turn their Power against their Enemies.

Son of Beor.] He is called a *Sorcerer* or *Diviner*, Josh. xiii. 22. because he used Enchantment, Num. xxiv. 1. According to the Opinion of the Generality of the Fathers, and of Numbers of Commentators, that he was a mere Magician, a false Prophet and Idolater. But that he was a true Prophet, or one who had Revelations from the true God, [illegible] Prophecy, and with Num. xxiv. [illegible] And indeed no Prophet in [illegible] of God more [illegible], and yet in more familiar Terms, [illegible] *his House called God and Saviour, Learned of God, and Teacher of God.* But the History shews that his Covetousness and Ambition got the better of his Piety, (2 Pet. ii. 15. Jude 11.) and so far debauched his Sense of moral Honesty, as to the Rewards set before him, to make him seek by unlawful and sinister Means to obtain Leave from God to curse the People of Israel, even after God had assured him that they should be blessed and made prosperous in their Enterprizes. Neither ought any Christian be surprized at God's having communicated to a Man of *Balaam's* Character, some extraordinary Revelations, the Scripture all along supposes that very bad Men may have the Gift of Prophecy. See *Deut.* xiii. 1. *Mat.* vii. 22, 23. [illegible] 2. Therefore St. *Augustine* scruples not to [illegible] those who shall say, at the Day of Judgment, *Lord, Lord, have we not prophesied in thy Name?* whom yet the Judge of Men will [illegible]. The Truth is, Prophecy, like other Gifts of Knowledge, [illegible] the Minds of the Prophets, but did not always [illegible] their Hearts, *Mat.* iii. 11. Second [illegible] xvi. 2. His Character will be further explained in the following Verses.

Which is by the River of the Land of the Children of his People.] i. e. Which is near the *Euphrates*, commonly called the River, *Gen.* xv. 18. *Josh.* xxiv. 2, 15. and must be meant here, as appears from *Num.* xxiii. 7. with *Deut.* xxiii. 4. The [illegible] and *Vulgate* Versions, instead of *the Children of his People*, render it, *the Children of Ammon*, having read *Ammon* instead of *Amos*: But it is not likely that the *Ammonites* had Cities in *Mesopotamia*. We follow the LXX, the *Chaldee*, and *Arabic* Versions.

6 Come now therefore, I pray thee, curse me this people, for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest, is cursed.

Curse me this People.] Agreeable to a superstitious Opinion which prevailed in ancient Times, that some Men were so much in Favour with the Gods, that by Prayers or Imprecations they were able to prosper or blast the Designs not only of particular Persons, but of whole Armies. Amongst the Worshippers of the true God, the Blessings or Imprecations of the inspired Prophets were indeed very justly to be regarded, as being proper Predictions of Prosperity or Disaster. See *Gen.* xlix. 1, 2. and 2 *Kings* ii. 24. But it is plain that false Prophets, or the Worshippers of Idols, having no Intercourse with God, who alone presides over Futurity, but relying only upon delusive and ~~diabolical Arts~~, were mere Pretenders to that Privilege which the truly inspired Prophets enjoyed.

7 And the elders of Moab, and the elders of Midian departed, with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

Departed with the Rewards of Divination.] It was customary for those who came to consult the Prophets, to bring them Gifts or Gratuities to reward them for their Trouble, 1 *Sam.* ix. 7.

8 And he said unto them, Lodge here this night, and I will bring you word again as the LORD shall speak unto me: And the princes of Moab abode with Balaam.

Though he was mercenary, and addicted to superstitious Rites, yet he might still have Revelations from the true God; even as *Laban* had Communication with JEHOVAH, though he used *Teraphim* or Idol-gods, *Gen.* xxxi. 24, 30. Thus, though a Soothsayer, he here acknowledges the true God; and with that Profession he both joined Enchantments, *Ch.* xxiv. 1. and added Sacrifices on the high Places of *Baal*, *ver.* 41. with *Ch.* xxiii. 2.

9 And

9 And God came unto Balaam, and said, What men are these with thee?

God manifested his Will unto *Balaam* by an Angel, as appears from [illegible]

He [illegible] *ready* to introduce what follows, and does not imply that God or the Angel did not know who they were.

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them, thou shalt not curse the people: for they *are* blessed.

The [illegible] the Banner of Heaven, and no Imprecations can hurt [illegible] Prosperity. Though *Balaam*'s cursing the *Israelites* tended not [illegible] of it, yet God would not permit it, because the *Moabites* would have paid so great a Regard to what he had pronounced, that they would thereupon have attacked the *Israelites* in Hopes of being able to *overcome and drive them out*, [illegible] would have brought on a War between the *Israelites* and *Moabites*, which God did not design at this Time to permit. *Dean Patrick.*

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the Lord refuseth to give me leave to go with you.

He ought to have said more than barely *the Lord refuseth to give me leave to go with you*; for God had strictly forbid him to curse this People, and assured him that they were blessed, which Declaration was sufficient to have prevented any farther Message from *Balak*, and to have restrained *Balaam* from any further Inquiry in this Matter.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: Come therefore, I pray thee, curse me this people.

The Word [illegible], *Honor*, signifies not only *Honour* but *Riches*, [illegible]

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me [illegible]

Here the Iniquity of his Heart begins to disclose itself. A thorough honest Man would, without Hesitation, have repeated his former Answer. He should not be guilty of so infamous a Prostitution of [illegible] with which he was invested, as in the Name of a Heathen Deity to smote whom he knew to be [illegible]. But instead of this, which was the only honest Part in their Circumstances, [illegible] before him, he desires the Princes of *Moab* to tarry that Night with him also; and for the Sake of the Rewards [illegible], whether by fair Means or other he might not be able to obtain Leave to curse *Israel*, to do that, which had been before revealed to him to be contrary to the Will of God, which yet he resolves not to do without that Permission.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

And Balaam saddled his ass.] Or commanded his Ass to be made ready, for he had Servants to wait upon him, [illegible] great Persons in those Countries were wont to ride upon [illegible]

22 ¶ And God's anger was kindled, because he went: and the angel of the Lord stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him.

This at first Sight may seem Strange, that God should be offended with him for going, [illegible] he had a Permission to go *ver.* 20. But the learning Commentators have [illegible] Translation, the *Hebrew* Words are [illegible] of it. The *Hebrew* Text is, *And the Anger of the Lord was kindled*, not [illegible], *because he went*, but [illegible], *because he went himself*; i.e. without staying for *Balak*'s Messengers to come in the Morning to call him. He had no Leave to go at all, unless the Messengers came in the Morning again to him, at which point he had not [illegible] to them, after having promised them an Answer, he might have thought their Master's great Orders neglected, [illegible] gone away without him. But as Head and Heart were [illegible] of Expectations from the least [illegible], so Head and Heart being further invited into it, [illegible] and went to them, [illegible] to God's [illegible] was opposed by the Angel [illegible]

He was riding upon his ass, and [illegible] He was separated from the rest of the Company with [illegible] set out, *ver.* 21 having only his own two Servants with him.

23 And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass to turn her into the way.

Balaam himself did not see the Angel, whether it was that he was struck with Blindness, or had turned his Eyes another Way, or his Mind was intent upon something else, that he did not advert to what was before his Eyes.

24 But the angel of the Lord stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.

26 And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the Lord, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

Opened the Mouth of the Ass.] i.e. The Angel [illegible] moved her Tongue [illegible] to make her utter human Words. *Maimonides* takes all this that happened to *Balaam* to be a prophetick Vision, and our modern *Rationalists* are very free in their Remarks upon the Fact as related by *Moses*. But, 1. An inspired Writer in the New Testament affirms, that the [illegible] Fact as *Moses* relates it. *Moses* says, that "*God opened the Mouth of the Ass, and she said unto Balaam*." And St. *Peter* tells us, that "*the dumb Ass speaking with Man's Voice, forbad the Madness of the Prophet.*" 2. It is a Fact in no wise impossible, [illegible] Wisdom represent, that the very Nature of the Ass might have been changed, to make her capable of what is related. They are [illegible] only a Power of speaking must have been given to her, but that her Mind must have been enlarged [illegible] know an Angel when she saw one, and in [illegible] collect backward, how she had carried her Master [illegible] Time, and to remonstrate this so as to suggest to him [illegible] something extraordinary had not happened, she had undoubtedly still carried him in the same Manner. The Brute Creatures are not conceived to have these Powers of Reasoning. They [illegible] not purchase, connect, and compare [illegible] in this regular Manner.

[illegible] *Balaam's* Ass [illegible] ended with a great Company of Readers than Creatures of its Species ordinarily have, yet would not have spoke in that *Manner*, even tho' the Power of speech had been miraculously given her. Some might perhaps be represented that the Ass delighted, but it would not have [illegible] and corrupted her former Service with her present Courage. But to this it may be answered, that *Moses* does say that the Messenger in the Angel appeared to her in the Way with a drawn sword to oppose that Passage. She endeavoured to avoid him, which he could, and which she could not [illegible]. Now the Sight of the Angel had opposed them in the Way, Nature, or the Appearance of the Angel might very much frighten her, without her knowing it to be an Angel. As to her [illegible] Capacity of a Brute Animal, and speaking the Reason of such a Beating; God undoubtedly could, if he pleased, have naturally capacitated any of the inferior Creatures for such or much greater Things. But even this does not appear to have been done. An human Voice [illegible] out of the Mouth of the Ass, but this does not necessarily imply, that what the Ass uttered proceeded from her Sentiments, rather it was what God would have to be uttered to reprove the Prophet. The Tongue of the Ass was miraculously moved, not by any natural Power of her's to move it, and it spake what it was moved to speak, without any Connexion of the Words spoken with the Sentiments of the Ass, and without her understanding the Words which she uttered upon this Occasion. This seems to have been the Case, and herein there is a real Miracle; but no Appearance of the Absurdity that is pretended.

3. The Miracle of the Ass's speaking was not superfluous and unnecessary, but very pertinent and [illegible] to the Design which God intended to promote by it. It is imagined by some that this Miracle might well have been spared; that the Angel's appearing was abundantly sufficient to have restrained *Balaam* to his Duty; that he was not much moved by the Ass's speaking, it was the being the Angel that affected him. And they say, why should God come to an unusual a Miracle as a dumb Creature's speaking, to so little Purpose, and to little Purpose? To this it may be answered. *Balaam* was perhaps much surprised at the Ass's speaking, though *Moses* has not reported it to us. The ancient *Jewish* Writers imagined he was so, and accordingly *Josephus* represents him to have been greatly astonished at it. But *Moses's* Narration is short and concise; and he may have omitted this and other Particulars of *Balaam's* Story that were not of great Moment to be told by him. But, what if the Heat and obstinate Bent of *Balaam's* Temper caused him not to pay a due Regard to this Miracle, shall the Miracle be therefore argued to be in itself insignificant, because he did not suffer it to have its due Effect upon him? Many Miracles were wrought in *Egypt*, which *Pharaoh* paid little Regard to; but we cannot censure them as extravagant or superfluous, because *Pharaoh* did not apply his Heart duly to consider them. They might any one of them have been of great Service to him, if he would have made them so; and that justifies the Wisdom and Goodness of God in causing them to be wrought before him. And this may be remarked in the Case of *Balaam*. God did not design to permit a War between the *Israelites* and *Moabites* at this Time: He had warned the *Israelites* not to distress or war against them, and he would not suffer *Balaam* to curse the *Israelites*, because the *Moabites* would have paid so great a Regard to what he had promised, that they would thereupon have attacked them, in Hopes of being able to *overcome and drive them out* of the neighbouring Country. God could indeed, if he had pleased, have overruled *Balaam's* Heart and disposed him for his Duty, without the Appearance of any Miracle, or have caused any one Miracle to have been as effectual as ten Thousand; but he dealt with *Balaam* as with a Free-Agent. He did not take away his Liberty, but set before him very considerable Motives to induce him to make a right and virtuous Use of it. If we consider the whole Process of this Affair, we shall not see Reason to judge any Part of what God was here pleased to do, to be superfluous or extravagant, but must allow that in every Particular God was exceedingly merciful to *Balaam*, though the Corruption of his Heart was very great. When he was first sent for by *Balak*, and inquired whether he should go, God did not direct him into a Temptation too hard for him. Upon the second Inquiry, *a Way* was still made for him *to escape*; for had he not gone until he had been called in the Morning, probably *Balak's* high and more honourable Messengers would not have been so attendant upon what they might have thought his Humour; but would have gone away without him. But he would go, and he went with a corrupt Heart, not likely to be duly mindful of the Charge which God had given him; but liable to be tempted to gratify the King, in order to obtain the Advancement that was offered him. And here God was pleased to correct his Intention. The Ass he rode on, was made to speak to him; a convincing Demonstration, that it would be a vain Thing in him to endeavour to speak otherwise than God should order him; since the same Power, that here caused even a dumb Animal to move its Tongue very differently from what it was naturally capable of, could certainly over-rule even his Tongue, and make him say just what, and no [illegible]

[illegible] Mad [illegible] Scat of [illegible] the Angel [illegible] Way [illegible] Pass [illegible] fences [illegible] Angel [illegible] would [illegible] and [illegible] Pass [illegible] would [illegible] had been [illegible] turn [illegible]

29 And Balaam said unto the Ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the Ass said unto Balaam, Am not I thine Ass, upon which thou hast ridden ever since I was thine, unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.

Then the Lord opened the Eyes of Balaam [i. e. He permitted the Angel to be in View, to whom he had hitherto been blind.

He saw the Angel of the Lord standing in the Way, [illegible] from his Ass, and [illegible] reproved God [illegible] of the most profound Reverence, and [illegible] humility and astonishment at [illegible]

32 And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

The Angel could easily have overtaken and killed *Balaam*, notwithstanding the Ass's turning aside, nay, tho' he had mounted upon the Wings of the Wind. But by thus shewing him the drawn Sword pointed at his Breast, so that if he advanced a few Steps farther he had met his own Death, the Angel [illegible] him see at once his Folly and Danger, in persisting in a Design which was so opposite to the Will of God.

34 And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore if it displease thee, I will get me back again.

He confesses his Passion and Precipitancy in his ill Treatment of the Ass, and excuses himself for so wilfully persisting in his Journey, from his Ignorance of the Angel's standing in the way to oppose him. But he makes no Confession of his Covetousness, which was the unhonest Principle that set him forward.

35 And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak: so Balaam went with the princes of Balak.

It could not but be of Use to convince the *Moabites* how much *Israel* was under the Divine Protection, since *Balaam*, covetous as he was, and even after such great Rewards were set before him, durst not imprecate evil against that People. This [illegible] the Angel having now sufficiently warned the Prophet against gratifying the *Moabites* in their unlawful Desire, gives him leave Permission to go.

Only the Word that I shall speak unto thee, &c. These Words may likewise be understood as a Prediction, as well as a Command, importing that he should find himself able to pronounce no more nor less, about the *Israelites* Station, than what God would put into his Mouth. For it appears upon the whole, that all

that *Balaam* did or said, at this Time about the *Israelites*, was not so much of free Choice, as of Restraint from the Divine Influence upon him; the most that *Balaam* could do being to attempt or desire to speak otherwise than he was directed. This Interpretation agrees best with what we read *Ch.* xxiii. 12. and *Deut.* xxiii. 4, 5.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

He lets him know he was under the over-ruling Power of God, whose Commands he could not gainsay.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

He offered *Peace-Offering* in Gratitude to his Gods, for sending *Balaam* to assist him against his Enemies.

And sent to Balaam, &c.] Either to invite them to partake of the Feast upon the Sacrifice, or having sacrificed, he sent Portions of the sacred Banquet to him and the Princes, as sometimes the Manner was. *Balaam*, a Worshipper of the TRUE GOD, was blame worthy in partaking of Meats offered to Idols. Compare *Exod.* xxxiv. 15. with *Num.* xxv. 2.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost part of the people.

Baal was the God of this Country. The Name signifies *Lord*, and so was given to several Gods, both Male and Female. Some think their God *Chemosh* is here meant, others, some other God, called *Baal-peor*. This God, like those of other Nations, was worshipped in High Places, which were generally planted with Groves, whose solemn Gloom served to inspire the Worshippers with religious Thoughts. To several of these High Places *Balak* brought *Balaam*, that he might see where he could take the fullest View of the *Israelites*. For in those solemn Imprecations it was judged necessary to have the Persons devoted present to the View of him who pronounced the Malediction.

CHAP. XXIII.

1, 13, 28 *Balak's sacrifice.* 7, 18 *Balaam's parable.*

AND Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen, and seven rams.

As in Honour to that GOD, who had, in a Manner, consecrated the Number SEVEN, by ceasing from his Works of Creation on the *seventh* Day. See the Note on *Exod.* xxix. 30. That he designed in this Sacrifice, to observe the religious Rites observed in worshipping the GOD of *Israel*, appears from *ver.* 4. where he says to the Angel, *I have prepared seven Altars, and I have offered upon every Altar a Bullock and a Ram*, which were the customary Sacrifices of the *Israelites*. But he was to blame that he would have Altars erected in the High Places of *Baal*, where he now was, *Ch.* xxii. 41. Add to this, that though his Number of Sacrifices was not reprovable, yet the multiplying of Altars implies an Offering to more Divinities than one.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me, I will tell thee. And he went to an high place.

Stand by thy Burnt-Offering.] This looks as if one of those Burnt-Offerings had been offered particularly for *Balak*, which is therefore called *his Burnt-Offering*.

From this Passage it is inferred, that in those early Times it was customary for Prophets, and other pious Persons, after performing the sacred Rites, to retire into some solitary Place, there to wait for an Answer to their Prayers from GOD, who was wont sometimes to send an Angel to deliver to them his Oracles. And therefore *Balaam* speaks of GOD's *meeting with him*, or communicating his Mind to him, as a Thing which might now probably happen to him, as it seems to have done upon other Occasions.

And he went to an high Place.] He was already in an *high Place*; therefore others translate it, *he went into a Valley*, or, as in our Margin, *he went solitary*; i. e. into the most retired Part of the *Grove*, which those High Places seldom were without, and where he expected to receive the Oracle from GOD.

4 And God met Balaam; and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

And God met Balaam.] An Angel in GOD's Name, as is probable, from *Ch.* xxii. 31.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.

His Parable.] Or prophetical Speech, which is delivered in high figurative Expressions.

8 How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

From the Hills I behold him.] From the Hills upon which he then stood. This and the former Expression may relate not only to the present View he had of the Camp of *Israel*, but to their future Settlement in *Canaan*; wherein they were represented to the Eye of his Mind, as dwelling securely under the Protection of the ALMIGHTY.

The People shall dwell alone.] Separated from other Nations by peculiar Laws, Religion and Manners. See on *Exod.* xix. 5. *Lev.* xx. 24, 25, 26. *Exod.* iii. 8. By which Means they had so little Communication with the *Gentiles*, that they were called an unsociable People, and thought to have an Enmity to the rest of the World, as we read in *Diodorus Siculus*, *Tacitus*, and others.

And here we may reflect with the greatest Admiration upon what *Balaam* said upon this Occasion, and be convinced that he was indeed under the Influence of that SPIRIT to whom all Things are known at all Times from the Beginning to the End. For how could he otherwise, upon a distant View only of a People, whom he had never seen or known before, have discovered the Genius and Manners not only of the People then living, but of their Posterity to the latest Generations? What renders it more extraordinary is the Singularity of the Character, that they should differ from all the People in the World, and should dwell by themselves among the Nations, without mixing and incorporating with any. The Time too when this was affirmed increases the Wonder, it being before the People were well known in the World, before their Religion and Government were established, and even before they had obtained a Settlement any where. But yet that the Character was fully verified in the Event, not only all History testifies, but we have even occular Demonstration at this Day. The *Jews* in their Religion and Laws, their Rites and Ceremonies, their Manners and Customs, were so totally different from all other Nations, that they had little Intercourse or Communion with them. An eminent Author hath shown, that there was a general Intercommunity amongst the Gods of Paganism,

ganism; but no ſuch Thing was allowed between the God of *Iſrael* and the Gods of the Nations. There was to be no Fellowship between God and *Baal*, though there might between *Baal* and *Dagon*. And hence the *Jews* were branded for their Inhumanity and Unſociableneſs; and they as generally hated, as they were hated by the reſt of Mankind. Other Nations, the Conquerors and Conquered, have often aſſociated and united as one Body, under the ſame Laws. But the *Jews* in their Captivities have commonly been more bigotted to their own Religion, and more tenacious of their own Rites and Cuſtoms, than at other Times. And even now, while they are diſperſed among all Nations, they yet live diſtinct and ſeparate from all, trading only with others, but eating, marrying, and converſing chiefly among themſelves. We ſee therefore how exactly and wonderfully *Balaam* characterized the whole Race from the firſt to the laſt, when he ſaid, *Lo, the People ſhall dwell alone, and ſhall not be reckoned amongſt the Nations.* And in the Concluſion when he poured forth that paſſionate Wiſh, *Let me die the Death of the Righteous, and let my laſt End be like his*, (ver. 10.) he had in all Probability ſome Foreboding of his own coming to an untimely End, as he really did afterwards, being ſlain with the five Kings of *Midian* by the Sword of *Iſrael*. (Numb. xxxi. 8.)

10 Who can count the duſt of Jacob, and the number of the fourth *part* of Iſrael? Let me die the death of the righteous, and let my laſt end be like his.

Who can count the Duſt of Jacob?] The LXX has, *Who can count the Seed of Jacob?* Or, which comes to the ſame Senſe, who can count a People which is like the Duſt of the Earth for Number? Perhaps it was a neceſſary Part of the Ceremony in ſuch ſolemn Imprecations, to count over, ſo as to ſpecify exactly, the ſeveral Individuals that were to be devoted. If ſo, this will ſuggeſt a Reaſon why *Balak* invites *Balaam* to another Place, where he might ſee only the Skirts of the *Iſraeliſh* Camp, that ſo, if he could not count them all at once, he might at leaſt count a Part of them, in order to their being devoted one Part after another.

The Number of the fourth Part of Iſrael.] This refers to the Diviſion of *Iſrael* into the four Camps, which lay now in his View. So the Meaning is, how vaſt is the Number of this People, when one of their Camps is ſo numerous as to be almoſt paſt reckoning: Whereby was confirmed God's Promiſe to *Abraham*, Gen. xiii. 16. and to *Jacob*, Gen. xxviii. 14.

By the *Righteous* here *Balaam* meant the *Iſraelites*, who were a *righteous* People, in Compariſon of the reſt of the World; being free from Idolatry and Polytheiſm, the great national Sins of thoſe Days.

Thus we find *Balaam*, at the ſame Inſtant that his covetous and ambitious Deſires were prompting him to do that which was not right, earneſtly deſiring to *die the Death of the Righteous, and that his laſt End might be like his.* And ſo indeed do we all deſire; THIS is ſo deſireable, that we cannot but wiſh for it. But though we are ſenſible, like *Balaam*, of the Rewards of VIRTUE, and would fain enjoy them; yet, alas! too often we have not Reſolution enough to withſtand the Temptations of Vice, and maintain our Integrity againſt the preſent Allurements of worldly Honours, Riches, or ſenſual Pleaſures. We deſire the REWARDS of Virtue, without the LABOUR. As *Epictetus*, an Heathen, has well obſerved, many would be Conquerors at the Olympic Games, many Philoſophers, like *Socrates*, but are not willing to ſubmit to the previous Steps thereto.

11 And Balak ſaid unto Balaam, What haſt thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed *them* altogether.

12 And he anſwered and ſaid, Muſt I not take heed to ſpeak that which the LORD hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, from whence thou mayeſt ſee them: thou ſhalt ſee but the utmoſt part of them, and ſhalt not ſee them all: and curſe me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Piſgah, and built ſeven altars, and offered a bullock and a ram on *every* altar.

15 And he ſaid unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and put a word in his mouth, and ſaid, Go again unto Balak, and ſay thus.

17 And when he came to him, behold, he ſtood by his burnt-offering, and the princes of Moab with him. And Balak ſaid unto him, What hath the LORD ſpoken?

18 And he took up his parable, and ſaid, Riſe up, Balak, and hear; hearken unto me, thou ſon of Zippor:

Riſe up, Balak, and hear; hearken unto me, thou ſon of Zippor. [illegible] *a King of Moab* [illegible]

19 God is not a man, that he ſhould lie; neither the ſon of man, that he ſhould repent: hath he ſaid, and ſhall he not do it? or hath he ſpoken, and ſhall he not make it good?

Let not the King imagine [illegible] God [illegible] uncertain Humour and changing Paſſions [illegible] of Mankind [illegible] or that He can by Sacrifices [illegible] diſpoſed to break His Word, or alter His Purpoſes [illegible] being laid on abſolute Wiſdom [illegible] ble; and therefore it is in vain for me [illegible] him to curſe *Iſrael*, when he hath bleſſed him [illegible] the Scripture ſpeaks ſometimes of God's *repenting* [illegible] vii. 3. 6. *Jer.* xviii. 8. yet that is ſpoken only according to vulgar Conception, becauſe he changes the Courſe of his Proceedings according as he ſees a Change in the Tempers and Diſpoſitions of his Creatures. See on *Gen.* vi. 6.

20 Behold, I have received *commandment* to bleſs; and he hath bleſſed, and I cannot reverſe it.

In the two foregoing Verſes, *Balaam* ſpeaks very nobly of God; As the *ſupreme* and *uncontrolable* Lord of all, as of infinite Power to do whatſoever he pleaſed, and as immutable in his Promiſes and Counſels. "*Hath He ſaid, and ſhall He not do it? Hath He ſpoken, and ſhall He not make it good?*" There is no Oppoſition or Obſtacle that can make void his Bleſſing; *He hath bleſſed, and I cannot reverſe it.* As this is a moſt juſt, [illegible] Idea of our God. Here we may truſt ſecurely. *God is not a Man that he ſhould lie, neither the Son of Man that he ſhould repent.* All his PROMISES are *yea*, and *his* TRUTH *endureth for Ever. He is faithful that has promiſed; and what he has promiſed [illegible] to perform.* Has he given us the great and precious Promiſe of ETERNAL LIFE? we may then be confident, that *though Worms deſtroy our Bodies, yet in our Fleſh ſhall we ſee God.* Whatever invincible Obſtacles ſeem to lie in the Way, though we are reduced to Aſhes in the Grave, though Corruption takes Hold upon us, yet his Promiſe will not fail, and we ſhall ſee [illegible] LIFE ETERNAL. We may likewiſe, while in this World, reſt confident, that whatſoever Enemies or Miſfortunes riſe up againſt us, yet if we have God's BLESSING they can never avail againſt us. For what Power or Accident can curſe or harm them, whom God hath not curſed? or who ſhall defy them, whom the LORD hath not defied?

21 He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael: the LORD his God *is* with him, and the ſhout of a King *is* among them.

He hath not beheld Iniquity in Jacob, neither hath he ſeen Perverſeneſs in Iſrael.] Moſt Commentators by *Iniquity* here understand Idolatry and the Worſhip of falſe Gods, the Word being ſometimes ſo uſed. But as *Moſes* had before recorded their Father's Worſhipping a golden Calf as a God, and the Prophet *Ezekiel* acquaints us, that *Iſrael* had gone into all the Abominations and Idolatries of *Egypt*, during their Stay there; it ſeems as if the Meaning is, that God for the *Sake*, and in *Reward* of, the VIRTUES of their pious Anceſtors, overlooked or paſſed by the Iniquity and Perverſeneſs of the Children, like as St. *Paul* ſays of the later *Jews* after all their Idolatries, that they were beloved for THE FATHERS SAKE.

The Shout of a King is among them.] i. e. They are and ſhall always be triumphant over their Enemies; alluding to the *Shouts* which are made when a King returns victorious, or to thoſe Acclamations, of Joy which hail him and his Retinue. That God was the peculiar King of the *Iſraelites*, appears from *Exod.* xix. 5, 6. from the Words of *Gideon*, *Jud.* viii. 23. and of God himſelf, 1 *Sam.* viii. 7.

22 God brought them out of Egypt; he hath as it were the ſtrength of an unicorn.

He hath the Strength of an Unicorn.] Rather, He hath the *Height*, as the Word signifies. *He*, i. e. *Israel*, as the latter Prophecy plainly intimates, ch. xxiv. 8. For though *Balaam* has spoken of him in the plural Number, yet the *Hebrew* often uses the Number even when the single Person is spoken of. There is no Dispute, what Creature is here meant by *Reem*, which we translate *Unicorn*. *Bochart*, who is followed by *Le Clerc*, *Patrick*, and others, is of Opinion that the *Reem* is a Kind of Mountain Goat or Wild-Goat, of a very tall Size, well known in *Africa*. So that *Balaam* foretels the *Israelites* should carry their Heads high, and be eminent among other People, as the *Reem* was among other Goats.

23 Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob, and of Israel, What hath God wrought!

There is no Enchantment against Jacob, &c.] So may every good Man say in the Words of *Epictetus*, *The Ravens have no Influence over Me*. What can Omens, what can Divinations, what can the Impressions of a false Prophet, or the Attempts of the most powerful Enemies avail against that Man or that Nation which is under the Protection of Heaven?

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

The Verse signifies the entire Victory the *Israelites* should obtain over their Enemies, and the Prophecy hath a peculiar Respect to the Conquest of the *Canaanites*.

He shall not lie down until he eat of the Prey, and drink the Blood of the slain.] i. e. He shall not lay down his Arms until he have made a complete Conquest of his Enemies; just as the Lion, risen up to pursue his Prey, doth not usually lie down till he has taken and eat of the Prey, and drank of the Blood of the Beasts he has slain. This was the Condition of *Israel* at present, but, alas! they soon fell by their own Follies, they whom no Power or Malice of their Enemies could have hurt, were enfeebled by their own Wickedness, and became an easy Prey to their Enemies. See on ch. xxv. There is no Truth plainer and more incontestible than this, that Religion and Virtue are both the Glory and Strength of a Nation; on the other Hand, Profaneness and Vice are the saddest Presages of the Ruin of any People.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

Balak could hold no longer, but demands of *Balaam*, to be at least so civil to him as not to prophesy *Blessings* upon the very People he came on Purpose to *curse*; and since he could not do the one, to be so kind as to forbear the other, which tended to discourage his Subjects and his Allies.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

Balaam tells the King there was no Room for Civility in the present Case, and he ought to take nothing ill at his Hands, since he had given him fair Notice before-hand, that all that the LORD said to him, that he must do.

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God, that thou mayest curse me them from thence.

As the *Pagans* imagined that some Gods were powerful in the Hills, which could do nothing in the Plains, 1 *Kin.* xx. 23, 28. so it seems there was such a Conceit at this Time in these Countries, that God had more Power in one Hill than in another. Thus *Balak* might imagine that his Gods had hitherto been withheld by the God of *Israel* from granting his Desire, but might be more powerful in another High Place. What contemptible low Conceptions of the Deity did those Idolaters entertain!

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

This was the most famous High Place in all the Country of *Moab*; where, as *Selden* conjectures, *Baal* had a Temple, and was thence called *Baal-Peor*.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

CHAP. XXIV.

1 *Balaam leaving divination, prophesieth the happiness of Israel.* 10 *Balak is angry with him.* 15 *Balaam prophesieth of future times.*

AND when Balaam saw that it pleased the LORD to bless Israel, he went not as at other times, to seek for enchantments, but he set his face toward the wilderness.

Mr. *Shuckford* is of Opinion that the Word *He went not—to seek for Enchantments, &c.* as in our Version, are wrong translated. For whereas our Translation would induce one to imagine, that *Balaam*'s going away from *Balak* to meet the LORD was his going to seek *Enchantments*; the *Hebrew* Text, he says, suggests no such Thing, but might be literally translated thus: *He did not more in set Steps backwards and forwards round about the Altar, in order to produce Fascinations, &c.* For one of the Heathen Rites made Use of to procure Success to their Sacrifices, was to perform their Ambulations about their Altars. First, they moved from East to West, singing a sacred Hymn; then they returned from West to East. And such Turns or *Vices* as these, he imagines *Balaam* had practised at *Balak*'s Sacrifices, before and round the Altars.

The Mention of *Balaam*'s seeking to *Enchantments*, has made many conclude that he was a mere *Magician*, and not a Prophet of the true God, but it is more probable, that as *Saul*, though he had before *put away those that had familiar Spirits, and the Wizards out of the Land*, was yet induced, *when the Lord answer'd him not, neither by Dreams, nor by Urim, nor by Prophets*, to go to a *Woman that had a familiar Spirit*, and inquire of her; so *Balaam*, though a Prophet of the true God, finding nothing but a full Disappointment of all his Views, in the several Revelations which God was pleased to make to him, and being warmly inclined to purchase, if he might with any Colour be able to do it, the Advancement which *Balak* had offered him, was tempted to try what might be the Event, if he used some of the Arts which the most learned Nations held in the highest Repute, and esteemed to be of the greatest Efficacy.

But he set his Face toward the Wilderness,] i. e. Towards that Part of the Plains of *Moab*, where the *Israelites* lay encamped, *Ch.* xxii. 1. That this is the Meaning appears from *ver.* 2.

2 And Balaam lift up his eyes, and he saw Israel abiding *in his tents*, according to their tribes, and the spirit of God came upon him.

A prophetick Influence from God, whereby his Mind was inspired to see and foretel future Events.

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open, hath said:

Le Clerc and *Calmet*, after the *Vulgate*, render it, *the Man whose Eyes were shut*; for he observes the Word has that Signification, *Lam.* iii. 8. And so he refers it to the former Part of the History, wherein we are told, that though the Ass saw the Angel, *Balaam* saw him not till *the Lord opened his Eyes*, Ch. xxii. 31. As if he had said, The Man who is now enlightened, though he was once stupid and blind. Agreeable to the Margin of our Bible, *who had his Eyes shut, but now open.*

4 He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

Falling into a Trance,] In the *Hebrew* it is only *falling*; our Translators supply *into a Trance*, supposing him to have been in a Rapture or Ecstacy, when he had this Vision; because it is added, *having his Eyes open*; i. e. his Mind being possessed with a clear Apprehension of Things, which God revealed to him, when his Senses were locked up. But *Le Clerc* takes this Expression, as well as the former, to have a Reference to what befel him by the Way, *when having his Eyes opened to* see the Angel, *he bowed his Head, and fell flat on his Face*, Ch. xxii. 31.

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

Having

[illegible]

6 As the valleys are they spread forth, as gardens by the rivers side, as the trees of aloes which the Lord hath planted, and as cedar trees beside the waters.

As the Valleys are they spread forth.] [illegible] *Streams of Water are* [illegible] Rows of goodly Cedars flourishing [illegible]

Which the Lord hath planted.] [illegible] themselves, *by the* [illegible] in a Soil that [illegible] consequently they [illegible] *Lebanon* are [illegible] meet for [illegible] we call the [illegible] of Nature. But what we vulgarly ascribe to Nature, the [illegible] Scripture Language [illegible] Propriety ascribe to God. [illegible] nothing else but the Effect of [illegible] rating either in [illegible] in certain unknown Ways [illegible]

By all this Metaphor, *Balaam* [illegible] and future Prosperity of the [illegible] and the spreading Trees, [illegible] fented especially by the sweet Odour [illegible] mentioned.

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

He shall pour the Water out of his Buckets.] It seems most agreeable to scripture Style to consider these Words metaphorically as a Prophecy of the great increase of *Israel*, for Increase and Fertility is represented in Scripture by the flowing out of Waters, Isaiah xlviii. 1. *Prov.* v. 15, 16, 17, 18. And *many Waters* are [illegible] many People, *Jer.* xlvii. 2. and *Rev.* xvii 15.

His Seed shall be in many Waters,] Rather, *By many Waters*, i. e. It shall be sown in a Ground well watered, and consequently bring forth a plentiful Crop. Or as *Le Clerc* renders it: *His Seed shall fall on many Waters*; i. e. on a Soil watered with much Moisture. Whereby is signified either the Fertility of the Country, or, metaphorically, the great Increase of the *Hebrew* Nation.

His King shall be higher than Agag, and his Kingdom shall be exalted.] *Agag* it is supposed was the general Name of the Kings of *Amalek*, which appears very probable, it being the Custom of those Times and of those Countries to give one certain Name to all their Kings, as *Pharaoh* was the general Name for the Kings of *Egypt*, and *Abimelech* for the Kings of the *Philistines*. *Amalek* was a neighbouring Country, and therefore is fitly introduced upon the present Occasion: and it was likewise at that Time a great and flourishing Kingdom, for (in ver. 20.) it is styled *the first of the Nations*; and therefore to the King of *Israel* to be exalted above the King of *Amalek* was really a wonderful Exaltation. But wonderful as it was, it was accomplished by God, who *put to the Amalekites from Hazeroth, unto* [illegible] *Egypt. And he took Agag the King of the Amalekites alive, and utterly destroyed all the People with the Edge of the Sword.* (1 Sam. xv. 7, 8.) The first King of *Israel* subdued *Agag* the King of the *Amalekites*, for that it might truly and properly be said, *His King shall be higher than Agag, and his Kingdom shall be exalted*, as it was afterwards greatly by *David* and *Solomon*.

8 God brought him forth out of Egypt, he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

The Expressions of this Verse signify the Victories which the *Israelites* should gain over their Enemies, and particularly the Conquests and of the Kingdom and Possession of the Land of Canaan, and particularly in the Reigns of *David* and *Solomon*. It is remarkable too, that God hath here put into the Mouth of *Balaam* much the same Thing, which *Jacob* should be prophesying of *Judah*, (Gen. xlix. 9.) *Judah is a lion's whelp: from the prey, my Son, thou art gone up. He stooped down, he couched as a lion, and as an old lion: who shall rouse him up?* [illegible]

[illegible]

[illegible] *Moab*, or *the Princes of Moab* according to other Versions. This was [illegible] *David* [illegible] *Moab, and measured them with a line* [illegible] *Moab became David's Servants, and brought gifts* [illegible] 2 Sam. viii. 2.

And lift up [illegible] translate [illegible] *Pathos* [illegible] *Moab*, [illegible] *Moab* [illegible] *Hebrew* [illegible] and we may [illegible] *Balaam* [illegible]

[illegible] Prophecy. And [illegible] Reflection to them, that the famous Mo[illegible] and consequently that [illegible] Prophet among the *Moabites*, [illegible] *Moab*, *and destroy all the Sons* [illegible] fulfilled by *David*; [illegible] *Edom put in Garrisons*, [illegible] 2 Sam. viii. 14. [illegible] mentioned together his Conquests [illegible] are also joined together in this [illegible] *Edom will I cast my Shoe*; [illegible] the Name of the Mountains of [illegible] Mountains and Fastnesses could not defend the *Edomites* from *David* and his Captains. *And Joab* [illegible] as they did particularly under the Command of *David*, Exploits which Actions are recorded in the Genesis Chapter of the 2d Book of *Samuel*, together with his Conquest of *Moab* [illegible] *Out of Jacob shall come he that shall have Dominion* [illegible] *that remaineth of the City*; not only defeat them in the Field, but destroy them even in their strongest Cities; perhaps this particular City was intended, as we may infer from Balaam's expression, *He will bring me into the strong City* [illegible] And we read particularly that [illegible] *Moab in Edom*: *For a Month* [illegible] *until he had cut off every Male* [illegible]

20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end *shall be* that he perish for ever.

[illegible] he turned his Eyes more to the South and West, [illegible] on their Neighbours, the *Amalekites*, and *took up* [illegible] (as above) *Amalek was the first of the Nations*; [illegible] *Yet shall he that he perish for ever*. AMALEK was [illegible] Nations, the first and most powerful of the neighbouring Nations, or the first that warred against *Israel*, as it is in the Margin of our Bible. The latter Interpretation is proposed by [illegible] and other *Jews*, we suppose because they would not allow the *Amalekites* to be a more ancient Nation than themselves. But the best good Critics prefer the former Interpretation as more easy and natural, and on a very good Reason, because the *Amalekites* appear to have been a very ancient Nation. They are reckoned among the most ancient Nations thereabouts, 1 *Sam.* xxvii. 8. *the Geshurites, and the Gezrites, and the Amalekites; for those Nations were of old the Inhabitants of the Land, as thou goest to Shur, even unto the Land of Egypt*. They are mentioned as early as in the Wars of *Chedorlaomer*: Gen. xiv. 7. so that they must have been a Nation before the Times of *Abraham* and *Lot*, and consequently much elder than the *Moabites*, or *Edomites*, or any of the Nations descended from these Patriarchs. And it is a demonstrative Argument, that the *Amalekites* did not descend from *Amalek*, the Son of *Eliphaz* and Grandson of *Esau*, as many have supposed only for the Similitude of Names; Gen. xxxvi. 12. but springs from some other Stock, and probably as the *Jewish* Writers affirm, from *Amalek* or *Amlak*, the son of *Ham* and Grandson of *Noah*. According to the *Arabian* Historians too, they were a great and powerful Nation, subdued *Egypt*, and held it in Subjection several Years. They must certainly have been more powerful, or at least more courageous, than the neighbouring Nations, because they ventured to attack the *Israelites*, when all the other Nations were afraid. But tho' they were [illegible] the most ancient and powerful, of the neighbouring Nations; yet *their latter End shall be that they perish for ever*. This Event very strikingly confirms what God had before denounced by *Moses*, Exod. xvii. 14. *And the Lord said unto Moses, Write this for a Memorial in a Book, and rehearse it in the Ears of Joshua: for I will* (or rather, *that I will*) *utterly put out the Remembrance of Amalek from under Heaven*. *Balaam* had before declared that the King of *Israel* should prevail over the King of *Amalek*, [illegible] the Threatening is carried farther, and *Amalek* is consigned to perpetual Destruction. And this Sentence was in great Measure executed by *Saul*, who *smote the Amalekites, and utterly destroyed all the People with the Edge of the Sword*, 1 Sam. xv. 7, 8. [illegible] recovered a little, *David and his Men went up* [illegible] *and David smote the Land, and left neither Man nor Woman alive, and took away the Sheep, and the Oxen, and the Asses, and the Camels, and the Apparel*, 1 Sam. xxvii. 8, 9. *David* [illegible] Slaughter and Conquest of them at *Ziklag*: 1 *Chron.* [illegible] *Simeon, in the Days of Hezekiah King of Judah, smote the Amalekites that were escaped, and dwelt in their Habitations*, 1 Chron. iv. 41, 42, 43. And where the Name or the Nation of *Amalek* subsisting at this Day? What History, what Tradition concerning them is remaining anywhere? They are but just enough known, and remembered to have, that what God had threatened he hath punctually fulfilled. [illegible] *Heaven*; [illegible]

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock.

22 Nevertheless, the Kenite shall be wasted, until Asshur shall carry thee away captive.

Commentators are perplexed, and much at a Loss, to say with any Certainty who the *Kenites* were. They are *Kenites* mentioned, Gen. xv. 19. among the Canaanite Nations, whose Land was promised unto *Abraham*; and *Balaam* says, as that *these Kenites* were the People here intended, for the Canaanite Nations are not the Subject of *Balaam's* Prophecies, and the Canaanite Nations were to be [illegible] but the *Kenites* were to continue as long as the *Israelites* themselves, and to be carried Captive with them by the *Assyrians*, and in the Opinion of *Bochart*, the *Kenites*, as well as the *Kenizzites*, became extinct in the Interval of Time which passed between *Abraham* and *Moses*, being not mentioned by *Joshua* in the Division of the Land, not reckoned among the Nations conquered by him. The most probable Account of *these Kenites* we conceive to be this: *Jethro*, the Father in-law of *Moses*, is called in one Place, *the Priest of Midian*, Exod. iii. 1 and in another, *the Kenite*, Judg. i. 16. We may infer therefore that the *Midianites* and the *Kenites* were the same, or at least that the *Kenites* were some of the Tribes of *Midian*. The *Midianites* are found to be Confederates with the *Moabites* in the Beginning of the Story, and the Elders of *Midian*, as well as the Elders of *Moab*, invited *Balaam* to come and curse *Israel*; and one would naturally expect some Notice to be taken of them, or their Tribes, in the Course of these Prophecies. Now of the *Kenites*, it appears, that Part followed *Israel*, Judg. i. 16. but the greater Part, we may presume, remained among the *Midianites* and the *Amalekites*. We read in, 1 *Sam.* xv. 6. that there were *Kenites* dwelling among the *Amalekites*, and so the *Kenites* are fitly mentioned here next after the *Amalekites*. Their Situation is said to be strong and secure among the Mountains, *Strong is thy Dwelling Place, and thou puttest thy Nest in a Rock*; wherein is an Allusion to the Name, the same Word in *Hebrew* signifying a *Nest* and a *Kenite*. *Nevertheless, the Kenite shall be wasted, until Asshur carry thee away Captive*. The *Amalekites* were to be utterly destroyed, but the *Kenites* were to be carried Captive. And accordingly when *Saul* was sent by divine Commission to destroy the *Amalekites*, he ordered the *Kenites* to depart from among them, 1 *Sam.* xv. 6. *And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you with them: for ye shewed Kindness to all the Children of Israel when they came up out of Egypt*; for the Kindness which some of them shewed to *Israel*, their Posterity were saved. *So the Kenites departed from among the Amalekites*. This sheweth that they were *weaned*, and reduced to a low and weak Condition. And as the Kings of *Assyria* carried Captive not only the *Jews*, but also the *Syrians*, 2 *Kings*, xvi. 9. and several other Nations; (2 *Kings* xiv. 12, 13.) it is most highly probable that the *Kenites* shared the same Fate with their Neighbours, and were carried away by the same Torrent; and especially as we find some *Kenites* mentioned among the *Jews* after their Return from Captivity, 1 *Chron.* ii. 55.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

This Verse is by several Commentators referred to what precedes, but it relates rather to what follows. *And he took up his Parable, and said*. This Preface is used, when he enters upon some new Subject. *Alas, who shall live when God doth this!* This Exclamation implies, that he is now prophesying of very distant, and very calamitous Times. *And Ships*, or rather *For Ships*, as the Particle often signifies, and this Instance among others is cited by *Noldius*. *For Ships shall come from the Coast of Chittim, and shall afflict Assur, and shall afflict Eber, and he also shall perish for ever*, ver. 24. *Chittim* was one of the Sons of *Javan*, who was one of the Sons of *Japheth*, by whose Posterity *the Isles of the Gentiles*, Gen. x. 5. *were divided* and peopled, that is *Europe*, and the Countries to which the *Asiatics* passed by Sea, for such the *Hebrews* called *Islands*. *Chittim* is used for the Descendants of *Chittim*, as *Assur* is put for the Descendants of *Assur*, that is, the *Assyrians*: But what People were the Descendants of *Chittim*, or what Country was meant by *the Coasts of Chittim*, it is not so easy to determine. The Critics and Commentators are generally divided into two Opinions, the one asserting that *Macedonia*, and the other that *Italy* was the Country here intended: And each Opinion is recommended and authorised by some of the first and greatest Names in Learning; as not to mention any others, *Grotius* and *Le Clerc* contend for the former: *Bochart* and *Vitringa*

[illegible] are [illegible] we may not adopt [illegible] known and [illegible] and [illegible] the ancient Names of [illegible] *Latin* having [illegible] which [illegible] a People called [illegible] the River called [illegible] *Hom*[illegible] they might pass over into the Island *Cyprus*, which [illegible] was possessed by *Cetim*, and called [illegible]; and [illegible] the City *Citium*, famous for being the Birthplace of *Zeno*, the Founder of the Sect of the [illegible], who was therefore called the *Citiean*. And from thence they might send forth Colonies into *Greece* and *Italy*. Thus plainly appears, that wherever the *Land of Chittim* or the *Isles of Chittim* are mentioned in Scripture, there are evidently meant some Countries or Islands in the *Mediterranean*.

Isaiah prophesying of the Destruction of *Tyre* by *Nebuchadnezzar*, saith, (Ch. xxiii. 1.) *Howl, ye Ships of Tarshish*, that is, the Ships trading from *Tyre* to *Tartessus* in *Spain*, *for Tyre is laid waste*, [illegible] *from the Land of Chittim it is revealed to them*; the News is brought from it to the Countries and Islands in the *Mediterranean*, and from thence it is conveyed to *Spain*. And afterward, (ver. 12.) *Arise, pass over to Chittim, there also shalt thou have no Rest*, the Inhabitants might flee from *Tyre*, and pass over to the Countries and Islands in the *Mediterranean*, but even there they should find no secure Refuge; God's Judgments should still pursue them. *Jeremiah* expostulating with the *Jews* concerning their causeless Revolt, saith, (Ch. ii. 10.) *Pass over the Isles of Chittim, and see*, that is, the Isles in the *Mediterranean* which lay Westward of *Judæa*, *and send unto Kedar*, which was in *Arabia*, and lay Eastward of *Judæa*, *and consider diligently, and see if there be such a Thing*, go both East and West, and see if you can find any such Instance of Apostacy as this of the *Jews*. *Ezekiel* describing the Luxury of the *Tyrians*, even in their Shippings, saith, (Ch. xxvii. 6.) according to the true Reading and Interpretation of the Words, *they made their Benches of Ivory inlaid in Box, brought out of the Isles of Chittim*, that is, out of the Isles of the *Mediterranean*, and most probably from *Corsica*, which was famous above all Places for Box, as *Bochart* has proved by the Testimonies of *Pliny*, *Theophrastus*, and *Diodorus*. *Daniel* foretelling the Exploits of *Antiochus Epiphanes*, saith, (Ch. xi. 29, 30.) that he should *come toward the South*, that is, invade *Egypt*, *but the Ships of Chittim shall come against him, therefore he shall be grieved and return*: The *Ships of Chittim* can be none other than the Ships of the *Romans*, whose Ambassadors coming from *Italy* to *Greece*, and thence to *Alexandria*, obliged *Antiochus*, to his great Grief and Disappointment, to depart from *Egypt* without accomplishing his Designs. The Author of the first Book of Maccabees, speaking of *Alexander*, *Son of Philip the Macedonian*, saith, (Ch. i. 1.) that he *came out of the Land of Chettiim*: And afterwards, (Ch. viii. 5.) *Perseus*, the last King of *Macedon*, he calleth *King of the Citims*. By these Instances it appears, that *the Land of Chittim* was a general Name for the Countries and Islands in the *Mediterranean*; and therefore when *Balaam* said that *Ships should come from the Coast of Chittim*, he might mean either *Greece* or *Italy*, or both; the particular Names of those Countries being at that Time perhaps unknown in the East. And the Passage may be the better understood of both, because it is equally true of both, and *Greece* and *Italy* were alike the Scourges of *Asia*.

24 And ſhips *ſhall come* from the coaſt of Chittim, and ſhall afflict Aſſhur, and ſhall afflict Eber, and he alſo ſhall periſh for ever.

And ſhall afflict Aſſhur.] *Aſſhur*, as we noted before, ſignifies properly the Deſcendents of *Aſſhur*, the *Aſſyrians*: But their Name was of as large Extent as their Empire, and the *Syrians* and *Aſſyrians* are often confounded together, and mentioned as one and the ſame People. Now it is ſo well known as to require no particular Proof, that the *Grecians* under the Command of *Alexander* the Great ſubdued all theſe Countries. The *Romans* afterwards extended their Empire into the ſame Regions; and as *Dio* informs us, *Aſſyria* properly ſo called was conquered by the Emperor *Trajan*.

And ſhall afflict Eber,] Two Interpretations are propoſed of the Word *Eber*, either the Poſterity of a Man ſo called, or the People who dwelt on the other Side of the River *Euphrates*. If by *Eber* we underſtand the Poſterity of *Eber*, as by *Aſſhur* the Poſterity of *Aſſhur*, which appears a very natural Conſtruction; then *Balaam*, who was commiſſioned to bleſs *Iſrael* at firſt, propheſied Evil concerning them at laſt, though under another Name: But Men and Manners uſually degenerate in a long Courſe of Time; and as the Virtues of the Progenitors might intitle them to a Bleſſing, ſo the Vices of the Deſcendents might render them obnoxious to a Curſe. However we may avoid this ſeeming Inconſiſtence, if we follow the other Interpretation, and by *Eber* underſtand the People who dwelt on the other Side of the River *Eu*-

[illegible]

[illegible]

It appears [illegible] that *Balaam* was a Prophet [illegible] he could [illegible] have foretold so many [illegible] which are fulfilling in the World at this [illegible] singular Honour was it to the People of *Israel*, that [illegible] them to other Countries [illegible] Time a [illegible] be obliged to bear Testimony to their Right [illegible] The Command [illegible] among Enemies, [illegible] Commendations [illegible] Moses did [illegible] at length [illegible] Transactions. [illegible] Part of his History, but [illegible] strong Confirmation [illegible] the Truth of his Religion. *Balaam's* [illegible] *Moses* [illegible] *Jews* attesting the [illegible].

25 And Balaam roſe up, and went and returned to his place: and Balak alſo went his way.

And Balaam—returned to his Place,] He ſet out in order to return to his own Country, *Meſopotamia*, but he appears to have been detained in his Way thither by the *Midianites*, among whom he was ſlain, Ch. xxxi. 8. Or perhaps after he had gone home, he returned to the *Midianites*.

CHAP. XXV.

1 *The Iſraelites, thro' the enticement of the Midianitiſh women, are induced to idolatry.* 4 *For which they are commanded to be ſlain.* 6 *Phinehas killeth Zimri and Cozbi, a Midianitiſh woman.* 10 *God in reward to him giveth him the covenant of the prieſthood.* 16 *God orders the Iſraelites to ſmite the Midianites.*

AND Iſrael abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

And of *Midian* alſo, as appears from *ver.* 6, 17, 18. Theſe Women expoſed themſelves to the Luſt of the *Iſraelites*, and enticed them to Idolatry, by the Counſel of *Balaam*, who having learned that the Proſperity of *Iſrael* depended upon their Obſervance of the divine Laws, and that there was no Way to bring a Curſe upon them but by ſeducing them from their Duty, bethought him of this low Stratagem to accompliſh his wicked Purpoſe, Ch. xxxi. 16. Rev. ii. 14.

2 And they called the people unto the ſacrifices of their gods: and the people did eat, and bowed down to their gods.

And the People did eat,] Which was an implicit Act of Idolatry, whereby they owned themſelves the Servants of the Gods of *Moab*, and is therefore expreſly prohibited, Ex. xxxiv. 15.

3 And Iſrael joined himſelf unto Baal-peor: and the anger of the LORD was kindled againſt Iſrael.

[illegible] *Baal* is the Name of some great Prince amongst [illegible] worshipped under the Name of *Baal* [illegible] Place. [illegible] *they joined themselves unto Baal-peor*: which means [illegible] worshipping some dead Man.

4 And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

Take all the Heads of the People, and hang them up.] Others interpret it, *Deliver them*, i. e. to thy Assistance, *the Heads*, or Judges, *of the People, and hang them up*; i. e. hang up such as have given themselves to *Baal-Peor*. Which Interpretation is justified by the next Verse, where Moses directs the Judges to do their Duty by punishing the Offenders.

Before the Lord,] i. e. Before the Sanctuary, a Man who had forsaken the Worship of God, and were by his Sentence adjudged to die.

Against the Sun,] Openly, that all the People might see, and fear to sin. It was also provided by the *Jewish* Law, that the Bodies of Malefactors should hang no longer than till the Evening of that Day, *Deut.* xxi. 22, 23.

5 And Moses said unto the judges of Israel, Slay ye every one his men, that were joined unto Baal-peor.

Moses having in Conjunction with the chief Magistrates searched out such as had been guilty of this Lewdness and Idolatry, allots to every Judge his Number of Malefactors for Execution, that they might either put them to Death with their own Hand, as *Phinehas* did, *ver.* 7. or by the proper Officers. It would seem that the Judges were dilatory in executing this Order, since God himself thought fit to visit the Heads of the Idolaters with exemplary Punishment, *ver.* 8.

6 ¶ And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping before the door of the tabernacle of the congregation.

Viz. Mourning for their Sin, lamenting the common Calamity, and imploring the pardoning Mercy of God.

7 And when Phinehas the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from amongst the congregation, and took a javelin in his hand;

The *Psalmist* says, *He stood up and executed Judgment*; which seems to import, that he acted as a Judge, but in a Crime so profane, so and so openly committed, it seems he thought it not necessary to wait for a judicial Process against the Offenders, but cut them off directly with his own Hand. 'Tis thought too, not without Reason, that the Number and Dignity of the Offenders intimidated the Judges from executing their Office. So that unless *Phinehas*, by this seasonable Zeal for God, and the Interests of the Public, had supported the Authority of the Laws, either a total Anarchy had ensued, or the whole Body of the People been exposed to the severest Judgments from God.

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly: So the plague was stayed from the children of Israel.

9 And those that died in the plague, were twenty and four thousand.

St. Paul mentions only *twenty and three thousand*, who, he says, *fell in one Day*, 1 *Cor.* x. 8. But it seems that one thousand was slain by the Judges, *ver.* 5. and twenty three thousand by the Hand of God. For what we render *Plague* does not signify *Pestilence* only, but any other sudden Stroke. Thus did the People fall by their own Wickedness, whom *Balaam* and *Balak* could never have harmed any other Way.

10 ¶ And the Lord spake unto Moses, saying,

11 Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.

That I consumed not the children of Israel in my Jealousy] Jealousy and the like Passions are ascribed to God in Scripture, not in Conformity to vulgar Imperfections, and the Meaning is, that public Good, which [illegible] at Head of the Divine Government, moves it in effect on Provocation to proceed with the same Severity against some particular Criminals, as Men do when they are prompted by Jealousy and other [illegible] Passions. Thus in the Passage before us, we are [illegible] had a Concern for God, and a few more good Men who [illegible] among the [illegible], and whose Zeal to God prevailed them effectually [illegible] the general Detection and [illegible] them to vindicate the Honour of the Divine Law, [illegible] of God, i. e. his wise, benevolent, and just Concern for the most extensive and lasting Interests of Mankind, had made it necessary for him entirely to destroy a Nation so totally wicked and degenerate, and to make them a [illegible] Example of his implacable Aversion to Sin, especially to the perfidious Breach of a national Covenant.

12 Wherefore say, Behold, I give unto him my covenant of peace:

Peace, in *Hebrew* comprehends all Manner of Prosperity. [illegible] *my Covenant of Peace*, [illegible] Promise of Prosperity to him and his Descendents. Or we may refer it to the Priesthood, in the following Words, called a Covenant of Peace, because the Priests were the Mediators of Peace and Atonement between God and Man.

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood, because he was zealous for his God, and made an atonement for the children of Israel.

Even the Covenant of an everlasting Priesthood.] i. e. A Promise that the Priesthood shall be perpetuated in his Family, [illegible] *Exod.* xlv. 24, 1 *Mac.* ii. 54. The Priesthood was interrupted for some Crime committed by some of his Descendents, in Consequence of which it was transferred to the Family of *Ithamar*, who was descended from *Aaron*'s youngest son; but upon the Misbehaviour of *Eli*'s Sons, the Priesthood was restored, in the Days of *Solomon*, to the Posterity of *Phinehas*, with whom it continued as long as the *Levitical* Priesthood lasted. Compare 1 *Chron.* vi. from *ver.* 4 to 15. with *Ezra* vii. 1—6. Where we find this Promise made good: For both the Priests before the Captivity, and *Ezra*, who was Priest after the Captivity, were of *Phinehas*'s Line. And we have no Reason to doubt of its Continuance afterwards. Dr. *Shuckford* proposes another Explication, which some may perhaps think more satisfactory. Namely, if we suppose the Priesthood to be here called *everlasting*, not as expressing a Design of a perpetual Continuance of it to *Phinehas*'s Descendents, but as limiting it to the Family of *Aaron* throughout their Generations. Accordingly it might be rightly translated thus: It shall be to him, and to his Seed after him, a Covenant (or Grant) of the everlasting Priesthood. Intimating, that God had given to *Phinehas*, and his Seed after him, a Grant of the Priesthood, which was limited to *Aaron* and his Descendents, to all Generations, and is therefore called the everlasting Priesthood. (*Exod.* xl. 15.) Which Promise was not vain; for *Phinehas* might have died before *Eleazar*, and so never have enjoyed *Aaron*'s Priesthood.

Because he was zealous for his God,] God, who searches the Heart, saw that this Emotion proceeded not from private Passion, but from just Indignation against such infamous Lewdness, a truly pious Zeal for the Honour of God and the public Weal.

And made an Atonement for the Children of Israel. Procured a Pardon and Atonement for them from God. See on *Levit.* iv. 19.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman *was* Zimri the son of Salu, a prince of a chief house among the Simeonites.

This is mentioned to do Honour to *Phinehas*, who in the brave Act feared not the Dignity of a Man of so great Interest in his Tribe.

15 And the name of the Midianitish woman that was slain, *was* Cozbi the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the Lord spake unto Moses, saying,

17 Vex the Midianites, and smite them:

'Tis probable, from *ver.* 6. compared with *Ch.* xxi. 16. that the *Midianites* had the principal Hand in drawing the *Israelites* to this shameful Revolt from the Worship of God, to the Sacrifices of *Baal-peor*, and in carrying this open and insolent Affront to be paid in the Protection of the true Religion in the Matter of *Zimri*, when they prostitutes a Daughter of one of their most honourable Families to procure the Disgrace and Destruction of the *Israelites*; therefore in just Retribution for their Wickedness, God commanded *Moses* to be ready, at a Time he should appoint, to attack the Country with his whole Force, and give them a fatal Overthrow, *Ch.* xxxi.

18 For they vex you with their wiles, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their sister, which was slain in the day of the plague, for Peor's sake.

CHAP. XXVI.

1 *The sum of all Israel taken on the plains of Moab.* 52 *The lot of dividing among them the land of the land.* 57 *The families and number of the Levites.* 63 *None were left of them which were numbered at Sinai, but Caleb and Joshua.*

AND it came to pass after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers house, all that are able to go to war in Israel.

After the foremention'd Plague, (*Ch.* xxv. 9.) which had cut off all the Remains of that murmuring and ungrateful Generation that first came out of *Egypt*, *ver.* 64. and the *Israelites*, their Descendents, being now shortly to enter into the Land of *Canaan*, God orders *Moses* and *Eleazar* the High-priest, to cause a third Poll or Register of the Males of the whole Nation to be taken, from the Age of Twenty and upwards, in the same Manner as is prescribed, (*Ex.* xxx. ii.) and as was done before the building of the Tabernacle. (*Ex.* xxxviii. 25.) And again, when they were to be encamped in the second Month of the second Year, *Num.* i. 1, &c. Thereby to demonstrate the divine Faithfulness, both in fulfilling the Threats pronounced against the Disobedience of their Predecessors, and in making good the Promise of multiplying the Seed of *Abraham*; and to render the Division of the Country they were going to possess, the more easy and regular.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

They bid the proper Officers of every Tribe proceed according to the Directions God had formerly given to *Moses*, *Num.* i. 1.

5 ¶ Reuben the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hesron, the family of the Hesronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbered of them, were forty and three thousand and seven hundred and thirty.

Consequently this Tribe was less than it was eight and thirty Years ago, by near three thousand Men, *Numb.* i. 21. For some whole Households had been destroyed, as *ver.* 9.

8 And the sons of Pallu; Eliab.

Sons is here put for *Son*; it being usual in *Hebrew*, to put the Plural for the Singular.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram which were famous in the congregation, who strove against Moses, and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.

And the Earth swallowed them up together with Korah, &c.] These Words seem to import, that *Korah* was swallowed up with *Dathan* and *Abiram*. But it being more probable, as observed on *Ch.* xvi. 32. that *Korah* was consumed by *the Fire from God*, with those who offered Incense unto him, the Word must be otherwise translated thus, *The Earth swallowed them up*; viz. Dathan and Abiram [illegible] *Korah*, *he and those that company with him*, [illegible] According to this the Samaritan renders it, *that the Earth swallowed them up, what time that Company died, and the Fire* [illegible] *Korah*, *Dathan and Abiram*, [illegible] *Moses* [illegible] *them up, and* [illegible] *Korah*.

And they became a sign.] A Monument of divine Vengeance against rebellious men.

11 Notwithstanding the children of Korah died not.

Tho' *Korah* and his Adherents then perished, yet the Sons of his Sons, either joined not with, or [illegible] his wicked Attempt, and so lived to become [illegible] of the *Levites* [illegible]; for they were [illegible] in *David's* time.

12 ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

They are reckoned up here as in *Gen.* xlvi. 10. *Ex.* vi. 15. only *Ohad* is omitted, this Family being perhaps extinct, and *Nemuel* is there called *Jemuel*, and *Jachin*, in 1 *Chron.* iv. 24. is called *Jarib*.

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

Instead of *fifty and nine thousand and three hundred*, which was their Number at the last Poll, *Ch.* i. 23. So that they were decreased 37,100, a considerable Part of which Decrease seems to have been owing to the Plague and Slaughter in this Tribe, occasioned by *Zimri*, one of the Princes of the *Simeonites*, who probably drew over many of his Brethren to imitate his Example, *Ch.* xxv. 9, 14.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

Decreased 5150 since the last Poll. See on *Ch.* i. 25.

19 ¶ The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

They died before the Settlement of the *Israelites* in *Egypt*. See *Gen.* xxxviii. 7, 10.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

21 And the sons of Pharez were; of Hesron, the family of the Hesronites: of Hamul, the family of the Hamulites.

22 These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

Increased since the last Poll 1900. See on *Ch.* i. 27. Thus we see *Judah* outstripped his Brethren, according to his Father's Prediction, *Gen.* xlix. 8.

23 ¶ Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Puites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

Issachar was now also found to be a very fruitful Tribe, being increased 9900. See *Ch.* i. 29.

26 ¶ Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

Their Names are the same, without any Alteration, as in *Gen.* xlvi. 14. This Tribe, as also that of *Issachar*, was under the Standard of *Judah*, *Ch.* ii. 5, 6, 7.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

Increased 3100. See *Ch.* i. 31.

28 ¶ The sons of Joseph after their families, *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

33 ¶ And Zelophehad the son of Hepher had no sons, but daughters: and the names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

It is remarkable, that in so many Heads of Families, there was only one to whom no Sons were born. To what other Cause can this be ascribed but to a peculiar Providence, whereby many more Males than Females were born, for the Strength and Increase of the *Jewish* Nation?

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

Manasseh likewise found the Promise made to *Joseph's* Posterity, *Gen.* xlix. 22 greatly fulfilled, by growing into a most populous Tribe, being increased 29500, *Ch.* i. 35.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

Ephraim, tho' in future Times a Tribe flourishing beyond that of its Brother-Tribe *Manasseh*, Deut. xxxiii. 17. was now, for whatever Reason upon the Declension; their Poll being decreased 8000. See on *Ch.* i. 33.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

When they went into *Egypt*, the Sons of *Benjamin* were no less than ten, *Gen.* xlvi. 21. Half of whom, it seems, had no Children, or were all extinct before this Time; for here are only five named. In Amends for the rest, two of his Grand-children by the eldest, *Bela*, viz. *Ard* and *Naaman*, became Heads of very large Families.

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them, *were* forty and five thousand and six hundred.

Increased since the last Poll 10200, *Ch.* i. 37.

42 ¶ These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

Under the Name of *Sons* his Descendents are included. This Tribe increased into very great Divisions and Subdivisions of Families, all derived from *Shuham* the only Son of that Patriarch. Increased 1700, *Ch.* i. 39.

43 All the families of the Shuhamites according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

Compare *Gen.* xlvi. 17. One of his Sons there mentioned is here omitted, his Family, probably, being extinct, and the Loss thereof recompensed by a Daughter.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

Increased 11900. See *Ch.* i. 41.

48 Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them, *were* forty and five thousand and four hundred.

Decreased 8000. See *Num.* i. 43.

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

Thus, notwithstanding the Accidents that befel them in the Desart, &c. the Plagues justly inflicted upon the foregoing Generation, the *Israelites*, upon a Balance of Increase and Decrease of all

all the full-grown Males since the last Register, appeared to be but *eighteen hundred and twenty Persons* less than they were then. See *Ch.* i. 46. It is to be observed, however, that in this Poll some odd Numbers appear to be omitted; for it is not likely that in so many Tribes there were precisely so many round Hundreds, and not so much as one over. And yet this is the Case as to all of them but *Reuben*, which reckons thirty over the Hundreds.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

54 To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given, according to those that were numbered of him.

This equal Division of Property, under God, was the great Bulwark and Strength of the *Hebrew* Commonwealth. For Property is the natural Foundation of Power; hence the natural Foundation of every Government is laid in the Distribution of the Lands or Territory belonging to the several Members of it. If the Prince is Proprietor of the Lands, as in some Eastern Governments, the Prince will be absolute; for all who hold the Lands, holding them of the Prince, and enjoying them at his Will and Pleasure, are so subject to his Will, that they are in the Condition of Slaves, not of free Subjects. If the Property is divided among a few, the rest holding of them, and under them as Vassals, the Power and Authority of Government will be in the Hands of those few; but if the Property be divided near equally among all the Members of the Society, the true Power and Authority of such Government will naturally be in all the Members of that Society, whatever Form of Union they may have, for the better Direction of the Whole as a political Body.

Here it may be proper to make a Computation of the Extent of the *Hebrew* Territory, that we may see what Provision of Land was made for the whole Number of *Israelites* who were to be settled in it. The lowest Computation is that of *Hecataeus* in *Josephus*, who makes it to contain only three Millions of Acres. Upon this Computation, reckoning the whole People in the twelve Tribes at six hundred and two Thousand, which is more than, in the latter Poll, they came to, *Num.* 26, 51. the Land of *Canaan* would have allotted unto every Man four Acres, with a handsome Remainder for the Princes of the Tribes, Heads of Families, *Levitical* Cities, and other public Uses. But those who have been more exact in their Computation, find the Extent of this Territory much larger. The Bounds are fixed from Mount *Lebanon* North, to the Mountains of *Sin*, or Part of *Arabia Petraea*, South; and from the *Mediterranean* Sea, Westward, to the Mountains of *Abarim*, and the Desart of *Arabia*, East. And according to the best Maps, this Country is situated from 31 to 34 Degrees North Latitude. So that the measured Distance will be about 180 Miles. As to the Breadth from East to West, taking the Distances from *Josippa* to *Arabia*, the middle Distance between the shortest and the longest, it is from 53 Deg. 34 Min. to 56 Deg. 20 Min. or about 3 Degrees of Longitude; which, at that Latitude, will be about fifty Miles to a Degree; in the Whole one hundred and fifty Miles. The computed Distance, according to *Reland*, is but one hundred and thirty. And that we may not seem to exaggerate, we shall hold to this. Now one hundred and eighty Miles by one hundred and thirty, amounts to fourteen Millions nine hundred and seventy-six thousand Acres. Which Quantity of Land will divide to six hundred thousand Men above twenty-one Acres and an Half in Property, with a Remainder of one Million nine hundred and seventy-six thousand Acres for the aforesaid public Uses; above five Times as much as the common Computation from *Hecataeus*. So that here was a Provision sufficient to enable each Person, with all the Advantages of that Country and Climate, to live as well as Men can do in ours, upon an Estate of fifty or sixty Pounds a Year.

55 Notwithstanding, the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

Since the Land was to be divided among the Tribes in Proportion to their Numbers, to many, a greater Portion of Land, and to few, a smaller; the Question is, What Occasion there was for dividing it likewise by Lot? The Answer is, That the Lot seems only to respect the Quarter, the particular Coast or Province in which every Tribe was to be situated, but not the Extent of Land. For Instance, it was first determined by Lot which of the Tribes were to inherit in the South, which in the North, &c. Then in that Quarter where their Lot fell, a larger or smaller Portion of Land was divided to them, according to the Goodness of the Soil, and in Proportion as they were more or less numerous. By this Means all Ground of Quarrel among the several Tribes was removed, and each acquiesced in his Settlement, as allotted to him by God himself, to whom the Appeal was made by Lot, *Prov.* xvi. 6, 33. *Prov.* xix. and xviii. 18. The same Custom was observed by Joshua in the Division of Canaan or conquered Land. Hence the Word Lot signifies *an Inheritance* in *Greek* and *Latin*, as well as in *Hebrew*, *Isai.* lii. 3. 1 *Pet.* v. 3. *Eph.* i. 14, 18.

56 According to the lot shall the possession thereof be divided, between many and few.

This Division was accordingly made by *Joshua*, *Eleazar*, *Caleb*, *Phinehas*, and the half Tribe of *Manasseh*, who had cast the Lot of their Inheritance beyond Jordan, to the Levitical Cities; and when those who had been first sent on Purpose to describe the Land, had described it by Cities and Towns, and returned to *Joshua* with the Description in a Book, *Joshua* cast Lots for them in *Shiloh* before the Lord, and then proceeded to divide Land unto the Tribes who had not received their Inheritance Eastward of *Jordan*. See *Josh.* xviii. 10.

57 ¶ And these are they that were numbered of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites: and Kohath begat Amram.

59 And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbered of them, were twenty and three thousand, all males, from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

Increased 1000 since the last Poll, *Ch.* iii. 39.

63 ¶ These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan near Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

Among these there was not a Man,] i. e. Among the Tribes to whom the Land was to be divided by Lot, *ver.* 65.

65 For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

See on *Ch.* xiv. 23, 28, 29. Compared with *Deut.* ii. 14, 15. Whom God promised to spare in Reward of their steady Virtue, *Chap.* xiv. 24, 30, 38. Some of the *Levites* too, seem to be excepted, for not to mention *Moses* himself, who was of that Tribe, it is certain that *Eleazar*, at least, was born in *Egypt*, Ex. vi. 23.

CHAP. XXVII.

1 *The daughters of Zelophehad are for an inheritance.* 6 *The law of inheritances.* 12 *Moses being told of his death, prayeth for a successor.* 18 *Joshua is appointed to succeed him.*

THEN came the daughters of Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

By

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, by the door of the tabernacle of the congregation, saying,

By *Princes* are meant the Heads of the Tribes, or the highest of the Judges appointed, *Ex.* xviii. 25. called there the *Heads of the People*. And by *all the Congregation* is meant the seventy Elders, or Representatives of the People, *Ch.* xi. 24. At the Head of all these sat *Moses*, and next to him sat the High-priest.

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

But died in his own Sin,] i. e. A Sin which affected only himself, meaning that Incredulity for which all that Generation was sentenced to die in the Wilderness. For tho' with Respect to the rest of the People that was not merely *his own Sin*, since they were all alike Guilty, yet, with Respect to his Children, it was *his own Sin*, a personal Guilt, which God himself had declared should not affect the Children, *Ch.* xiv. 31.

4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

Upon any one's Family being extinct, his Name was razed out of the genealogical Tables.

5 And Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their fathers brethren; and thou shalt cause the inheritance of their father to pass unto them.

They were to enjoy what would have fallen to their Father's Share had he been alive; because they stood in his Place, and represented his Person. Accordingly they had their Portion in the Land, *Josh.* xvii. 1, 3, &c.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.

A standing Law, whereby to judge of Succession into Inheritances, in all future Times.

12 ¶ And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

In this last Station God gave *Moses* afresh to understand he should die, before the *Israelites* made their Passage into the promised Land, and accordingly ordered him at such a Time, which he would hereafter appoint him, to repair to one of the neighbouring Mountains called *Abarim*. *Abarim* was a long Ridge of Mountains, between the River *Arnon* and the River *Jordan*.

It appears, from *Deut.* xxxii. 49. that these Words were spoken after all that follows here and in the Book of *Deuteronomy*.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin.

See on *Ch.* xx. 1, 12, 24.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

This shews *Moses* to have been of a very generous public Spirit, who, as soon as he found it was not the Will of God that he *should conduct the People into Canaan*, was concerned for nothing but to see an able Person appointed to succeed him in his Office, under whose prudent Conduct the *Israelites* might be prosperously governed and directed in all their Affairs.

Thou who hast not only made the Souls of all Men, but knowest their Dispositions, understandest best who is fit for this weighty Employment.

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

We cannot read this Account of *Moses* without being in Admiration of his Virtue, and without feeling that his Narration is altogether TRUE; there are here such sensible and ingenuous Marks of TRUTH, that it is impossible to think his Narration can be fictitious; or that he acted or wrote under any Influence but that of the SPIRIT of TRUTH.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him.

Take thee Joshua the Son of Nun,] From this Account it appears, that this high Office of *Judge of Israel* was not to be an hereditary Office; nor did the Policy of *Moses* take one Step to perpetuate this Magistracy in his own Posterity or Family. It was necessary that it should be discharged by Persons of the most eminent Qualifications, therefore God appoints *Joshua* the Son of *Nun*, who was of another Family and another Tribe, *viz.* of *Ephraim*.

A Man in whom is the Spirit,] By the Spirit here is to be understood spiritual Endowments, because it is by the Influence of the Spirit of God that all good Gifts are derived to the Sons of Men. See on *Ex.* xxviii. 3. It particularly means a Spirit of Courage and Prudence, and the Fear of God, with other Gifts necessary in a well-qualified Governor. Hence *Joshua* is said to have been full of the *Spirit of Wisdom*. Deut. xxxiv. 9.

And lay thine Hand upon him,] This Ceremony denoted *Moses*'s transferring the public Trust, which was delagated to him from God, from himself upon *Joshua*. See on *Ex.* xxix. 10. The Ceremony was accompanied with solemn Prayer for the Influences of the divine Spirit to qualify the Party for his Office, and when performed by Men endued with a prophetic Spirit, as *Moses* and the Apostles, it was a Sign and Attestation of those moral Endowments which God was pleased to convey to him who was thus invested in an Office. See *Deut.* xxxiv. 9. 1 *Tim.* iv. 14 2 *Tim.* i. 6.

19 And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight.

See the Words of this Charge, *Deut.* xxxi. 7, 8.

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

Put some of thine Honour upon him,] i. e. Communicate some of thy Authority to him at present, and make him thy Associate in the Government. In order to gain *Joshua* a higher Respect from the Nation, *Moses* is ordered to treat him no longer as a Servant and Assistant unto him, but to take him in some Measure into Partnership with him in the Government now, as he was in a short Time to succeed him in the Whole.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him, after the judgment of

Urim before the LORD: at his word shall they go out, and at his word they shall come in, *he* and all the children of Israel with him, even all the congregation.

He shall stand before Eleazar the Priest, &c.] It is the Opinion of both *Jewish* and *Christian* Interpreters, that none but Persons of the high Dignity were allowed to consult the Oracle of God in this Manner; so that this Privilege speaks *Joshua's* great Preeminence above the *Levites*.

For though he was not to be admitted to Familiar an Intercourse with God as *Moses* had been, yet he is here assured that he should never want Direction from the Oracle in any Doubt, by consulting the High-priest, who was to receive the Answer in the Manner prescribed, *Ex.* xxviii. 30.

From this Passage it appears that the Authority of the *Jewish* Magistrate in *Israel*, however great, was not arbitrary, since in great Emergencies he was obliged to have Recourse to the High-priest, who was to ask Counsel for him at the Oracle. And some weighty Matters were proposed to the Congregation and Princes, or Senate of *Israel*, for their Consent or Decision. See *Ex.* xix. 3, 4, 5, 6, 7, 8. 1 *Sam.* x. 24. xi. 14, 15. xiv. 43, 44, 45. *Num.* xxxv. 24, 25. and xxvii. 1, 2, 3.

After the Judgment of Urim.] It appears from several Passages, particularly, 1 *Sam.* xiv. 18. xxiii. 2. xxviii. 6. xxx. 7. 2 *Sam.* v. 19. that the High-priest, in consulting the Oracle, was clothed with the Ephod, or the Sacerdotal Vestment, to which belonged the Breast-plate, and the Urim and Thummim. Thus when *David* wants to consult the Oracle, he says to the Priest, *bring hither the Ephod.* See 1 *Sam.* xxx. 7. In this and other Places God is said to have answered him, but in what Manner, we are not told. Only it appears to have been by a Voice, 1 *Sam.* xxx. 8. But who utter'd that Voice is a Question. *Spencer* is of Opinion, that it was God himself, or an Angel acting by Commission from God. *Le Clerc* again contends, that it was the High-priest himself that pronounced the Words, but that he spake by divine Inspiration. See on *Ex.* xxviii. 30.

At his Word shall they go out, &c.] i. e. At the Word of the Lord delivered by the Mouth of the Priest. This shews the Nature of the *Jewish* Government, and that it is not without Reason called a *Theocracy*, or divine Government; since no Enterprize of Moment was to be undertaken, without first consulting the Oracle of God by the Priest. However, this is to be understood principally of their *going out*, or not going out, to War; upon which Occasion chiefly the Oracle was consulted, especially to know the Event of it. See *Judges* i. 1. xx. 18. and 1 *Sam.* xiv. 18. xxviii. 6. We may observe, that tho' *Joshua* was greatly inferior to *Moses* in this Respect, that he generally consulted God by the High-priest, whereas *Moses* had immediate Access to God himself, and spake with him *Face to Face*; Deut. xxxiv. 10. Yet God sometimes vouchsafed the same Honour to *Joshua*, and spake to him without the Mediation of the Priest. See *Josh.* iii. 7. iv. 1, 15. v. 13.

22 And Moses did as the LORD commanded him: and he took Joshua and set him before Eleazar the priest, and before all the congregation.

This is a Proof of *Moses's* Self-denial and Disinterestedness, that he readily submitted to have the Government of *Israel* transferred from his own Family and Tribe, unto another who was of the Tribe of *Ephraim*, while his own Children were not so much as Priests, but mere *Levites*. This shews him to have been acted by a Principle, which raised him above all other Law-givers, who always took Care to advance their own Families.

23 And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

CHAP. XXVIII.

1 *Of the continual daily burnt-offering.* 9 *Of the burnt-offering of the sabbath;* 11 *Of that at the beginning of every month;* 16 *At the passover:* 26 *And in the day of the first fruits.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season.

The stated Sacrifices and Services of the Tabernacle having now, for many Years, by Reason of the frequent and tedious Travels of the *Israelites*, been omitted, or at least very much interrupted. And the new Generation, now [illegible] to be [illegible] to take Rest in the presence of God, [illegible] they were [illegible] to the most punctual Observance of the Divine Commands. [illegible] God [illegible] to them, [illegible] Sacrifices, [illegible] and [illegible] Sacrifices.

My offering, and my bread, &c.] The Sacrifices were [illegible] on the Altar, [illegible] with *Meat*, or *Bread*, [illegible] in [illegible]

For a sweet savour unto me. See on *Gen.* viii. 21. *Lev.* [illegible]

3 And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt offering.

The first national Sacrifice was to be offered every Day, Morning and Evening throughout the whole Year. See on *Ex.* xxix. 5. xxix. 38, &c.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

5 And a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil.

A tenth Part for Ephah.] That is an Omer. See on *Ex.* xvi. 36.

For a Meat Offering.] See on *Lev.* ii. 1.

A fourth Part for an Hin. See on *Lev.* xxix. 4.

6 *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

This first [illegible] Sacrifice to those who were so young at the first Institution [illegible] that they [illegible] or had [illegible] Before [illegible] from *Deut.* xxx. 6. that Sacrifice [illegible] that [illegible] omitted, or at least very much [illegible] during the forty eight and thirty Years.

7 And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering.

A Drink-Offering.] See on *Exod.* xxix. 40.

In the Holy Place.] Upon the Altar of Burnt-Offerings, which stood near the Door of the Tabernacle, *Exod.* xxix. 42. and was with Respect to those Places of the Camp that were more remote from the Tabernacle, *the Holy Place.*

The strong Wine to be poured unto the Lord.] The original Word signifies any strong Drink; it was not necessary it should be Wine of Grapes, it might be made of Dates or other Fruit. But it behoved to be the best of the Kind, it being but reasonable that the best should be offered to God.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink offering thereof thou shalt offer *it*, a sacrifice made by fire of a sweet savour unto the LORD.

9 ¶ And on the sabbath-day, two lambs of the first year without spot, and two tenth deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof.

The second stated and national Sacrifice was weekly. On this Day the Burnt-Offerings and Meat-Offerings are ordered to be double.

A Meat-Offering.] See on *Lev.* ii. 1.

10 *This is* the burnt-offering of every sabbath, besides the continual burnt-offering, and his drink-offering.

11 ¶ And in the beginnings of your months ye shall offer a burnt-offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot,

The third stated Sacrifice was monthly, to be offered upon the first Day of every Month. This Sacrifice to God is thought to have been ordained, in Opposition to the Idolatry of the *Gentiles* who were wont to worship the new Moon with great Re-

[illegible]

[illegible] Days [illegible] Labour, [illegible]

[illegible] And [illegible] tenth deals of flour for a meat offering unto [illegible] bullock, and two tenth deals [illegible] a meat offering mingled with oil, [illegible]

[illegible] tenth deal of flour mingled with oil [illegible] one lamb, for a burnt offering [illegible] sweet savour, a sacrifice made by fire unto the Lord.

[illegible] And their drink offerings shall be half an hin of wine [illegible] unto a ram, and a third part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

See on Numbers xxviii. 11.

[illegible] one kid of the goats for a sin offering unto the Lord shall be offered, besides the continual burnt offering, and his drink offering.

[illegible] Moon, as was [illegible] Practice [illegible] neighbouring Nations.

[illegible] fourteenth day of the first month [illegible] passover of the Lord.

The first national and annual Sacrifice was annual, viz. the great Passover Feast, with the Feast of unleavened Bread annexed to it. See on *Exod.* xii. 5, 6, &c.

17 And on the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

On the fourteenth Day at Even the Passover was kept; and on the fifteenth began the *Feast of unleavened Bread*, Lev. xxiii. 6, &c.

18 In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*.

19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish.

[illegible] sacrifices that are appointed to be offered upon [illegible] Offerings in general are [illegible] seven days, *Lev.* [illegible] 8. but the particular [illegible]

[illegible] flour meat-offering *[illegible]* of flour mingled with [illegible] tenth deals shall ye offer for a bullock, [illegible] tenth deals for a ram,

[illegible] shall thou offer for every lamb [illegible] seven lambs:

[illegible] a sin offering, to make an atonement [illegible]

[illegible] these besides the burnt offering in the morning, which is for a continual burnt-offering.

[illegible] in the Morning after the Daily Morning [illegible] was to be excluded by none of [illegible] the Morning Sacrifice is only [illegible] but neither was the [illegible] to be omitted, as appears from ver. 3. and 4.

24 After this manner ye shall offer daily throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered besides the continual burnt-offering, and his drink offering.

[illegible] was designed as an Acknowledgment of God's [illegible] bringing them out of Egypt, [illegible] People, which was the Foundation of all their [illegible]

25 And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

See on Exod. xxiii. 5.

26 Also in the day of the first fruits, when ye bring a new meat offering unto the Lord in your weeks, ye shall have an holy convocation; ye shall do no servile work.

The fifth stated and [illegible] was to be [illegible] the Harvest Festival, [illegible] fixed upon [illegible] first, the Barley Harvest [illegible] and then, at Seven Weeks [illegible] Wheat Harvest [illegible] called the Feast of Weeks [illegible]

[illegible] The Meaning is, *[illegible]* Leave [illegible] first Wheat [illegible] the Firstfruits [illegible] said Wheat Harvest.

27 But ye shall offer a burnt offering for a sweet savour unto the Lord; two young bullocks, one ram, seven lambs [illegible]

The [illegible] New Moon [illegible] objects, [illegible] Priests [illegible] required to be [illegible] Lambs [illegible] Wheat Day [illegible] These Sacrifices [illegible] specified, [illegible] seven Lambs, with [illegible] *Meat* and *Drink Offerings* [illegible] the Kid of Atonement being greatly the [illegible] offered on the Monthly Festival, [illegible] on the Days of [illegible] and [illegible] were to be appointed to be offered with the two Loaves of Bread in *Lev.* xxiii. 19.

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs:

30 *And* one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* besides the continual burnt-offering, and his meat-offering: they shall be unto you without blemish: and their drink-offerings.

CHAP. XXIX.

1 *Of the offerings at the feast of trumpets,* 7 *on the day of atonement,* 12 *and in the eight days of the feast of tabernacles.*

AND in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

The fifth national and annual Sacrifice was to be performed on the Festival of Trumpets, upon the first Day of the seventh Month of the ecclesiastical Year, being the first Month of the civil Year, answering to our *September*. It was to be kept in the Manner of a Sabbath, with great Rejoicing, solemn Worship, and Abstinence from all common Labour, in order to usher in the new Year. See on *Lev.* xxiii. 24.

2 And ye shall offer a burnt-offering for a sweet savour unto the Lord, one young bullock, one ram, *and* seven lambs of the first year without blemish:

As this was a double Festival, it was to be solemnized with these additional Sacrifices, besides the Sacrifices appointed on the foregoing Festivals, *Ch.* xxviii. 19, 27. which were also to be offered

fered upon this Day, on Account of its being the Beginning of the Month. [illegible] [illegible] Month [illegible] Levit. [illegible] and Num. x. 10.

3 And their meat-offering ſhall be of flour mingled with oil, three tenth-deals for a bullock, and two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the ſeven lambs:

5 And one kid of the goats for a ſin-offering, to make an atonement for you:

6 Beſides the burnt-offering of the month, and his meat-offering, and the daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a ſweet ſavour, a ſacrifice made by fire unto the LORD.

According unto their Manner.] Or, in the Order which God appointed; which was this: Firſt, the daily Morning Sacrifice was offered; then the Sacrifices for the firſt Day of every Month; then theſe additional Sacrifices appointed for this firſt Day of the ſeventh Month.

7 ¶ And ye ſhall have on the tenth *day* of this ſeventh month an holy convocation: and ye ſhall afflict your ſouls: ye ſhall not do any work *therein*.

And—on the tenth Day—an holy Convocation.] The ſeventh national and annual Sacrifice was upon the great Day of Atonement, a Day of ſpecial Humiliation, Faſting and Prayer, the particular Ceremonies whereof, with the End and Deſign of its Inſtitution. See on *Lev.* xvi. 29 and xxiii. 27.

8 But ye ſhall offer a burnt-offering unto the LORD *for* a ſweet ſavour, one young bullock, one ram, *and* ſeven lambs of the firſt year, they ſhall be unto you without blemiſh:

9 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A ſeveral tenth-deal for one lamb, throughout the ſeven lambs:

11 One kid of the goats *for* a ſin-offering, beſides the ſin-offering of atonement, and the continual burnt offering, and the meat-offering of it, and their drink-offerings.

The foregoing Sacrifice is appointed to be offered on this Feſtival, beſide the *Bullock* and *Goat*, whoſe Blood was to be carried by the High-Prieſt into the *Holy of Holies*, and ſprinkled on the Mercy-ſeat by Way of Atonement for the Sins of the Prieſt and People. See on *Lev.* xvi. 14, 15.

And the continual Burnt-offering, &c.] There were no more to be omitted on this Day, than on any other. With the continual Burnt-offering the Service of the Day was to begin; then followed the Burnt-offering appointed, *ver.* 8. and the Sin-offering here preſcribed; all which were preparatory to the Sacrifice of national Atonement, which was offered laſt, in the Manner ordained, *Lev.* xvi.

12 ¶ And on the fifteenth day of the ſeventh month, ye ſhall have an holy convocation; ye ſhall do no ſervile work, and ye ſhall keep a feaſt unto the LORD ſeven days.

The eighth and laſt of theſe national and annual Sacrifices, was at the Feaſt of Tabernacles, to be obſerved on the Fifteenth Day of this ſame ſeventh Month, in ſolemn Commemoration of [illegible] of the *Iſraelites* in the *Wilderneſs*, and as a Thankſgiving for their happy Settlement in the Land of *Canaan*. See on *Lev.* xxiii. 34.

13 And ye ſhall offer a burnt-offering, a ſacrifice made by fire, of a ſweet ſavour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the firſt year, they ſhall be without blemiſh:

On other Feſtivals two Bullocks ſufficed, *Chap.* xxviii. 11, 19, 27. Here are no leſs than thirteen; and theſe they continued to offer ſeven Days ſucceſſively, with the Decreaſe only of one Bullock every Day, till on the ſeventh Day only ſeven Bullocks were offered, [illegible] Prieſts [illegible] *Lev.* [illegible]

14 And their meat-offering *ſhall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a ſeveral tenth-deal to each lamb of the fourteen lambs:

16 And one kid of the goats *for* a ſin-offering; beſides the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the ſecond day *ye ſhall offer* twelve young bullocks, two rams, fourteen lambs of the firſt year without ſpot:

18 And their meat-offering and their drink-offerings for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

19 And one kid of the goats *for* a ſin-offering; beſides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the firſt year without blemiſh:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

22 And one goat *for* a ſin-offering, beſides the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

25 And one kid of the goats *for* a ſin-offering, beſides the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the firſt year without ſpot:

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

28 And one goat *for* a ſin-offering, beſides the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the ſixth day eight bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *ſhall be* according to their number, after the manner:

31 And one goat *for* a ſin-offering, beſides the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the ſeventh day ſeven bullocks, two rams, *and* fourteen lambs of the firſt year without blemiſh:

37 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin-offering, besides the continual burnt offering, and his meat offering, and his drink offering.

And one Goat for a sin-offering, &c.] This Offering for Sin is never omitted upon any Festival, *Ch.* xxviii. 15, 22, 30. xxix. 5, 11, 16, 19, &c. to put them in Mind, that they were all Guilty before God, and that their best Services stood in Need of Forgiveness.

39 These *things* ye shall do unto the LORD in your set feasts, besides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

These are the Particulars of the national and stated Sacrifices that were to be found at the publick Charge, besides which there were several other Kinds of Offerings of particular Persons, by way of *Free-will*, Vow, or upon special Emergencies, as before described. See on *Lev.* vii. 11, 16.

And for your Meat Offerings, &c.] Of these were five Sorts; which were left to every Man's Freedom, to bring as he pleased. See on *Lev.* ii. 1.

And for your Peace-Offerings,] Of which see on *Lev.* iii. 1. Many of them, it is likely, were offered voluntarily upon all the foremention'd Festivals, that they might have the Means of Feasting with Gods, and of entertaining their Friends and Neighbours, as the Custom was at such Times of publick Rejoicing.

It appears by this Account, that there were every Year sacrificed at the Tabernacle and Temple, at the stated national Charge, the following Numbers of Beasts, *viz.*

Lambs	1101
Bullocks	132
Rams	72
Kids	21
Goats	2

Besides which there was a vast Number of Voluntary, Vow and Trespass-Offerings, which, could they be computed, would swell the Account to a much greater Degree.

40 And Moses told the children of Israel, according to all that the LORD commanded Moses.

CHAP. XXX.

1 *Laws concerning the observance of vows.* 3 *Of a woman's vows.*

AND Moses spake unto the heads of the tribes, concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

'Tis very probable there had been some Case propounded to him about Vows; concerning which he here gives such Rules, as might direct them in Time to come.

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

Profit of the Single Person, and in his Power to perform, in the Sense of the Vow, ought to be practicable and consistancy observed in Manner, Time, and Kind, as at first proposed, in Respect to the Person to whom it was made. But in Case a single person takes an Oath to do any Thing that is unlawful, it Ought and be given than that such Vow or Oath ought to violate the very Nature of the Thing. For Promises and Resolutions, as they are from God, or the most sacred Vows, are Obligations, and therefore can never [illegible] property and indeasiable Obligation to do [illegible] Nature; for this would be to say, [illegible] Vow, obliges us to do what God [illegible] to do. To this Purpose *Pa[illegible]*, the holy Decrees: *That [illegible] of the Oath—and the Crime [illegible] unlawful Oath, and therefore [illegible] ought to abstain from the [illegible] Oath.* An Example of this we have in *Herod*, who spared *Nadab*, after he had sworn to put him to Death, *Mat.* xxv. 22, 23. The same Way ought *Herod* to have acted; instead of performing the rash Promise which he had made with an Oath, he ought to have punished that wicked Woman, who instigated him to commit Murder, under Pretence of fulfilling his Oath. *Matt.* xiv. 9. *Grotius* observes further, that though the Thing promised be not absolutely unlawful, yet it obstructs some greater moral Good, such a Promise, even sealed with an Oath, is not valid. As in the Case which *Philo* supposes, of a Man who [illegible] to admit such a one into his House, or to [illegible] Hand. But there was no Occasion for this Distinction, for it appears evident, that all these and [illegible] Cases, fall under the general Head of unlawful [illegible] Men and Christians, we are bound, unalterably bound, to aim at the highest Attainments in Virtue, to cultivate universal Benevolence, and to do Good to all Men, as we have Opportunity. Consequently all such Promises, or Oaths, as would tie up our Hands from doing Good to this or that particular Person, must be unlawful, and void of Course.

3 If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth.

If it be asked why Sons are not mentioned as well as Daughters, *since both, in their younger Years, are under the Power of their* Parents; the Answer is, that the Cases are quite different; for the Sons may soon have it in their Power, when emancipated and become Masters of Families, to perform the Vow which they had made in their Minority; but Daughters, who pass from the Father's Jurisdiction into the Power of a Husband, are perpetually dependent, either upon Fathers or Husbands, and so have no Right to make Vows without the Consent either of the one or the other, except in the Case of Widowhood or Divorce, which is specified *ver.* 9.

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith *she* hath bound her soul, shall stand.

And her Father hear her Vow,] Either when she spake the Words, or by her acquainting him therewith, as she was bound to do.

5 But if her father disallow her in the day that he heareth; not any of her vows or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

This Power was fit to be reserved to Parents, left Women, in their imprudent Years should undo themselves by vowing more than their Fortunes could bear; and left the paternal Estate should be burdened by such Vows.

6 And if she had at all an husband when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall

shall stand, and her bonds wherewith she bound her soul, shall stand.

8 But if her husband disallow her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul, shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void, and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

Every binding Oath to afflict the Soul,] By Fasting, Abstinence, or other Acts of Mortification and Self-denial. Perhaps St. *Paul* had this Passage in his Eye when he says, *The Wife hath not Power over her own Body*, 1 Cor. vii. 4.

14 But if her husband altogether hold his peace at her, from day to day; then he establisheth all her vows, or all her bonds which *are* upon her: he confirmeth them, because he held his peace at her, in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

The plain Meaning of the two foregoing Verses is this; that such tacit or explicit Consent of the Husband to the religious Vow of the Wife, and of the Father to the Vow of the Daughter, once freely given at the first making of it, shall give it Sanction, and render it irreversible. Their Silence, or not contradicting it at the first Proposal of it, shall be interpreted a Consent, nor shall it be in the Husband's or Parent's Power to retract that Consent, or hinder her from performing her Vow in due Manner; which if he does, *he shall bear her Iniquity*, i. e. GOD will punish him, not her, for a Breach of sacred Faith.

16 These *are* the statutes which the LORD commanded Moses between a man and his wife, between the father and his daughter *being yet* in her youth in her father's house.

It is likely some Differences had arisen in some Families about these Matters, which gave Occasion to the foregoing Laws for settling the Power of Husbands over their Wives, and of Parents over their Children, while they were young and continued a Part of their Family; in order to prevent religious Zeal from being injurious to the necessary Affairs of Life, Business, and Estates.

CHAP. XXXI.

1 *The Midianites are spoiled, and Balaam slain.* 13 *Moses is wroth with the officers for saving the women alive.* 19 *He giveth directions how the people were to purify themselves after the battle.* 25 *In what manner the spoil was divided.* 48 *The officers make a voluntary oblation to the Lord.*

AND the LORD spake unto Moses, saying,

2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.

What is called *avenging the Children of Israel*, ver. 2. is here called *avenging the Lord*, because the War was with Idolaters, the Enemies of the true Religion, and for the Sake of God's peculiar People. Besides, the *Midianites* had brought Destruction upon the *Israelites*, and had seduced them from GOD to Idols, and upon both these Accounts they were obnoxious as Offenders against GOD. See *Ch.* xv. 15, 17, 18.

4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

To shew them that they were to rely more upon God than upon the Strength of their Armies, the Commands of GOD is to pick out only a thousand chosen Men out of each Tribe, which would seem to have been but a Handful to make to a People. See ver. 32, &c. compared with [illegible]

5 So there were delivered out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow, in his hand.

And Phinehas the Son of Eleazar the Priest,] Who went not as General, for it did not belong to the priestly Office to conduct Armies; but as the holy Instruments, to be ready to perform all such sacred Offices as should be required by the General, who probably was [illegible].

With the holy Instruments.] What these *holy Instruments* were, is doubtful. Some understand the *Urim* and *Thummim*, which *Phinehas* carried along with him to consult the Oracle of GOD. But this belonged to the High-Priest alone, and so could not be performed by *Phinehas* while his Father *Eleazar* was alive. Besides, it would seem from *Ch.* xxvii. 21. and elsewhere, that GOD was to be consulted by *Urim* and *Thummim* only before the most *holy Place*. Others think the Ark, and the holy Things belonging to it, may be meant; for the Ark was wont to be carried into the Field, *Jos.* vi. 4, &c. 1 *Sam.* iv. 4, 5. xiv. 18. 2 *Sam.* xi. 11. But then the Ark is never thus expressed in any other Place of Scripture. What appears most plausible, is, to understand by the *Holy Instruments* the sacred Trumpets, *Ch.* x. 2. and so the Words may be translated thus: *The Holy Instruments, even the Trumpets.* For there are many Examples of the Figure called *Hendyad*, which expresses one and the same Thing two Ways. See *Gen.* iii. 16. iv. 4.

These Trumpets were to be delivered to the other Priests, to sound the alarm of War, when they went to fight, according to the Direction, *Ch.* x. 8, 9. See 2 *Chron.* xiii. 12.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

And they slew all the males,] i. e. They slew all the Males who were in the Fight, and who did not save themselves by Flight. The same was wont sometimes to be done in bloody Wars amongst other Nations, as appears from the *Hecuba* and *Troades* of *Euripides*, and other ancient Tragedies.

But *Le Clerc* observes, that there was this material Difference between the Wars of other Nations, and those of the *Jews*, that the former followed the Bent of their own Passions; whereas the others were only the Ministers or Executioners of divine Justice. So that no Consequence can be deduced from the Conduct of the *Jews* in their Wars, to warrant the like Conduct in other People.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

Balaam also they slew,] He suffered justly, for being the wicked Instrument of seducing the *Israelites* from their Allegiance to GOD.

9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, and all their goodly cattles with fire.

They made their Country a desolate, that they who fled might not return to live there again.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan near Jericho.

By *Captives* are meant the Women and Children, by *Prey* the Cattle and Flocks, and by *Spoil* their Money and Goods.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *even* the captains over thousands, and captains over hundreds, which came from the battel.

It was a Fault, that *Moses* had given the Officers particular Orders for preserving a certain Number of the Women to Do[illegible] as well as the Males. The Reason why these Women ought not to have been spared, is mentioned *ver.* 16.

15 And Moses said unto them, Have ye saved all the women alive?

16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

The *Midianite* Women appear to have been the chief Seducers to that Idolatry, which brought such a heavy Judgment upon the *Israelites*, *Ch.* xxv. 6, 17, 18.

Through the Counsel of Balaam.] Since the *Moabites* and their Associate were taught by *Balaam* to acknowledge *Jehovah*, the God of the *Hebrews*, to be a very powerful Deity, even superior to the Gods of other Nations, *Ch.* xxii. 19. xxiv. 16. is it not strange that they should have been induced, by *Balaam's* Persuasion, rather to intice the *Israelites* to their Idolatry, than with them to embrace the Worship of the true God. But the Case appears to be this. That those Idolaters seem all along to have considered the God of the *Hebrews* not as the supreme God of the Universe, but as a mere local Deity, who might indeed be superior to other Gods, but still was but the tutelary God of the *Jews*. Now with Respect to those tutelary Deities, their Opinion was, that they required a certain Form and Manner of Worship from their own People, which neglected, they incurred their grievous Displeasure. Thus as the *Moabites* and their Confederates were under a Persuasion, that they could bring Anger upon *Israel* from *Jehovah*, by seducing them from his instituted Worship; so they might think themselves no less liable to the Resentment of *Chemosh*, or some other of their own Gods, had they adopted the *Jewish* Modes and Object of Worship, and abandoned their own.

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

Had the male Children been spared, they might have proved dangerous one Day to the *Jewish* Commonwealth, by attempting to recover their Liberty and conquered Country; whereas nothing was to be feared from the female.

Kill every woman that hath known Man.] For these had been most active in enticing the *Israelites* to Idolatry; in which they were so confirmed, that there was no Hope of reclaiming them. On the contrary, had they been saved alive, they would have been apt to poison the Minds of the *Israelites* with their [illegible]. The Guilt of this People was so highly aggravated, that it was thought proper, for Example's sake, to punish [illegible] other Nations with whom they were at [illegible] not so heavily as those of *Canaan*.

18 But all the women children that have not known a man by lying with him, keep alive for yourselves.

Being young, there was some Hope they might be reformed from Idolatry, and become Proselytes to the true Religion.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives, on the third day, and on the seventh day.

The whole Army were to stay without the Camp seven Days, and such of them as had stained their Hands with Blood, or touched a dead Body, were to purify themselves by the Water of Separation, *Ch.* xix. 9. For tho' it was lawful to kill men in a just War, yet because of the common Affinity that subsists between all Mankind, and to preserve Sentiments of Humanity, it was thought fit and decent to oblige all who had shed Blood, as well as those who had touched the slain, to undergo a Purification, before they were admitted to free Conversation, and to perform Acts of publick Worship.

20 And purify all *your* raiment, and all that is made of skins, and all work of goats *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battel, This *is* the ordinance of the law which the LORD commanded Moses:

i. e. This is a Law to be observed hereafter by all who go to War. The Law before was, that he who touched a dead Body should be purified with Water, but nothing hitherto had been said of him who killed a Man in War.

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire, ye shall make go through the water.

Ye shall make it go through the Fire, and it shall be clean.] The two great Instruments of Purification are *Fire* and *Water*, the former for Metals, and such like solid Bodies; the other, for such Things as could not endure the Fire. It has been observed before on *Gen.* xxxv. 2. that purifying by Water was a Rite of the earliest Antiquity. And the Use of Fire in Purification appears to have been not much less ancient. We may observe it is only said, *go through the Fire*, not that it should be melted in the Fire, for that might have destroyed many precious Vessels, the Worth whereof consists not only in the Matter, but in the Form.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

See on *Ch.* xix. 8, 9.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battel, and between all the congregation.

By this Partition a far larger Share in Proportion was given to the Warriors, who were but *twelve thousand*, than to the rest of their Brethren, who were near six hundred thousand. Which was but just, for they had hazarded their Lives, which the others had not; yet they enjoyed some Fruit of their Brethren's Labours, because they seem to have been ready to fight as well as the others, *ver.* 3 and it was a common Cause.

28 And levy a tribute unto the LORD of the men of war, which went out to battel: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep.

This was an Acknowledgment that they owed their Success to God, who was their peculiar Sovereign. *The Lord's Tribute of Men*, was not that they should be slain in sacrifice, as some have absurdly imagined; but they were a Tribute or Donation, which was for the Use of the Priests and Levites, to be employed by them

them as their Ministers and Servants; i. e. they were to the Tribe of Levi, what the rest of the Captives were to the other Tribes.

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heave-offering of the LORD.

The Men which made Part of this Tribute, were an *Heave-offering* to the Lord, as well as the rest of the Prey, *ver.* 26, 27, 28. and this some have foolishly alledged as an Instance of human Sacrifices amongst the *Jews*. But the *Heave-offering* or *Terumah* was not *burnt* or consumed upon the Altar, but after certain Rites of Consecration, it was allotted for the Service of the Priests and their Families, or for other sacred Uses. See *Num.* xviii. 19. compared with *Ex.* xxix. 27.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

The Congregation not having hazarded their Lives, are enjoined to part with ten Times as much as those who went to Battle; and in such a Proportion is the Number of them that went to Battle held to the whole Congregation, which was about the Fiftieth Part: For that is the Proportion between the 12000 Men of War and the whole Congregation, which made up the Number of 600000 and upwards, *Ch.* xxvi.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep;

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand, of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred, of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute *which was* the LORD's heave-offering, unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation, was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons,

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us.

A wonderful Victory! which shews the Enemy to have been fixed with a Panic from God, when [illegible] turn their Backs, without [illegible] against the *Israelites*.

50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

Finding not [illegible] Man was missing on the whole [illegible] Thereupon, [illegible] fixed, out of the [illegible] to God, for the Service of [illegible] Piety of an [illegible] ter Age, 2 *Sam.* viii. 11, 12. 1 *Chron.* xxvi. 27.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

Which amount to about twenty [illegible] and nineteen Pounds sterling.

53 (*For* the men of war had taken spoil, every man for himself,)

It ought to be translated, *Had taken the spoil, every man for himself*; i. e. there was no Division made of the Spoils of the Booty, *viz.* the Moses and Good, between the Men of War and the People, *ver.* 26. but they kept it entirely to themselves.

54 And Moses and Eleazar the priest took the gold of the captains of thousands, and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

As a Testimony of their Gratitude to God for this signal Victory, and as a Monument of the Mercy of God, in preserving their Number entire.

CHAP. XXXII.

1 *The Reubenites, and children of Gad sue to have their inheritance assigned them in the land of Jazer and Gilead.* 6 *Moses at first reproveth them.* 16 *But they agreeing to accompany and assist the rest of the Israelites till they were settled in Canaan.* 33 *Moses allotteth the land to them, and half the tribe of Manasseh.* 33 *The cities of Sihon by the Amorites of Gilead, &c.*

NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that behold, the place *was* a place for cattle;

The Countries lately taken from the two *Amorite* Princes, *Sihon* and *Og*, *Ch.* xxi. 24, &c. were, by divine appointment, allowed to be inhabited by the *Israelites*, as well as the Land of *Canaan* itself.

2 The children of Gad, and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon;

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle.

Which the Lord smote,] i. e. Whose Inhabitants we, by God's peculiar Aid, routed and destroyed. See *Deut.* ii. 33. compared with the History of this Victory, *Num.* xxi.

5 Wherefore,

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

Moses seems to have suspected, that mere Cowardice, and a vile Love of Ease, made them desire to stay where they were, which ill Example might disheaten the rest of their Brethren.

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed.

14 And behold, ye are risen up in your fathers stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

Ye are risen up in your Fathers Stead,] i. e. Ye imitate the unbelieving Spies, and act from Distrust of God's Power and Veracity, to make Good his Promise of settling *Israel* in the Land of *Canaan*. See *Ch.* 13, 28, 29, 31.

15 For if ye turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people.

And ye shall destroy all this People,] Who following your Example, will refuse to go over *Jordan* to take Possession of *Canaan*, and so be left by God to perish in the Wilderness.

16 ¶ And they came near unto him, and said, We will build sheep-folds here for our cattle, and cities for our little ones.

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

That is, We are all of us ready to go, as many of us as shall be thought necessary. Accordingly we find that forty thousand of them went over with their Brethren, ready armed for War, to the Plains of *Jericho*, *Deut.* iii. 18. *Jos.* iv. 12.

By the Inhabitants of the Land we are to understand, such of the *Amorites* as had saved themselves by Flight, and who would watch all Opportunities of seeking to reinstate themselves in their lost Possessions.

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

They shewed both Faith in God, and Love to their Brethren, thus to go in the Front of the Battle, and generously risque their Lives against such powerful Enemies, without any farther Benefit to themselves, leaving their weak Families behind them to the divine Protection.

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

i. e. Before the Ark, which was the Symbol of the Divine Presence. For these two Tribes, *Reuben* and *Gad*, together with *Simeon* marched immediately before the Sanctuary, *Ch.* ii. 14, 17. x. 18, 21. So that here *Moses* requires them to hold their usual Place, when they went to the War against the *Canaanites*; which accordingly they did, *Jos.* iv. 11, 12, 13.

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

And will go all of you,] i. e. All of you be ready to go. They were in all above an hundred thousand Men, able to bear Arms, reckoning the half-Tribe of *Manasseh* to the Tribes of *Gad* and *Reuben*, whereof not above forty thousand marched into *Canaan*, as was said before; so that the far greater Number of them was left to defend their Wives and Children.

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build ye cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead.

27 But thy servants will pass over, every man armed for war, before the LORD to battel, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad, and the children of Reuben will pass with you over Jordan, every man armed to battel before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben, answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon, king of the Amorites, and the kingdom of Og king of Bashan, the land with the cities thereof, in the coasts, *even* the cities of the country round about.

The whole Territory being more than sufficient for the Children of *Dan* and *Reuben*, the half Tribe of *Manasseh* is ordered to have a Settlement along with them. The Reason why it was given to them, was because they had dispossessed the *Amorite*, and so had a fairer Pretence to it than others. See *ver.* 39. and *Jos.* xvii. 1.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

And

[illegible] fortified these Towns, for they were [illegible] by the War, *Deut.* iii. 4. [illegible] we must also [illegible]

[illegible] Shephan, and Jaazer, and Jogbehah.

36 [illegible] Beth-nimrah, and Beth-haran, fenced cities: [illegible] for the p[illegible]

37 [illegible] Reuben, built Heshbon, and [illegible] Kiriathaim,

38 [illegible] Baal-meon (their names being changed) [illegible] Sibmah: and gave other names unto the cities which they builded.

i. e. [illegible] might judge it proper [illegible] Places in order to avoid [illegible] Country [illegible] had them in [illegible] Nations, *Josh.* xiii. 17. *Ezek.* xxv. 9. *Ly.* [illegible] and xxi.

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite [illegible]

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

[illegible] *Machir*, as in *ver.* 39. for [illegible] *Manasseh*, must have been dead long [illegible] half of Mount *Gilead*, for the other [illegible] *Reuben* and *Gad*, *Deut.* iii. 12, 13. [illegible] were the first that had their Inheritance allotted to them, so they were the first that for their Idolatry were carried Captives out of their Land, 1 *Chron.* v. 25, 26. Their early Defection from the true Religion, might partly be owing to their being situated at so great a Distance from the Place of public Worship.

41 And Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

i. e. The Villages or Habitations of Jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

The several encampments, and movements of the Israelites from Egypt to the plains of Moab, 50 where a commandment is given to dispossess the Canaanites, and utterly destroy all their idols.

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt, with their armies, under the hand of Moses and Aaron.

As the peculiar Providence of God remarkably appears in the Protection and miraculous Preservation of the *Israelites*, from the Time they departed out of *Egypt*, till they came to the Borders of *Canaan*; so *Moses* was particularly commissioned to preserve the History and Narration of them for the Benefit of Posterity. In Execution of which Commission he here recapitulates the principal Stages of this long Journey, and sets them all before the Reader in one View, that those who would take the Pains to examine Things might be satisfied by what a Train of Miracles such a Multitude of People were fed every Day, for forty Years together, in a barren and inhospitable Desart, *Jer.* ii. 6. *Deut.* xxix. 6.

2 And Moses wrote their goings out according to their journeys, by the commandment of the LORD: and these *are* their journeys according to their goings out.

Moses mentions only those Places where they encamped for some Time, passing by others where they only halted a little for Refreshment.

According to their Journies, by the Commandment of the Lord.] These Words may well refer both to their Journeyings, which were directed by God, *Exod.* xiii. 21. xiv. 2. and to *Moses's* Description of them in this Place, which tended to the rendring the [illegible]

[illegible] month or [illegible] the morning [illegible] Egyptians.

[illegible] which the Lord [illegible] their gods [illegible]

[illegible]

[illegible] Ra[illegible]

[illegible] God, [illegible]

[illegible] in Eth[illegible]

[illegible] and Deser[illegible]

7 And [illegible] again unto Pi-hahiroth, [illegible] and they pitched [illegible]

The Straits [illegible] Mountains where in *Egypt* [illegible] them that in, *Exod.* xiv. 2.

8 And they departed from before Pi-hahiroth, and passed through the [illegible] into the wilderness, and [illegible] days journey in the wilderness of Etham, [illegible] in Marah.

Where God performed [illegible] a new Miracle in making the bitter Water sweet, *Exod.* xv. 23, 25.

9 And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and three score and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red Sea.

Not by the Place where they lately came out of it, but more southerly toward the [illegible] Desart. This Station is omitted in *Exodus*.

11 And they removed from the Red Sea, and encamped in the wilderness of Sin.

Where the Manna first began to fall, *Exod.* xvi. 1.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

Neither of these Stations are mentioned in *Exodus*, nothing remarkable, as is supposed, having fallen out in those Places.

14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

See *Exod.* xvii. 1. Several remarkable Things happened at this Place, which are there recorded.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

Here they arrived about forty seven Days after they left *Egypt*, and staid almost a Year, receiving the Laws contained in *Exodus*, *Leviticus*, and the first twelve Chapters of this Book.

16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.

Where such Numbers were destroyed for despising the Manna and lusting after Flesh, *Num.* xi. 33, 34. therefore was the Place called *Kibroth-hattaavah*, or *the Graves of Lust*.

17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.

Where *Miriam* was punished for her Envy against *Moses*, *Num.* xii. 1—15.

18 And they departed from Hazeroth, and pitched in Rithmah.

This Place is not mentioned in *Exodus*, but it appears from *Ch.* xii. 16. to have been in the Wilderness of *Paran*, not far from *Kadesh Barnea*, *Ch.* xiii. 26.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

This and the following Stages are no where else mentioned, but seem to have been all in the Wilderness of *Paran* before spoken of.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

In *Deut.* x. 6. *Moses* says, on the contrary, that *they took their Journey from Beeroth of the Children of Jaakan to Mosera.* But it is no Wonder if, in this tedious Wilderness, they wandered backward and forward from *Bene-Jaakan* to *Moseroth*, and from *Moseroth* back again to *Bene-Jaakan*.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

i. e. The Hole of *Gidgad*. This Place is also called *Gudgodah*, *Deut.* x. 7.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

Called *Jotbath*, *Deut.* x. 7.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

A Sea-port Town, situated on the Red-Sea, in the Land of *Edom*, near to *Arabia Felix*, *Deut.* ii. 8. 2 *Chron.* viii. 17. 1 *Kings* ix. 26. xxii. 48. All the Encampments from *ver.* 16. to this Place, were Wanderings backward again toward the Red-Sea, for thirty-eight Years together.

36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which *is* Kadesh.

Upon the Borders of *Edom* or *Idumea*, *Ch.* xx. 8, 14, 16.

Which is Kadesh.] That is, it was at *Kadesh* where they pitched. There was a two-fold *Kadesh*, viz. *Kadesh Barnea*, which was the fifteenth Station, *ver.* 18. and on the south of *Canaan*, *Ch.* xxxiv. 4. Again, there was *Kadesh* in the Wilderness of *Zin*, of which Mention is made here. This lay towards *Edom*, and the Red-Sea.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up into mount Hor, at the commandment of the Lord, and died there in the fortieth year, after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor.

40 And king Arad, the Canaanite, which dwelt in the south, in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

Zalmonah imports *an Image*, perhaps because the brazen Serpent was here erected. See on *Ch.* xxi. 9.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

Where *Moses* was ordered to ascend one of these Mountains, and take a View of *Canaan* before he died, *Ch.* xxvii. 12.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan *near* Jericho.

49 And they pitched by Jordan from Beth-jesimoth, *even* unto Abel-shittim, in the plains of Moab.

Called simply Shittim, *Ch.* xxv. 1. This was their forty-second and last Station, before their Entrance into *Canaan*, where we left them in the last Transactions of this History.

50 ¶ And the Lord spake unto Moses, in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan, into the land of Canaan.

Being now shortly to pass into the promised Land, God commands *Moses* to give the *Israelites* a general, but strict Notice, how they should treat the idolatrous Inhabitants of that Country, as the Instruments of his just Providence, in the Punishment of their long and incurable Course of Vice and Wickedness, and for preventing their being tainted and mislled, by their vicious Example, into any superstitious Practices. Accordingly *Moses* delivers this Command unto them, *Deut.* vii. 1, 2.

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

They were to be entirely rooted out, that the *Israelites* might not be seduced by their abominable Idolatries, *Ex.* xxiii. 33. *Deut.* xx. 16, 17, 18.

Destroy all their Pictures] 'Tis the same Word which we render an Image of Stone, *Lev.* xxvi. 1. So we may understand by it, all those Images and Representations, of what Materials soever they were wrought, which were worshipped, or designed for such an Use. See on *Deut.* xvi. 22.

Pluck

Plucked down all their high Places. Cut down the Groves, and demolish the Altars that stood on Mountains and High Places, which they thought approached nearer to their Deities than the rest of the Earth. See on *Lev.* xxvi. [illegible] and *Deut.* xii. 2.

53 And ye shall dispossess the *inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot, for an inheritance among your families, *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers, ye shall inherit.

As they gradually conquered the Country, they were to divide it amongst their Tribes, according to the Rules and Proportions before prescribed them, Ch. xxvi. 54, 55.

55 But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass, that those which ye let remain of them, *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

That is. Those of them whom ye shall suffer to continue in the Land, through Cowardice and Slothfulness, or Friendship towards them, they shall be a great Plague to you, and vex you like Caltrops upon your Sides. See Ver. 23. *Jos.* xxiii. 13. *Jud.* ii. 3. Of which an Angel puts them in Mind, *Jud.* ii. 3. And that came to pass, as we read there, ver. 14. and through all that whole Book.

56 Moreover, it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

That is, Make you their Slaves, as they were to several People, whom they served many Years, *Judg.* iii. 8, 14. vi. 2. Or it may signify, that they should die before them, and at last be expelled the Land, by their Means.

CHAP. XXXIV.

1 The bounds of the land of Canaan described. 16 The persons appointed [illegible] in the land.

AND the LORD spake unto Moses, saying,
2 Command the children of Israel, and say unto them, When ye come into the land of Canaan (this is the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof)

A strict Charge having been given the *Israelites*, concerning the Manner in which they should treat the Inhabitants, whose Country they were now to possess, the next Thing done, in this last Station, was to fix and describe to them the Bounds of the Land, as God had promised it to *Abraham*, thereby to let them know where to stop their Conquests, and keep them from invading or making any Encroachments upon their Neighbours. *Moses* therefore described to them the several Limits of *Canaan* in the following Manner.

3 Then your south-quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south-border shall be the outmost coast of the salt-sea eastward.

The South Bounds were to end at the last Point of the *Salt* or *Dead Sea*, running by the Borders of *Idumea*, to the most Northern Part of the River *Nile*, and so to the *Mediterranean* Sea Westward; and along by the Wilderness of *Zin*, meeting the Eastern Bounds towards the River *Jordan*.

And your South Border shall be the outmost Coast of the Salt Sea.] As far as the South Bay of the Salt Sea. See *Josh.* xv. 2. The Salt Sea is otherwise called the *Dead Sea*, and in other Authors, *Lacus Asphaltites*. See on *Gen.* xiv. 3. Thus *Moses* determines the Boundary of *Canaan*, on the South, to be *Idumea* and the Deserts of *Arabia*.

4 And your border shall turn from south to the ascent of Akrabbim, and pass on to Zin, and the goings forth thereof shall be from south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon.

[illegible]

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

[illegible]

7 And this shall be your west border: from the great sea you shall point out for you Mount Hor.

[illegible] North Bounds [illegible] from the North Head of the [illegible] *Lebanon*, as far as the two Head Springs of Jordan, according to the several Texts, *Deut.* iii. 8, 14. xi. 2. By the Sea is to be understood that Mount where [illegible] stood, for that was on the South of *Canaan*, whereas the Sea was already opposite on the North of it; and therefore by *Lebanon* Place we are properly to understand *Lebanon*, or that Part of Mount *Lebanon*, which formed a *Canaan* on the North, for we find *Lebanon* and *Hermon* joined with the Entrance of *Hamath*, [illegible] as Mount *Hor* is here. Now *Hermon* was certainly a Part of *Lebanon*, by some called *Sirion*, by others *Sion*, *Deut.* iii. 9. and by others *Senir*, *Deut.* iv. 48.

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath: and the goings forth of the border shall be to Zedad.

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north-border.

10 And ye shall point out your east-border from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward.

The Eastern Bounds ran from the Head of *Jordan* along the Course of that River, taking in the Lake [illegible], or the Sea of *Galilee* or *Tiberias*, and so to the *Dead Sea*, that it met with the South Bounds in the Borders of *Edom*, *Shepham* and *Riblah*, were two Places near *Jordan*, with which River the Eastern Limits went along.

On the East Side of Ain,] *Ain* signifies a Fountain; so it may be rendered, *On the East Side of the Fountains* [illegible] of *Jordan*, for that River had more Sources than one. Thus it seems to have been understood by the LXX and Vulgate.

The Sea of Chinnereth.] That Lake which is called in the New Testament the Sea of *Galilee*, or *Tiberias*; and from its Resemblance to the Figure of a Harp is called *Chinnereth*, from the *Hebrew Cinnor*, a Harp or Lute.

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: This shall be your land with the coasts thereof round about.

13 And

13 And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the Lord commanded to give unto the nine tribes, and unto the half tribe.

[illegible] beyond the Red Sea [illegible] Canaan. And by the foregoing Description [illegible] pleasant Country [illegible] great Mountains [illegible] of *Arabia*; on the West by the *Mediterranean* Sea, which [illegible] them off from those Parts; on the North by Mount *Libanus*, which kept off the cold Winds from that Quarter; and on the East by the desert Plains of *Syria*.

14 For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance.

15 The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho, eastward, toward the sunrising.

16 And the Lord spake unto Moses, saying,

17 These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

To make an Foundation [illegible] *Hebrew* Government fixed and lasting, the Wisdom of the Lawgiver declared, as an essential Law of [illegible] Constitution, that the Territory should be equally divided; for [illegible] hundred thousand should each have a full Property in an equal Part of it; and that every Man should hold his Lot [illegible] a Free-hold in Chief, immediately from God himself, without any Tenure of Service to any great Man whatsoever; and that the Tenure should be unalterable from the Family in which they were originally settled, and descend by an indefeasible Entail in perpetual Succession. Now this Division of the Land was to be made by Lot, *ver.* 13. yet it was fit there should be some Persons to oversee the Business, and take Care there should be no Fraud, nor Quarrels in the Drawing of the Lots. The Management of it, therefore, is ordered to be in the Hand of the High-Priest, the Governor, or chief General, and a principal Officer chosen out of each Tribe, as its Representative in this Affair.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

Here the Tribes are not set down in such Order as they were at their first and second Numbering, *Num.* i. 5, 6, *&c.* xxvi. 5, *&c.* but according to the Situation they had afterwards in the Land of [illegible] as if *Moses* had foreseen who should be next Neighbours one to another. Compare *Jos.* xv. xix. 9, 10, 17, 24, 32. And as when they encamped they were ordered according to their Brotherhood, so in inheriting the Land we see the like; for *Judah* and *Issachar*, both Sons of *Leah*, dwelt by one another. Next *Reuben*, of *Rachel*, and *Dan* of *Rachel*'s Maid. *Manasseh* and *Ephraim*, both Sons of *Joseph*, had the next Place. *Zebulun* and *Naphtali*, who dwelt next together, were both Sons of *Leah*. And the last Four were *Asher* of *Leah*'s Maid, and *Naphtali* of *Rachel*'s Maid.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These are [illegible] to divide the inheritance [illegible] in the land of Canaan.

CHAPTER XXXV.

1 *Forty-eight cities are appointed for the Levites, six of them for refuge.*

AND the Lord spake unto Moses in the plains of Moab, by Jordan near Jericho, saying,

Another Order given to the Tribes by the Lord to Canaan, viz. that, as they were to have no Lot, they should be made [illegible] fixed Dwellings [illegible] who, being a distinct Body from the Nation, and having no share in the Division of the Country, [illegible] to have their Habitations [illegible] of Ground [illegible] assigned them in common for subsistence.

2 Command the children of Israel, that they give unto the Levites of the inheritance of their possession, cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them.

Under the Name of *Levites* [illegible] comprehended not only the inferior Ministers of Religion, [illegible] called *Levites*, but both Priests and *Levites*, [illegible] *Levi*.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

Notwithstanding this Provision, it was lawful for them to hire or purchase Houses in any other City, particularly at *Jerusalem*, for we find in Scripture many Proofs of their dwelling in other Cities, besides those which are here assigned them; and in like Manner other People, with their Permission, might dwell with them in their Cities.

And for their Goods.] For Stables for their Cattle, and Stowages for their Houshold-stuff of all Kinds. But it was not lawful for them to build Houses in their Fields, nor plant Vineyards, nor sow Corn.

4 And the suburbs of the cities which ye shall give unto the Levites, *shall reach* from the wall of the city and outward, a thousand cubits round about.

Le Clerc justly observes, that though the Word *Kir* signifies elsewhere *a Wall*, yet the following Verse shews, that in this Place it must mean *the Compass of the City*.

5 And ye shall measure from without the city on the east-side two thousand cubits, and on the south side two thousand cubits, and on the west-side two thousand cubits, and on the north-side two thousand cubits: and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites, *there shall be* six cities for refuge, which ye shall appoint for the man-slayer, that he may flee thither: and to them ye shall add forty and two cities.

Of these Cities, the whole Number whereof were forty-eight, six of the most conveniently situated were to be Cities of Refuge or privileged Places, whither any Person that had accidentally or by Chance-medly, killed another, might immediately repair and take Sanctuary, in the Manner hereafter mentioned. Three of these Cities were in the Land of *Canaan*, and three on the other Side Jordan, *ver.* 14. and the Names of them are set down *Jos.* xx. 7, 8. They were then appointed. Out of the Tribes of *Judah*, *Simeon*, and *Benjamin*, were thirteen Cities. Of *Ephraim*, *&c.* ten. Of *Issachar*, *&c.* thirteen. Of *Reuben*, *&c.* twelve. In all forty-eight. See *Jos.* [illegible]

The Cities of the Levites were appointed for a Refuge, rather than any other Cities, with a Kind of Holiness and Power inherited by sacred Persons.

8 Yea, all the cities which ye shall give to the Levites, *shall be* forty and eight cities: them *shall ye* give with their suburbs.

Thirteen of which the Priests had, and the rest were for the *Levites Ministry*, ver. 4.

8 And the cities which ye shall give, *shall be* of the possession of the children of Israel: from *them that have* many, ye shall give many; but from *them that have* few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which he inheriteth.

9 ¶ And the Lord spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan, into the land of Canaan:

11 Then ye shall appoint you cities, to be cities of refuge for you; that the slayer may flee thither which killeth any person at unawares.

Or *ignorantly*, as it is *Deut.* xix. 4. and *Jos.* xx. 3. i. e. beside his Intention, having no such Design, or no Hatred to him, as it is expected, ver. 22. For Instance, if a Huntsman shooting at a Deer in a Thicket, should kill a Man whom he did not see lying there. Or if when a Man was cutting Timber in a Wood, the Head of the Ax slipp'd from the Helve, and happened to kill his Neighbour, as the Case is put, *Deut.* xix. 5.

12 And they shall be unto you cities for refuge from the avenger; that the man-slayer die not, until he stand before the congregation in judgment.

And they shall be unto you Cities for Refuge from the Avenger,] From him who had a Right to call a Murderer to Account for the Blood he had shed, and is therefore called the *Revenger of Blood*, ver. 19. who, in the Heat of his Anger, or Grief for the Death of a Friend or Relation, might hastily kill him who was not guilty of Murder. This, *Maimonides* justly observes, was a merciful Provision both for the Manslayer, that he might be preserved, and for the Avenger, that his Blood might be cooled by the Removal of the Manslayer out of his Sight.

The City of Refuge protected him that fled thither, yet so as the Right of the Judges to bring the Matter to a fair Trial remained entire. The Elders of the City of Refuge enquired whether the Manslayer should be received or not, upon a summary Hearing of the Cause, *Josh.* xx. 4. But they were not the proper Judges, nor could they examine Witnesses. And therefore he was delivered, upon Demand, to the Senate, or Court of Judgment, of that City where the Fact was committed, that he might be tried by them, whether he was Guilty, or No, of wilful Murder. This Circumstance, as well as many others, shews this Affair to have been much more wisely regulated among the *Hebrews*, than among the *Gentiles*. For among other Nations it was not allowed to bring the Person to a Trial, against his Will, who had fled to the Place of Refuge. But, among the *Hebrews*, the Asylum served only to secure the Manslayer from being punished without a fair Hearing, a Point of the greatest Equity; but by no Means screened the Guilty from the Stroke of Justice. So far from it, that the wilful Murderer might even be taken from God's Altar, if he fled thither for Sanctuary, *Ex.* xxi. 14. Or if he would not stir from thence, he might be put to Death upon the Spot, 1 *King.* ii. 28, &c.

There are many other Circumstances in this Institution, which shew the Wisdom of it. For first, as it would have been unjust to put the Manslayer upon the same Footing with the wilful Murderer; so it had been imprudent to suffer him to be daily conversant in the Sight of the Relations of the Person slain; for Love to their deceased Friend might have provoked them to watch the Opportunity of revenging his Death: Which Evil was guarded against, by sending the Manslayer out of the Way to the City of Refuge. 2. As the Manslayer could not, without Injustice be put to Death, so neither ought he to pass without some Animadversion, in order to make others upon their Guard, lest, thro' Negligence, they should be the unhappy Instruments of taking away their Neighbour's Life. Therefore it was wisely provided, that the Manslayer should live in Exile, till the Death of the High-priest. The Wisdom of the Law remarkably appears in [illegible] Distinction, [illegible] the Manslayer [illegible] Slaughter [illegible] Sanctuary [illegible] the Place of Refuge [illegible] the Congregation [illegible] Blood. On [illegible] Wrath [illegible] the City [illegible] Sanctuary [illegible] Wilful Murderer [illegible] Wine and Legacy [illegible] protected by the Altar, or [illegible] a Pretension for Sanctuary [illegible] But there [illegible] Justice, a Refuge [illegible] God [illegible] Favourites [illegible] that tho' the Parliament [illegible] Legislator [illegible] *Jezebel* [illegible] been fetched from the [illegible] the Gods. Where [illegible] *Graces*, not [illegible] the wilful Murderer, but the involuntary Manslayer was banished out [illegible] the Country, where [illegible] Commonwealth was deprived of [illegible] Member.

13 And of the five cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

The seem[illegible] an equal Position, the Land [illegible] much larger [illegible] above three [illegible] consisted [illegible] Land of Canaan [illegible] ed [illegible] Cities [illegible] *Deut.* [illegible]

15 These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares, may flee thither.

The Sojourner,] i. e. One of another Nation dwelling in the Land of *Israel*; not indeed an Idolater, for such was not allowed to be among them, but one of their Converts to the true Religion whom the Rabbins call a Proselyte of the Gate, who, without submitting to Circumcision, renounced Idolatry and worshipped the true God.

16 And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

For it was to be presumed that he who ran at a Man with a Sword, or any such deadly Weapon, intended to do him a Mischief, tho' perhaps he had no Malice towards the Person slain, but did it in a Passion.

The Murderer shall surely be put to Death] Flying to the City of Refuge shall not protect him from Death.

17 And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

18 Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

It made no Difference with what kind of Weapon he was killed, whether it was of Iron, Wood, or Stone; if he was killed wittingly and knowingly, it was Murder, and the guilty Person was to die for it. For tho' perhaps he had no Intention to kill the Person, yet he ought to have moderated his Passion, and could not be ignorant that such an Instrument was capable of inflicting a deadly Wound.

19 The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

Lawful, or rather *Permitted*, it is that it be lawful for the Revenger to kill him. For it seems to be a mere Permission, not a Precept: nor perhaps, that the Kinsman of the Person murdered, might lawfully kill the Murderer with his own Hand; or if he was not able, or did not choose it, that he stood bound to prosecute him, and bring him to Justice. The same ingenious Writer observes, from the Words, *[illegible]*, that *Moses* here speaks of one who took Count to himself by flying, and refused to stand his Trial. The *Revenger of Blood* might be allowed to kill such a one, either in Consequence of the Sentence of the Judges, who upon hearing the Witnesses, might try and condemn the Party, even absent: Or upon Account of his secreting himself from Justice, whereby he appeared to be self-condemned.

20 But if he thrust him of hatred, or hurl at him by laying of wait, that he die,

Let him be thrust him of Hatred, &c.] The Connection shews that it ought to be translated, *For of Hatred*, i. e. If by any Means, besides those mentioned, ver. 16, 17, 18. he killed a Man wittingly, he was to suffer Death, as in the former Cases. See *Deut.* xix. 11.

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put death; *for* he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait;

But if, on the contrary, the Mischief appears to have been done, any premeditated, without any foregoing Threat, Grudge, or malicious Intention, then the Court, before whom the Case is tried, is to pronounce it mere *Manslaughter*, and acquit the Slayer from all private Revenge from the Friends and Relations of the Person so slain.

23 Or with any stone wherewith a man may die, seeing *him* not, and cast *it* upon him that he die, and was not his enemy, neither sought his harm:

24 Then the congregation shall judge between the slayer, and the revenger of blood, according to these judgments.

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

By *Congregation* here we are to understand, the Judges or Elders of the City, who were to determine, in the Presence of the People, whether the Manslayer was capable of the Privilege of the City of Refuge or not, as it is said on ver. 12. Now if this Court found the Man was killed casually, as the Person accused pretended, then they charged the Revenger of Blood to desist from the Prosecution.

Shall he shall abide in it unto the Death of the High-Priest,] By this Punishment inflicted on the Manslayer, others were taught to be very watchful over themselves, lest, by Negligence, they chanced to kill any Body, and so be forced to leave their own Home.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:

In this Case the Revenger of Blood, who killed the Manslayer, was free from the Law, which gave no Protection to the Manslayer, but within the Borders of his City of Refuge, leaving him to the Avenger of Blood, if he came out of those Bounds, till the Death of the High-priest. The Reason of this Law is because the Man-slayer was in some Sort accessary to his own Death; for he might have been safe if he pleased.

28 Because he should have remained in the city of his refuge, until the death of the high priest: but after the death of the high priest, the slayer shall return into the land of his possession.

29 So these *things* shall be for a statute of judgment unto you, throughout your generations in all your dwellings.

That is, In the whole Land which ye are going to possess, you shall observe this Law; which did not oblige in any other own Land.

30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person, *to cause him* to die.

This was a wise Precaution to prevent the shedding of innocent Blood. The *Jews* tell us, that where there was but one Witness, though he who was accused of the Murder could not be put to Death, he was thrown into a very strait Prison, and there fed with Bread and Water till his Bowels were ready pinched.

31 Moreover, ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.

This rigid Severity of the Law, in refusing to Compensation to be accepted for the Life of a Murderer, served to impress the Minds of the People with a deep Sense of the Heinousness of the Crime of Murder, since nothing less than the Blood of the Murderer could expiate that Guilt, and cleanse the Land from its Pollution. And it is but just in itself that Life should pay for Life. See on *Gen.* ix. 5.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

This is often assigned as a Reason why they should put away all polluted Persons and Things out of their Camps, because God dwelt in them, namely, by his peculiar Presence in the Sanctuary, which made this Land be called *the Holy Land*. See on *Exod.* xxv. 8. This is the Case of all Crimes, *they defile the Land*, render it odious and unclean in the Sight of God and Man; but it is more especially true of Murder, which is the highest of all Injuries against human Society, and against God, in whose Image Man is created.

CHAP. XXXVI.

1 *The inconvenience of the inheritance of daughters,* 5 *is remedied by marrying in their own tribes,* 7 *lest the inheritance should be removed from the tribe.* 10 *The daughters of Zelophehad marry their fathers brothers sons.*

AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes the chief fathers of the children of Israel:

We read before of a Provision made for the Family of the Heiresses of *Zelophehad*, a Branch of the Tribe of *Manasseh*, Son of Joseph, *Ch.* xxvii. and though *Moses* had secured them a distinct Inheritance, yet some of the chief Heads of that Family, foreseeing a great Inconvenience that was likely to happen in the Marriage of these Women, make a new Petition to *Moses* in a full Council, for timely preventing it by a proper Law.

2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children

children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother, unto his daughters.

3 And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

They represented to him, that if the Heirs of Israel should marry into other Families, they would consequently be alienated from the Tribe, and their property would go to that in which they married, by the Right of their Husbands.

4 And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

Nor would the Year of Jubilee, though designed for preserving a perfect Distinction of Families, Tribes and Families, *Lev.* xxv. 13. be any Remedy for this Inconvenience, since such inheritances would, by the common Right of Marriage, be restored at the Jubilee to the Heirs of that Woman who had married into another Tribe, even though they should be redeemed by the Heirs of *Manasseh*.

5 And Moses commanded the children of Israel, according to the word of the LORD, saying, The tribe of the sons of Joseph hath spoken well.

6 This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry:

They were not confined to any particular Person, but might have their Choice among those who were descended from the same Stock, only with these two Limitations, that they might not marry a Man of another Tribe, nor a Man of another Family in their own Tribe; and accordingly they did actually marry their Cousin-germans, *ver.* 11. Which Law was made for the Preservation of Families, as well as Tribes; which was also the Ground of the Law which commanded a Man to marry the Wife of his Brother who left no Issue, *Deut.* xxv. 5, 6.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8 And every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

Here this Law is made general, that all Women who were Heiresses, as the Daughters of *Zelophehad* were, should do as they are here commanded. As to other Women, who were not Heiresses, they might marry into what Tribe they pleased. Thus *Aaron* married the Sister of the Prince of *Judah*, *Ex.* vi. 23. and *Jehoiada* the Priest married the Daughter of King *Jehoram*, who was of the Tribe of *Judah*, 2 *Chron.* xxii. 11.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad.

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their fathers brothers sons.

12 *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

[illegible]

13 These *are* the commandments and the judgments which the LORD commanded by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan *near* Jericho.

The Precepts here [illegible]

From what we have [illegible] which God has delivered [illegible] from this Book of *Moses*, that great and [illegible] which can never be too much inculcated to Man, that his supreme Happiness and Safety consist in delivering himself into the Hand of God's Counsels, to be conducted and [illegible] Chosen; and that all his Misery and Unhappiness arises from his Want of Faith in God. The Removings and Abidings of the *Israelites* were all to be according to the Direction of the Cloud of Glory, the Symbol of God's Presence; *Whether it were two Days, or a Month, or a Year, that the Cloud tarried upon the Tabernacle, the Children of Israel abode in their Tents, and journeyed not; but when it was taken up, they journeyed. Days or Months, they journeyed not; but at the Commandment of the LORD they pitched, and at the Commandment of the LORD they journeyed*, and at the Commandment of the LORD they pitched, and according [illegible] succeeded, but all they undertook it according to the Counsel and Will of God. From which we may be instructed [illegible] Man was made [illegible] kept in the Hand of God's Counsel, so can he [illegible] Wanderings from his [illegible] Direction of his Creator. [illegible] Security from [illegible] *Holy Spirit*, and of [illegible] though indeed we have not [illegible] Glory to direct us through [illegible] we have the Light of God's Word [illegible] do any Thing [illegible] encamp, but [illegible] we may likewise [illegible] Hand of God's Counsel, by offering up our Prayers [illegible] with a sincere Mind, that he would be pleased to [illegible] our Thoughts and Wills [illegible] the Blood of Jesus Christ our [illegible] inestimable [illegible] Gift which [illegible] with us always, even to the [illegible] We are not without a visible Cloud to direct us [illegible] God departed from the Mercy-Seat: [illegible] we will but hearken to the [illegible] Whisperings and Operations of the Holy Spirit, we may [illegible] happy for it, [illegible] ly filled it, [illegible] TRUTH [illegible]

We may learn [illegible] *Israelites*, what [illegible] Faith in God, [illegible] themselves [illegible]

making themselves uneasy and miserable, because they could not trust in the Faithfulness and Goodness of GOD; and at last thro' their Want of Belief in God's Promises, brought themselves under the grievous Punishment of wandering for forty Years in a barren Wilderness, and being for ever excluded from the good Land flowing with Milk and Honey: Memorable and striking Example to us! lest by our Want of FAITH and ATTENTION to the great and precious PROMISES of *eternal* LIFE, we be excluded from the Heavenly *Canaan*; the FULNESS of JOY, and the RIVERS of PLEASURE, which are at the Right Hand of GOD for evermore. Let us attentively meditate on the Case of the *Israelites*; the Promise of the Land of *Canaan* was the same to them, as the Promise of Heaven to us, and if UNBELIEF, as we find, hindered a whole Generation of them from inheriting the PROMISE, and those only who believed could enter in, may we not well conclude, that nothing but a *firm* BELIEF, and a constant and lively Attention to the PROMISES of eternal Life thro' JESUS CHRIST, can carry us to Heaven? And may we not with Reason fear, as the Apostle observes, *Heb.* iii. 13, 19. lest we fall by the like UNBELIEF, and come short of the PROMISE that has been left us by JESUS CHRIST of eternal REST? and ought we not therefore to *labour*, as the Apostle concludes, *to enter into that* REST, by constantly and attentively giving Heed to the PROMISES of the Gospel, setting them before our Eyes, and impressing them on our Hearts, by a daily and due MEDITATION of them.

THE

THE

FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

The ARGUMENT.

THIS last Book of MOSES, *consisting, in a great Measure, of a Recapitulation* [illegible] DEUTERONOMY, *which signifies* a Repetition of Laws. *However they are not* [illegible] *the Repetition* [illegible] *ral Additions, Explications, and Enlargements; and especially are enforced by* [illegible] Moses *here, with something more than human Energy, opens to the* Israelites *the true Spirit* [illegible] *true End of Man to live according to every Word which proceed from the Mouth of God,* [illegible] *after, and in nothing turn aside from them either to the Right Hand or to the Left; to* [illegible] *such a Conduct, as on the contrary Misery and Error* [illegible] *In the strongest and most magnificent Terms, he shews the glorious Privilege and Happiness of* [illegible] *Divine Covenant* [illegible] *above himself in speaking of it, and that he cannot find Words expressive enough to declare the Sense* [illegible] *Occasion. Through the whole we may discern him to speak, as one under the immediate Influence of a Divine Inspiration; he is particularly zealous to make the People conceive of* GOD *as a pure* invisible SPIRIT, *of whom there is, and can be, no Manner* [illegible] *to raise their Thoughts of the* GREAT JEHOVAH, *above all that human Error had conceived among the Nations* [illegible] *Objects of Sense and Sight, whether on the Earth, in the Waters, or in the Heavens; these glorious Bodies, the Sun, the Moon, and the Stars, even all the Host of Heaven, then the great Objects of Universal Worship among Mankind, are not, he tells them, to be looked upon with the high Sentiments of Veneration, but only as the Servants of* JEHOVAH, *to execute his Commands, and do all his Pleasure.*

Towards the Conclusion of the Book Moses *seems to be more immediately under the prophetic* INFLUENCE, *and to have had his Mind enlarged to take in larger Prospects of Things, and to see the future State and Condition of the* Israelites *in ages to come; what he utters on this Occasion, is with all the Majesty and Confidence of one who had a Divine Commission, and certainly knew that what he spake, however* [illegible] *time, would surely come to pass; and accordingly the greater Part of those Predictions we may see accomplished in the World at this present!*

Upon the whole such is this Book of DEUTERONOMY, *so different from every other Writing of any other Legislator, treating* [illegible] *such Things and such more than human Understanding, and delivered with such more than human Majesty, that whoever comes to the Reading of it with an unprejudiced Mind, will feel, while he is reading, that it is indeed* DIVINE.

CHAP. I.

1 *Moses recounts to the people what had happened to their fathers after they left Mount Horeb,* 34 *till God for their incredulity pronounced that they should not enter into Canaan.*

THESE *be* the words which Moses spake unto all Israel, on this side Jordan in the wilderness, in the plain over against the Red *sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

In the last Encampment of the *Israelites*, in the Plains of *Moab*, there being now but two Months before the Death of *Moses*, and their Passage into the Land of *Canaan*, *Moses* spent this last Part of his Time in laying before them the Account of their Travels, with the many Providences, Mercies, and Judgments attending them; in repeating and enlarging upon the several Laws which God had prescribed, for their civil and religious Conduct in that promised Country; and in the most pressing Applications, and earnest Persuasions, to a grateful and dutiful Obedience. All which, with his last prophetic Blessing upon their Tribes, is the Subject of this Book.

Over against the Red Sea,] This is undoubtedly a wrong Translation, for they were now at a vast Distance from the *Red Sea*, and in no Sense *over against it*. *Suph* is here a Town or District in the Country of *Moab*, of which see *Num.* xxi. 14. Whereas the *Red Sea* is never express'd by *Suph* alone, but always by *Jam Suph*. This Place seems to have been near the *Dead Sea*, and to have had its Name *Suph*, a Rush, from the many Flags or Rushes which grew there.

Between Paran,] This cannot well be meant of the Wilderness of *Paran*, for that was far remote from hence; but of some Place in the Country of *Moab*, as *Suph* was, and the rest of the Places which here follow.

And Dizahab,] The Vulgate renders it, *where there is much Gold*; for *Zahab* signifies Gold. Perhaps it had its Name from some Mines of Gold that were there; which seems to have determined the LXX to render it, *by the Gold Mines*.

'Tis uncertain whether *Moses* means that from *Horeb* to the Place last named, viz. *Dizahab*, are *eleven Days Journey*; or from Mount *Horeb* to the Place where they were now encamped in the Plains of *Moab*. But the latter appears the more probable, because it seems of little or no Importance to mention the Distance between *Dizahab* and *Horeb*; whereas it might answer several good Ends, to take Notice of the Length of Way from *Horeb*, where the *Israelites* began their Travels, to the Place where they ended them; particularly to shew, that their long Peregrinations in the Wilderness could not be owing to their having miss'd their Way, since it was so easy to find it in so short a Space. So it is as

[illegible] between *Horeb* and the Place of [illegible] to those who in [illegible] it was to order [illegible] Pro- [illegible] could not accomplish in [illegible] and thirty years.

[illegible] from Horeb by the way of [illegible], unto Kadesh-barnea.

3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, *that* Moses [illegible] of Israel, according unto all that the Lord had given him in command[illegible] them;

4 After he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Ashtaroth in Edrei:

5 On this side Jordan, in the land of Moab, began Moses to declare this law, saying,

Beyond Jordan, [illegible] the same import with *Ye de*[illegible] *Matt.* vi. [illegible] *Jordan*, *Isaiah* [illegible].

6 The Lord our God spake unto us in Horeb, [illegible] Ye have dwelt long enough in this mount[illegible].

[illegible] Mount, [illegible] the Journeys of the Travels of [illegible] Account from the [illegible], at which Place they stand [illegible] erecting the Tabernacle, [illegible] under Standards, &c. and [illegible] they were commanded to [illegible] and possess [illegible] Borders of *Canaan*.

In Horeb, [illegible] *by* or *near Horeb*; for [illegible] to be not from the Mountain, but from the Tabernacle.

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

Mount of the Amorites.] A Mount on the South Part of *Canaan*, inhabited chiefly by the *Amorites*, *Gen.* xiv. 19, 20, 44. This is the Mount to which *Moses* bid the Spies go up, *Num.* xiii. 17. We have no Account of this Order in the Book of *Numbers*, [illegible] than of a great many other Things, which we should [illegible] been ignorant of, had it not been for this Supplement [illegible] of *Deuteronomy*.

8 Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

Behold, I have set before you the Land.] *Gen.* xv. 18. xvii. 7, 8. [illegible] xxvi. 3. This not indeed said, in any of these Places, of a Covenant, or Promise by Oath, but he did what was equivalent to an Oath, that is, he engaged by [illegible] the Solemn Transaction of a Covenant, *Gen.* xv. 18. which is called the Oath of God, *Gen.* [illegible].

9 ¶ And I spake unto you at that time, saying, I am not able to bear you myself alone:

See *Exod.* xviii. By the Advice of *Jethro* his Father in-law, which [illegible] seems to have been given to *Moses* when he was about [illegible] Camp first from the Territory of *Sinai*.

Your fathers, i. e. To your Fathers, who were alive at the Time here referred to, but now dead, *Num.* xxvi. 64. This, however, [illegible] of almost all Writers, to speak of a People or Commonwealth as one and the same Person still subsisting [illegible] several Ages.

10 The Lord your God hath multiplied you, and [illegible] you, this day as the stars of heaven for multitude.

11 (The Lord God of your fathers [illegible] thousand times so many more [illegible] you as he hath promised you!)

12 How can I myself alone bear your [illegible] and your burden, and your [illegible]

13 Take ye wise men, and understanding, and [illegible] known among your tribes, and I will make them rulers over you.

It appears from this, that *Moses* [illegible] proposed the Dictates of [illegible] gation, that they might [illegible] out their Rulers or [illegible] his Authority to confirm [illegible].

14 And ye answered me, and said, The thing which thou hast spoken, is good for us to do.

This Verse of the People [illegible].

15 So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

I took—[illegible] Choice [illegible] them [illegible] Justice [illegible] military [illegible] relating to [illegible] of Wisdom [illegible] mand the [illegible].

16 And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

17 Ye shall not respect persons in judgment; *but* you shall hear the small as well as the great; you shall not be afraid of the face of man, for the judgment *is* God's: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

Surely nothing can be more excellent than all these Orders. See on *Exod.* xxiii. 3. *Lev.* xix. 15.

For the Judgment is God's.] They were God's Ministers, and acted by his Authority, and therefore ought to give Judgment with perfect Equity, Reflection, and Impartiality, remembering that they were the Representatives of the Almighty, and accountable to him. The Expression denotes, that their Integrity ought to be in some Sort incomparable, like that of God himself, in whose Place they acted; and, provided they retained their Courage and Uprightness, they might be assured that God would protect them in the Discharge of their Duty. See 2 Chron. xix. 6.

18 And I commanded you at that time all the things which ye should do.

He instructed the People in their Duty, by delivering to them *the Judgments* which God commanded him to lay before them, *Exod.* xxi. 1, &c.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the Lord our God commanded us; and we came to Kadesh-barnea.

We went through all that great and terrible Wilderness.] Because it extended a great Way; and [illegible], desolate, and only inhabited by wild Beasts.

Which you saw by the Way of the Mount of the Amorites.] All the Way you went towards that Mountain, [illegible].

20 And I said unto you, Ye are come unto the mountain of the Amorites, which the Lord our God doth give unto us.

21 Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord [illegible]

of the Children of Israel in their Journeys, neither be discouraged.

[illegible] one of you, [illegible] before us, and [illegible] what cities we shall come.

23 And the [illegible] well: and I took twelve men of you, [illegible].

24 And they turned [illegible] up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, [illegible] good land, which the Lord our God doth give us.

[illegible] Only [illegible] and [illegible].

26 Notwithstanding, ye would not go up, but rebelled against the commandment of the Lord your God:

27 And ye murmured in your tents, and said, Because the Lord hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

Because the Lord hated us. [illegible] and [illegible] Thoughts of the [illegible] Deserters [illegible] Hate: and Dis[illegible] [illegible] Fly [illegible] his Commandments, [illegible] good [illegible] any Thing that [illegible] against him [illegible] the *Israelites* [illegible] *Hatred* and [illegible] Tenderness of his Providence [illegible] *Egypt* put them [illegible] which, in Reality, [illegible] it as one of the greatest Blessings [illegible] a most cruel and unjust Oppression, to be governed by Laws and Governors, of their own choosing.

28 Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we, the cities are great and walled up to heaven, and moreover we have seen the sons of the Anakims there.

The Cities are great, and walled up to Heaven. An Hyperbole, signifying that the Cities were fenced with very large Walls, which *Moses* himself allows to be true. [illegible] But however strong they were, the *Israelites* had no Reason to fear, since they were assured of the divine Protection, in the Execution of his Command.

29 Then I said unto you, Dread not, neither be afraid of them.

This is omitted in the Book of *Numbers*. Here *Moses* puts them in Mind how ineffectual all his Entreaties and Persuasions were, to work their Fathers off from their irreligious Cowardice.

30 The Lord your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes:

This was one of the strongest Arguments possible, to beget in them a firm Reliance on the Divine Providence and Protection; for they could not but own, that the same Power which had [illegible] *Egypt*, was no less able to bring them into Canaan; yet even this was of no Avail.

31 And in the wilderness, where thou hast seen how that the Lord thy God bare thee as a man doth bear his son, in all the way that ye went, until ye came into this place.

[illegible]

[illegible] Days, [illegible] *to Seir*, i. e. to the Rock of the Mountain, [illegible] fulfilled, for the *Israelites* did not [illegible].

45 And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

According unto the Days that ye abode there. Some explain it, *as long as ye abode at Mount Seir*, [illegible] But the most simple Explication is, that they stay'd here so long after this, as they had done before it, which was at least forty Days, the Time that the Spies spent in searching the Land.

CHAP.

CHAP. II.

1 *Moses relates how they passed* 24 *till they subdued Sihon, King of the Amorites.*

THEN we turned, and took our journey into the wilderness, by the way of the Red sea, as the LORD spake unto me: and we compassed mount Seir many days.

Here *Moses* proceedeth in relating to this new Generation of *Israelites*, how their Fathers spent thirty-seven Years in tedious Marches to and fro, through that desart Country, reaching from *Kadesh* to the *Red Sea*, till that Race of Murmurers was quite extinct, and their Orders were given again to bend their Course towards *Canaan*.

And compassed Mount Seir,] The Meaning is, we spent near eight and thirty Years in the Encampments, and slow Marches we made in the Wilderness that lies round the West and South Borders of the Country of *Edom*. See on *ver.* 4. By Mount *Seir* is meant the mountainous Part of *Edom* or *Idumea*. The whole Country of *Edom*, in the Times of the Kings, reached from the Confines of *Canaan* unto *Ezion-gaber*, on the *Red-Sea*, 1 *Kings* ix. 26. 2 *Chron.* viii. 17. on which Account the *Arabian* Gulf was called the Sea of *Edom*, or the *Red-Sea*. But in *Moses*'s Time the Land of *Edom* appears to have been of a much smaller Extent, reaching no farther South than Mount *Hor*, which is said to have been in the Edge of the Land of *Edom*, *Num.* xxxiii. 37.

2 And the LORD spake unto me, saying,

This was in the End of the thirty ninth Year after their coming out of *Egypt*. See *ver.* 14.

3 Ye have compassed this mountain long enough: turn you northward.

4 And command thou the people, saying, Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed unto yourselves therefore.

Thus it appears that they had not hitherto entered *Idumea*, or the Land of *Edom*; so that their compassing Mount *Seir*, *ver.* 1. which was a Part of *Idumea*, signifies their marching backward and forward on the Borders of that Mountain.

5 Meddle not with them; for I will not give you of their land, no not so much as a foot-breadth, because I have given mount Seir unto Esau *for* a possession.

Wherein was made Good the Blessing of *Esau*, *Gen.* xxvii. 39.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee, thou hast lacked nothing.

You have no Reason to be so anxious about a Subsistence as to seize upon the Rights of others; the same Providence that hath all along provided for you in your difficult Travels hitherto, may be securely depended upon for every Thing you want.

And this may we will do; for we every Day see such abundant and visible Marks of GOD's GOODNESS and LOVE towards us, that Fear and Distrust ought never to enter our Hearts. Let us cast our Eyes around us upon that vast Profusion of good and delightful Things which he has provided for us in the Creation of the Earth, where we find in every Part, not only what is necessary for us, but also what administers to our Delight; not only Food to nourish the Body, but Pleasures to entertain every Sense. The cheerful enlivening Sun, the Summer Breeze, the soft refreshing Shower, the beauteous coloured Cloud, the Fragrance of the flowery Fields, harmonious Sounds, and all the lovely Forms of Nature, with one united Voice proclaim our GOD is good, and *cares* for us. From whence then can Fear ever arise, or any Thought, that he will neglect us at any Time? Can we imagine that he is ignorant of our Condition? No truly, he knoweth our *Walking* through all the wide Domains of the whole Earth, as well as he did the *Walking* of the *Israelites* through the Wilderness of *Sinai*; and he is at all Times equally with us on the whole Earth, (for the whole Earth is his Family) as with them these forty Years in all their perilous Journey; and like them, do we lack nothing.

The Lord our Pasture doth prepare,
And feeds us with a Shepherd's Care;
His Presence does our Wants supply,
And guards us with a watchful Eye;
Our Noon-day Walks he still attends,
And all our Mid-night Hours defends.

Nor ought we to think that the Greatness of our Numbers may hinder *him* from observing and taking Care of each Individual of us; and that amongst such an immense Multitude, we may singly be lost from his Care; for how can this be, when He is present every where, knows the most minute Actions in Heaven and Earth, and fills the whole World with his Divinity. Do but consider the Sun, the Work of his Hand; it is FIXED in Heaven, yet it dispense its Rays and Influence thro' all Parts of the Globe, shines in all Lands, and there is nothing thro' all the wide Creation hid from the Light and Heat thereof. And while we thus see the Creature extend its Influence and behold every Part of the Earth, can we with any Reason imagine, that its Creator does not much more so? Can we experience that our weak Eye can behold to the Height of Heaven, and see the Stars of God, and yet have no Thought that God looketh down from Heaven on the Earth? We may look upon ourselves as an infinite Number, but in God's Sight we are very few; we divide the Universe into many distinct Countries and Nations, but God looks upon all the World as one Family. He *sees all, knows all, is present every where*, and takes Care at the same Time of *all Parts of the Universe*. There is nothing that he has made, that is either so distant, so little, or so inconsiderable, but he is present with it. We live not only under his Eye, but (pard n the Expression) in his very Bosom.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

When we passed by from our Brethren,] i. e. When they would not allow us Passage; for this Circumstance must be supplied from *Num.* xx. 21.

9 And the LORD said unto me, Distress not the Moabites, neither contend with them in battel: for I will not give thee of their land *for* a possession, because I have given Ar unto the children of Lot *for* a possession.

Ar was the capital City of *Moab*, *Num.* xxi. 15, 28. here put for the whole Country. Though the *Moabites* were now a wicked People, yet for their pious Ancestor's Sake GOD would not have them dispossessed.

10 The Emims dwelt therein in times past, a people great, and many, and tall as the Anakims;

11 Which also were accounted giants, as the Anakims, but the Moabites call them Emims.

12 The Horims also dwelt in Seir before-time, but the children of Esau succeeded them when they had destroyed them from before them, and dwelt in their stead, as Israel did unto the land of his possession, which the LORD gave unto them.

The History of the Expulsion of the *Emims* by the *Moabites*, and of the *Horites* by the *Edomites*, is no where recorded. But it seems to be mentioned here as an Encouragement to the *Israelites*, not to fear the stoutest Enemies who should oppose their possession of the promised Land. The Word *Emim* imports terrible.

As Israel did unto the Land of his Possession,] i. e. The two last named People possessed each his Country, by expelling thence the ancient Inhabitants, in like Manner as the *Israelites* lately drove out the two *Amorite* Princes, *Sihon* and *Og*, who took their Countries from the *Moabites*. See *Num.* xxi. 26, 34.

13 Now rise up, *said I*, and get you over the brook Zered: and we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, *was* thirty and eight years; until all the generation of

of the men of war were wasted out from among the host, as the Lord sware unto them.

See on Num. xiv. 28.

16 For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed.

17 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

18 That the Lord spake unto me, saying,

19 Thou art to pass over through Ar, the coast of Moab, this day:

19 *And when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them Zamzummims,

21 A people great, and many, and tall as the Anakims; but the Lord destroyed them before them, and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau which dwell in Seir, when he destroyed the Horims from before them, and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

And the Avims which dwelt in Hazerim, &c.] This is another Instance of God's Disposal of Countries unto what People he pleases. The *Avims* are mentioned, *Jos.* xiii. 3. as the ancient Inhabitants of *Palestine*.

The Caphtorims, which came out of Caphtor,] i. e. The *Philistines* who were called *Caphtorim*, from their Founder, who settled in *Caphtor*, a Country in or about *Egypt*. See on *Gen.* x. 14.

By producing these Instances of God's displacing one People and settling another in their Stead, and fixing their Bounds which they shall not pass without his Leave, *Moses* designed to strengthen the Faith of the *Israelites*, in the Divine Promise of giving them the Victory over all their Enemies, and settling them in the Land of *Canaan*.

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thy hand Sihon the Amorite king of Heshbon, and his land: begin to possess *it*, and contend with him in battel.

25 This day will I begin to put the dread of thee, and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

That is, Upon as many as shall hear of these Conquests, especially upon the *Canaanites*, whose Courage will droop at the News of such an absolute Victory gained so near them. See *Jos.* ii. 10, 11.

26 ¶ And I sent messengers out of the wilderness of Kedemoth, unto Sihon king of Heshbon, with words of peace, saying,

To shew the Prince of the *Amorites* that we were no Aggressors, and offered no Violence, and that his Destruction was on himself, an Embassy was sent to his Court, in the civilest Terms, to request a free Passage for our Camp. *Kedemoth* was a City in that Tract situated on the North Side of the River *Arnon*, which fell to the Lot of the *Reubenites*, *Jos.* xiii. 18. It gave Name to the Wilderness here mentioned.

27 Let me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet;

29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the Lord our God giveth us.

[illegible] dwelt in Ar, *[illegible]* Lot, *[illegible]* gave them *[illegible]* possession, *[illegible]* along the Coast they turned to the *[illegible]*

30 But Sihon king of Heshbon would not let us pass by him: for the Lord thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *[illegible]*

That is, God gave *[illegible]* which was at *[illegible]*

31 And the Lord said unto me, Behold, I begin to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the Lord our God delivered him before us; and we smote him, his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the men, women, and children of every city, we left none remaining:

See Note on *Ch.* xxi. 2.

35 Only the cattel we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the Lord our God delivered all unto us.

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbade us.

CHAP. III.

1 *Moses relates the conquest of Og, the king of Bashan,* 12 *and the distribution of the land on this side Jordan.* 21 *The encouragement of Joshua, from what God had done and by God, concerning the land of Canaan.*

THEN we turned, and went up by the way of Bashan: and Og the king of Bashan came out against us, he and all his people, to battel at Edrei.

Moses, for a farther Encouragement to the *Israelites* to proceed with a courageous Dependence upon the Divine Power, and a steady Obedience to the Laws prescribed, proceeds to reminding them of the wonderful Success in the Conquest of *Og* King of *Bashan*, who appears to have been the last Sovereign. See on *Num.* xxi. 33.

2 And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land into thy hand, and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God delivered into our hands Og also the king of Bashan, and all his people: and we smote him until none was left to him remaining.

4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities were fenced with high walls, gates, and bars, besides unwalled towns a great many.

6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children of every city.

7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time out of the hand of the two kings of the Amorites, the land that *was* on this side Jordan, from the river of Arnon unto mount Hermon:

9 (*Which* Hermon the Sidonians call Sirion: and the Amorites call it Shenir;)

10 All the cities of the plain, and all Gilead, and all Bashan, unto Salchah, and Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of giants; behold, his bed-stead *was* a bedstead of iron; *is it* not in Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.

Only Og remained of the Remnant of Giants,] viz. In those Parts; for there were other Giants among the *Philistines*, and elsewhere. When the *Israelites* drove out the *Zamzummim*, mentioned *Ch.* ii. 20. *Og* might escape, and so be said *to be left of the Remnant of the Giants*; and afterwards flying to the *Amorites*, perhaps was made their King, because of his gigantic Stature.

His Bedstead was a Bedstead of Iron.] Bedsteads of Iron, Brass, and other Metals, are not unusual in the warm Countries, as a Defence against Vermin.

Is it not in Rabbath of the Children of Ammon,] *Rabbath* was the Capital City of the *Ammonites*, 2 *Sam.* xii. 26. and according to *Eusebius* was afterwards called *Philadelphia*. The Question is, how this Bedstead came into the Hands of the Children of *Ammon*. *Hutcheson* answers, that *Og*, fearing the worst, might send his Bed, and best Furniture to the *Ammonites*, to have them preserved. Or *Moses* might sell this, and other Parts of the Spoil, to the Children of *Ammon*. Or, which is full as probable, *Og*, might be one of those Giants whom the *Ammonites* dispossessed, *Ch.* ii. 21. and whose Place they had plundered, preserving this Bedstead in memory of their Victory.

Nine Cubits was the length thereof, and four Cubits the Breadth thereof. This is mentioned to shew of what an enormous Size this Giant was, whom *Maimonides* computes to have been six Cubits high, reckoning the Bedstead to have been made according to Eastern Custom, a third Part longer than the Person who lay in it. Now six Cubits answers to ten Feet and a half of our Measure; so that he must have been as tall again as any ordinary Man. So *Goliah* is said to have been six Cubits and a Span in Height, i. e. about eleven Feet, 1 *Sam.* xvii. 4. *Le Clerc* however conjectures, that *Og* might order his Bed to be made longer than was sufficient, that Posterity might have a higher Opinion of the gigantic Personage who lay in it. The same is said to have been done by *Alexander* the Great before his Return from *India*. He ordered each of his Foot-Soldiers to erect two Beds of the length of five Cubits. The Reason whereof the Historian says was, in order to leave with the Inhabitants Signs of the enormous size and strength of his Men.

After the Cubit of a Man,] i. e. Not according to the exact geometrical Cubit, but somewhat less, such as the Cubits of Men commonly are.

12 And this land *which* we possessed at that time, from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair the son of Manasseh took all the country of Argob, unto the coasts of Geshuri, and Maachathi; and called them after his own name, Bashan-havoth-jair, unto this day.

Unto the Coasts of Geshuri and Maachathi,] A People of *Syria*, to the North of the Tribe of *Manasseh*, near the Source of the River *Jordan*. See 2 *Sam.* xv. 8.

And called them—Bashan-havoth-jair,] i. e. *Bashan*, the Villages of *Jair*. See *Num.* xxxii. 41.

15 And I gave Gilead unto Machir.

16 And unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border, even unto the river Jabbok, *which is* the border of the children of Ammon:

Half the Valley,] 'Tis the same Word that we translate *River*, ver. 12. and it should be so here likewise, *half the River*, i. e. to the Middle of the River *Arnon*, as it is rightly translated, *Jos.* xii. 2. And so it is rendered by the *Greek* and Vulgar *Latin* in this Place.

And the Border, even unto the River Jabbok,] *Went* or *reached* is understood. As *Arnon* was the Boundary of this Country on the South, so was *Jabbok* on the North.

17 The plain also, and Jordan, and the coast *thereof*, from Chinnereth even unto the sea of the plain, *even* the salt-sea, under Ashdoth-pisgah eastward.

Under Ashdoth-Pisgah,] Rather, *Under the Roots of Pisgah*, i. e. They possessed the Places lying under Mount *Pisgah*; or, as others render it, *Under the Springs of Pisgah*.

18 ¶ And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet for the war.

19 But your wives, and your little ones, and your cattle (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye return every man unto his possession which I have given you.

21 ¶ And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

Moses reminds them, that at that Time he had given *Joshua* to know that he was the Man who was to lead on the *Israelites* to those Conquests of the promised Land; that God, in just Punishment for a Misdemeanor of his own, denied him that Privilege, and conferred it upon *Joshua*. Compare *Num.* xx. 12. with xxvii. 18, *&c.*

22 Ye shall not fear them: for the LORD your God he shall fight for you.

23 And I besought the LORD at that time, saying,

Being told by God at the same Time, that he should shortly die, and not be allowed to enter into *Canaan*, *Num.* xxvii. 12, 13. he besought God that he would not execute the Sentence upon him.

24 O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God *is there* in heaven or in earth, that can do according to thy works, and according to thy might?

Although there be many that are called Gods, both in Heaven and in Earth, yet none of them can equal or rival thee in Power. This Passage St. *Paul* seems to have had in his Eye, 1 *Cor.* viii. 5. As this unrivalled Power had displayed itself hitherto in behalf of the *Israelitish* Nation, by *Moses*'s Ministry, so he entreats God to continue him the Instrument of his Providence to lead them into their promised Settlement.

25 I pray

25 I pray thee let me go over, and see the good land that is beyond Jordan, that goodly mountains, and Lebanon.

Or, Those goodly Mountains which extend as far as *Lebanon*, ver. 17. *Hebrew*, *and Jordan*, is put for the Plain of *Jordan*.

26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee, speak no more unto me of this matter.

27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

The Divine Wisdom saw fit to deny *Moses* this Request, of sharing with the *Israelites* the Enjoyment of *Canaan*; and he could obtain was to take a View of it at a Distance. See *Num.* xx. 12. *Deut.* i. 37. *Num.* xxvii. 12.

28 But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the valley over-against Beth-peor.

In this Valley the *Israelites* continued encamped, from their Conquest of the Kingdoms of *Sihon* and *Og*, to their passing over *Jordan* under the Conduct of *Joshua*, after the Death of *Moses*, who was buried in this Valley, *Deut.* xxxiv. 6.

CHAP. IV.

1 *Moses pathetically exhorts the people to diligently observe the laws which God had given them, and to be mindful of the great things he had done for them.* 41 *He appointeth three cities of refuge on the side of Jordan where they then were.*

NOW therefore hearken, O Israel, unto the statutes, and unto the judgments which I teach you, for to do *them*, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

Moses having thus laid before them so long a Train of Divine Dispensations towards their Nation, called upon the whole Assembly, in the most serious and earnest Manner, to consider what Influence these Things ought to have upon their Conduct and Practice, answerable to the Design of such Mercies and Judgments; *viz.* to render them punctually obedient to the Laws of God, and cautious of offending him; this being the very Intent for which they were conducted to the promised Land, and the absolute Condition of their peaceful and happy Enjoyment of it.

We may observe *Moses* here to speak with all the Energy of Language; the Greatness of the Subject he is upon inspires him with more than usual Warmth, he cannot take a View of the extraordinary Privilege and Happiness bestowed upon his People, in having *Divine Statutes* and *Judgments* to direct them, without Rapture and Admiration. He sees the Happiness of their Condition therein, and bestows all his Zeal and Spirit to make them sensible of it. He regards nothing but this only, as knowing this would be every Thing to them, to make them great and happy.

By *Statutes* seem to be meant such Laws as concerned the Worship of God, and by *Judgments* such as concerned their Dealings one towards another.

That ye may live,] Not perish, as your Fathers have done in their Rebellion, but enjoy national Peace and Prosperity. See on *Deut.* viii. 1.

2 Ye shall not add unto the word which I command you, neither shall you diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

The simple Meaning of these Words is this: "You shall neither add to the Law, and to that Form of Religion which I have given you, any heathenish Superstitions, or Modes of Worship of your own Invention; nor shall you diminish or take from it, by the wilful Omission of any plain Duty which it requires." That [illegible]

[illegible]

3 Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did cleave unto the LORD your God, *are* alive every one of you this day.

A singular Providence [illegible] preserve them in such good Health, [illegible] dead since that Time. Nay, in the Wilderness, did they loose so much as one Man, Num. xxvi. 64.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them*; for this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

And this indeed is the true Wisdom and Understanding of all Mankind; all other Knowledge in Comparison of this, is but Error, Folly, and Blindness. Every Man that cometh into the World is enlightened [illegible] in Proportion to the Knowledge he attains of the Contents of [illegible] Judgments of the Almighty Creator of the Universe. All Wisdom, Excellency, and Virtue, [illegible] all Good [illegible] Beings, Angels as well as Men, [illegible] they have of the Divine Will, which is the [illegible] and Truth

and

[illegible]

See on *Ex.* xix. 17.

12 And the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude, only ye *heard* a voice.

See on *Ex.* xx. 1, 22.

God would not appear in the Figure of a Man, or any other Thing, that might seem to represent him to their Senses or Imaginations as a corporeal Object, and to tempt them to make by Image of him to worship it, after the Manner of the Heathens. Christ therefore he puts them in Mind, as a strong and convincing Argument to keep them clear of all superstitious and idolatrous Worship of him by the Use of any Kind of Image, Picture, or Resemblance of any created Thing. We read often of God's discovering his Glory to the *Israelites*, as at the giving of the Law, by a prodigious Tempest, Thunder and Fire; and in their March through the Wilderness by a Cloud in the Day, and a Pillar of Fire in the Night, which were called the Tokens of his Presence, though really he is alike present in all Places. The most subtile Ether, or the purest Light is no Image of his spiritual Substance, [illegible] more a true representation of God, than the vilest Creature [illegible] for the [illegible] by any [illegible] Nature is also [illegible] from the [illegible] of Matter, and no Part of mankind [illegible] to him [illegible] Pythagoras [illegible] Tokens [illegible] and [illegible] apt to [illegible] the Mind. But [illegible] is no [illegible] God [illegible] Divine Person who [illegible] before his Incarnation. Several Passages of the Old Testament and the New compared together, plainly intimate that it was with the [illegible] conducting them as the Divine Presence, and the *Angel of the Covenant*, in whom the Name of God was. St. Stephen, with [illegible] the *Jews*, speaking of God's appearing to *Moses* in the burning bush, saith, and taking with [illegible] Words, *I am the God of Abraham, the God of Isaac, and the God of Jacob*; St. Stephen expressly attributes this to the [illegible] who he calls the *Angel of the Lord*, and who [illegible] *Moses* [illegible] *in all things*; and the Apostle Paul, mentioning the [illegible] Punishments of the *Israelites* in the Wilderness, for an [illegible] *to admonish us on the Ends of the World are come*, clearly intimates that Christ was present with them directing their [illegible] he says, *neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents*, 1 Cor. x. 9. thus our Lord Jesus Christ, *the Image of the invisible God* in the Body [illegible] assumed the human Nature; before [illegible] Incarnation [illegible] full Power, representing his Father [illegible] Transactions [illegible]; *by him God made the World*, and by him governed the Church, but the Divine Nature itself, the full [illegible] of the Supreme [illegible] is invisible: *No Man hath seen him at any Time, nor can see him.*

13 And he declared unto you his covenant, which he commanded you to perform, *even* ten commandments, and he wrote them upon two tables of stone.

The ten Commandments contained the Substance of their Duty, and the Laws which were added afterwards, were only as so many Appendages or Guards to those moral Precepts.
See on *Exod.* xxiv. 12. xxxiv. 28.

14 ¶ And the LORD commanded me at that time, to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

This relates to the rest of the Laws which GOD gave to *Moses*, immediately after he himself had delivered to them the ten Commandments, *Exod.* xxi. &c. It being their own Desire that GOD would communicate the rest of his Will to them by *Moses*, *Exod.* xx. 19.

15 Take ye therefore good heed unto yourselves (for ye saw no manner of similitude on the day *that* the LORD spake unto you in Horeb, out of the midst of the fire)

16 Lest

16 Left ye corrupt *yourselves*, and make you a graven image, the fashiude of any figure, the likeness or male or female,

God having a right Title to their highest Love and religious Veneration, [illegible] any Object whatever to contain Corporeal [illegible], was a Corruption of themselves, a Deprivation, as it [illegible] Vacation, of their Affections, from that God, who [illegible] were, and whom they were devoted to serve.

'Tis justly observed that this is the very Picture of *Egypt*, which had Gods of all Sorts; dead Persons deified, *Male and Female*, and numerous Images of them, who worshipped as Deities, Bulls, Cows, Sheep, Goats, Dogs, Cats, Birds, the Ibis and Hawk, Serpents, Crocodiles, River-horses, together with the Sun, and Moon, and stars of Heaven. And therefore *Moses* adds: *But the Lord hath taken you, and brought you forth out of the Iron Furnace, even out of Egypt, to be unto him a People of Inheritance, as ye are this Day*. Plainly intimating their Redemption from their *Egyptian* Idolatries, to be the Establishment of a peculiar Kingdom to himself. And, in Truth, that Worship of almost all Sorts of brute Beasts, Birds, Fishes, Reptiles, which was so peculiar to *Egypt*, was so horribly absurd and stupid, as that it could never enter into the Heart of a Legislator to forbid it, unless he had been himself a Witness to these mean and monstrous Impieties.

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

That is, Below the Surface of the Earth, which is higher than the watery Element.

19 And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

JEHOVAH, the true GOD, whom you adore, hath dispensed to all Nations under Heaven, the Benefit of the Sun, Moon, and Stars; therefore you ought to worship Him alone, who is the LORD of them all, and hath made them Ministers to the Sons of Men. Nothing can be more reasonable than this Inference, that since we are not made for the Sun, but the Sun for us, it is not the Luminary itself we ought to worship, but GOD who gave him for our Use. But the Nations, struck with the visible Splendor of the heavenly Bodies, and with the sensible Benefit which they derived from them; stopped short in the blind Admiration of their beautiful Appearance, instead of turning their attentive Minds to the Adoration of that *invisible* INTELLIGENCE by whom they were created.

By the best Accounts we have of the earliest Ages, the Worship of the Sun, Moon, and Planets, was the first and leading Instance of Idolatry; being, in all Probability, in Use long before the Time of *Moses* himself. See *Deut.* xvii. 3. The Origin of this Idolatry is supposed to have been owing to Men's conceiving the SUPREME BEING of too pure and exalted a Nature for their immediate Approach, and therefore concluding that they must address him by Mediators. And their Notion of the Sun, Moon, and Stars being, that they were animated by *Intelligences*, they thought these the properest Beings to become their Mediators, being always in their Eye, and having so visible an Influence upon this World. And considering them as GOD's Ministers, they would naturally conclude, that in worshipping them they paid Honour to him whose Ministers they were. See on *Exod.* xx. 4.

20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day.

Out of the Iron Furnace,] The same Phrase is used 1 *Kings* viii 51. and *Jer.* xi. 4. to express the most cruel Servitude, See *Ex.* xix. 5.

21 Furthermore, the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the LORD thy God giveth thee *for* an inheritance.

[illegible]

22 But I [illegible] over Jordan, [illegible] good land:

23 Take heed [illegible] the covenant [illegible] with you, and make you [illegible] likeness of any thing, which the LORD thy God hath forbidden thee.

This was the principal Thing [illegible] that they should worship Jehovah only, *Exod.* xx. 2.

24 For the LORD thy God [illegible] *even* a jealous God.

Most intelligibly [illegible] Who, from the Reasonableness of Nature, [illegible] moral Evil part with [illegible] proper Power. The [illegible] Appearance of the Divine Glory [illegible] upon Mount Sinai, [illegible] of God was to [illegible] *Exod.* xx. 5.

25 ¶ When thou shalt beget children, and children's children, and shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto you go over Jordan to possess it: ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there ye shall serve gods, the work of mens hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

For your Apostacy from God you shall be scattered among the Heathens, who shall tempt and allure, and [illegible] even compel you by Motives of Terror, to worship their Gods. *Moses* represents here the gross Stupidity of the Heathens, who paid Adoration to Things which had neither Intelligence nor Sense; to mere Statues, who were so far from having any just Title to religious Worship, that they had less Perfection than even the Makers of them.

29 But if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart and with all thy soul.

30 When thou art in tribulation, and all these things are come upon thee, *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice:

For the great End of Divine Punishment is to convert Sinners from their evil Ways, and make them more observant of God's Commands. See *Job* xxxvi. 8, 9, 10, 11. *Ezek.* xviii. 23.

31 (For the LORD thy God *is* a merciful God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them.

He assures them that God would not cast them off, nor destroy them utterly, though they might be thrown out of their own Land, *ver.* 26.

[illegible] Forty Days on the Mount, which [illegible], since the Day that God created Man upon the Earth, and [illegible] from the one side of Heaven to the other, whether there hath been any such thing as this great Thing is, or hath been heard like it?

We are now [illegible] the Mount Horeb or the Lord in the Mount Sinai, [illegible] and [illegible] other [illegible] Heavens, which are Things of the most wonderful and extraordinary Nature. There, that concerns us [illegible] Concerns of the future Ages of the World. We may speak of [illegible] here, with the highest Propriety, of Wonders and Mysteries, as such a great Transaction has never been seen in any Place, from the one Side of Heaven to the other. For that God created Man upon the Earth, [illegible] could produce no such Thing. Neither among the Children of Men could pretend to [illegible] any Thing like it. [illegible] (says *Moses*) [illegible] *Day that* God [illegible] *Earth, even from the one Side of Heaven* [illegible] *such great Thing as this* GREAT Thing, [illegible] No less a Thing it was, wonderful and [illegible] than the Lord of Heavens [illegible] Cherubs and Seraphs ten thousand Times ten thousand; the Great and Mighty One, whose Throne is in the Midst of Heaven, who *inhabiteth Eternity*, who [illegible], appearing visibly, and giving Laws to the Children of Men, in all the wonderful and glorious Majesty of the Creation, taking them under his Divine Protection, [illegible] them the Way they should walk in, and promising them [illegible] Things in Reward of Obedience. A whole People beheld with their Eyes [illegible] the terrible GLORY of the Almighty Lord of the Universe; and that [illegible] suddenly or unexpectedly, but at an appointed Time, for which they were prepared, and for a Space of many Days [illegible] to say, 16. And they not only saw the Glory, but heard the Voice of God speaking to them from the Midst of it. But besides the terrible Glory of Mount Sinai, which was too much for Human Nature, they had continually, for the Space of forty Years, a visible GLORY of the LORD, tho' less terrible, appearing in the Midst of them, their Eyes beheld God among them in the Cloud of GLORY which abode over the Tabernacle, and directed them in all their Journeys. They had in this visible Demonstration of the DIVINE PRESENCE being in this Cloud, that [illegible] Angels who behold the Face of God in Heaven, can be more sensible of his Presence; and in all Things that they sought unto him, God was pleased to become the Answerer. The direct and lineal Descendants of the People who beheld these great Things still subsist, a peculiar and distinct People from all others; are at this Day in almost every Part of the Earth, and carry with them to every Place the authentic and indubitable Records of their GREAT THINGS. And by so doing, carry with them Proofs to all the Children of Men, that the SUPREME BEING, the LORD of the UNIVERSE, has a high Regard to the Inhabitants of the Earth, that he does not disdain to dwell among them, and hath *pitched his Tent among them*, *Ps.* lxxviii. 60. That he vouchsafes to unite himself to them and become their King and GOVERNOR, their Preserver and Director; and that as they had lost all true Knowledge of HIM, and knew not to do that which was pleasing in his Sight, he hath vouchsafed to discover to them as much of his Nature as was necessary for them to know, and to give them from his own Mouth a DIVINE LAW which may direct them in all their Ways. It is the ample Discovery which God was pleased to make of Himself to the *Jewish* People, [illegible] many visible and indubitable Signs which he gave of his Presence among them; his interesting himself in their Happiness; he, if we may so say, familiarizing himself unto them, that made the sacred History of the Scriptures of such infinite Value and Importance to us, and so highly worthy our strictest Attention and Regard. For whatever Manifestations the SUPREME LORD of the Universe was pleased to make of himself to the *Israelites*, whatever Discoveries of his Nature and Government, whatever Union he was pleased to unite himself to them in, whatever Declarations he made of moral Rectitude, and of his Approbation of Virtue and Displeasure at Vice, must surely be, if we think aright, considered as not made to the Children of *Israel* only, but to all the Children of Men, and that herein we have a sure Testimony that the ALMIGHTY GOVERNOR of the UNIVERSE, *tho' he exalteth himself to dwell on high, yet humbleth himself to behold the Things which are upon the Earth*; that he has a high Regard for the Sons of Men, that he will condescend to dwell among them, and vouchsafe to enter into Covenant with them, that he takes Notice of Virtue and Vice, and will reward the one as agreeable to Him, and punish the other as an Abomination in his Sight. We should judge too meanly of the visible Manifestations of the GODHEAD recorded in the Holy Scriptures, could we suppose that they were intended for the *Jews* only, and not rather for the whole Earth: Agreeably to this, we find the inspired Writers of the Holy Scriptures considering these glorious Manifestations of God, as concerning the whole Earth as well as the Land of *Judah*. "*The mighty God, even the Lord, has spoken, and called the Earth from the rising of the Sun, unto the going down thereof. Out of Zion, the Perfection of Beauty, God hath shined. Our God shall come, and not keep silence: A fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the Heavens from above, and to the Earth, that he may judge his People. Gather my Saints together unto me; those that have made a Covenant with me by Sacrifice. And the Heavens declare his Righteousness: For God is Judge himself. Selah.*" Ps. l. 1. We may easily perceive that all this relates to the GLORY of the LORD which appeared on Mount Sinai, and on the Mount [illegible]. And a GREATER ONE has still given a higher Testimony; our Saviour in the Gospel describes *Abraham* [illegible] Rich Man in Hell, who desired *Lazarus* might be [illegible] to them, lest they also might come into that [illegible]. *They have Moses and the Prophets*, [illegible] *hear them*. *Nay, father Abraham*, [illegible] *one went unto them from the Dead*. As much as to say, In [illegible] phets they have the indubitable Record of God's [illegible] *self* to the Children of Men, or his speaking to them from Heaven and declaring his Will unto them; and that [illegible] Actions so far, as to enter into Covenant with [illegible] VIRTUOUS; but that the VICIOUS shall not [illegible] punished: If they pay no Regard, or do not [illegible], and consequently are not affected with the indubitable Record of their wonderful Manifestations of the GODHEAD, [illegible] LORD speaking out of Heaven, and showing himself to the Children of the Earth; neither would [illegible] the Dead: For the same Want of Attention, Consideration and Reflection, which hindered [illegible] from being affected by the [illegible] as surely hinder them from being [illegible] by the [illegible] and indeed the GLORY of the LORD [illegible] the Cloud of the Divine [illegible] these and other sensible [illegible] of Love [illegible] been pleased to give to Men, [illegible] faithfully recorded in the Holy [illegible] only, but ten thousand [illegible] nothing which concerns us more, nothing so [illegible] have an Influence [illegible] as these wonderful and glorious Manifestations of the DEITY to Men. The more we look upon them, the more we shall be astonished and affected by them; and there is nothing but an absolute Inconsideration, and Want of Reflection, than can make them not have the greatest Influence upon us. We therefore are greatly wrong when we look upon the Scriptures of the Old Testament with a careless Disregard, instead of considering them with the highest Attention, as recording the most wonderful Things, which the most nearly concern us; and as the Basis which connects us with God, and upon which only we can build any sure Hopes, that he *dwells among*, and intimately concerns himself with the Children of Men.

33 Did *ever* people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation from the midst of *another* nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

Hath God assayed.] *La Clerc* renders this, *Hath any God assayed*, because the Expression, *Hath God assayed*, sounds somewhat harsh when meant of the TRUE GOD, who never assays to do, but actually does whatever he pleases.

35 Unto thee it was shewed, that thou mightest know that the LORD he *is* God; *there is* none else besides him.

36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire, and thou heardest his words out of the midst of the fire.

See *Exod.* xx. 22. xxiv. 7. In Heaven God is said to dwell in Light inaccessible and full of Glory, i. e. his Throne is compassed with such Splendors as would be insufferable to Mortals, though they constitute a Part of the glorious beatitude to the celestial Inhabitants. Now *Moses* here puts the Israelites in Mind, that God had vouchsafed to communicate to them somewhat of this Happiness, shewing them even in Egypt a great Fire, some Rays or Glimpses of that transcendent Brightness with which he is said to clothe himself, and which shines out in all its Glory to the Angels and Saints in Light.

37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out

out in his ſight with his mighty power out of Egypt:

See on *Gen.* xv. 5, 6, 7. *Exod.* iii. 15, 16, 17. *Exod.* xx. 2. *Lev.* xxii. 33. xxvi. 13. *Deut.* vii. 8. viii. 14.

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

For they were already put in Poſſeſſion of the Land of the *Amorites*.

39 Know therefore this day, and conſider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none elſe.

40 Thou ſhalt keep therefore his ſtatutes, and his commandments which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayeſt prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moſes ſevered three cities on this ſide Jordan, toward the ſun riſing:

After the foregoing Exhortation, and the two conquered Countries being now ready to be diſpoſed of to the two Tribes and an half, according to Agreement, *Moſes* gave Orders, and fixed the three Cities of Refuge, that were to be taken out of them, as he ſaw them his moſt convenient for the Purpoſes they were deſigned for, one out of the Diſtrict of each of thoſe Tribes. See *Num.* xxxv. 11, &c.

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities, he might live:

43 *Namely*, Bezer in the wilderneſs, in the plain-country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites.

44 ¶ And this *is* the law which Moſes ſet before the children of Iſrael:

45 Theſe *are* the teſtimonies, and the ſtatutes, and the judgments, which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt;

In the next Chapter *Moſes* ſets before them the *Law* or ten Commandments; and in ſeveral following Chapters the reſt of God's Will, comprehended under theſe three Words, *Teſtimonies*, *Statutes* and *Judgments*, ſome of which belong to the Divine Service, others to their civil Government, and the reſt to ceremonial Obſervances, for the better ſecurity and Preſervation of both the former.

46 On this ſide Jordan in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael ſmote, after they were come forth out of Egypt:

47 And they poſſeſſed his land, and the land of Og king of Baſhan, two kings of the Amorites, which *were* on this ſide Jordan, toward the ſun-riſing;

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

Not that Mount *Sion* which was ſo famous in After-times, when *David* made it his Royal Seat; for that was on the other Side of *Jordan*; but it is probably a Contraction of *Sirion*, which is the Name given to *Hermon* by the *Sidonians*, *Ch.* iii, 8, 9, 12.

49 And all the plain on this ſide Jordan, eaſtward, even unto the ſea of the plain, under the ſprings of Pisgah.

CHAPTER V.

[illegible]

AND M[illegible] Iſrael, Hear, O I[illegible] may [illegible]

[illegible] Means of their [illegible]

2 The LORD our God [illegible] in Horeb.

3 The LORD [illegible] fathers, but with us, [illegible] alive this day.

That, according to the *Hebrew* [illegible] truly ſay, God [illegible] Part of the [illegible] who were then [illegible] giveſt to the [illegible] Parts revealed to the [illegible] any of them in it [illegible]

4 The LORD talked [illegible] you face to face in the mount, out of the midſt of the fire,

That, You [illegible] Perſons [illegible] heard a Divine Voice ſpeaking to you [illegible] clearly and diſtinctly as a Man hears his Friend [illegible] him Face to Face. See on *Exod.* xxxiii. 11. It may [illegible] that God delivered to them the ten Commandments himſelf, without *Moſes*'s Mediation.

5 I ſtood between the LORD and you at that time, to ſhew you the word of the LORD: for ye were afraid by reaſon of the fire, and went not up into the mount ſaying,

I ſtood between the Lord and you at that Time, [illegible] whom God employed to [illegible] ſcribe the Bounds within which you ſhould [illegible] *Ex.* xix. 10, 11.

For ye were afraid,] See *Ex.* xx. 18.

6 ¶ I *am* the LORD thy God which brought thee out of the land of Egypt, from the houſe of bondage.

See this and the following Verſes fully explained, *Ex.* xx.

7 Thou ſhalt have none other Gods before me.

See *Ex.* xx. 3. *Grotius* juſtly obſerves, that the Religion was ever built upon theſe four Principles, 1. That there is a God, and that he is but one. 2. That God is not any of thoſe Things that are ſeen, but ſomewhat more ſublime. 3. That he takes Care of human Affairs, and judges them with impartial Juſtice. 4. That he is the Maker of all Things whatſoever. These four Principles are explained in the four firſt Precepts of the Decalogue. For, in the firſt, the Unity of the Godhead is delivered. In the Second, the Immortality of his Nature. In the Third, his Care of human Affairs, and his Knowledge of all Things, even our Thoughts; for the very Foundation of an Oath is this, I knows our Hearts, as well as our Words, and [illegible] it we ſwear falſely. In the Fourth is taught the Creation of the World, in Memory of which the Sabbath was [illegible]

8 Thou ſhalt not make thee any graven image, or any likeneſs of any thing that is in heaven above,

or

or that is in the water [illegible] the earth.

9 Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God *am* a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me,

10 And shewing mercy unto thousands, of them that love me and keep my commandments.

11 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold *him* guiltless that taketh his name in vain.

12 Keep the sabbath-day to sanctify it, as the Lord thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work:

14 But the seventh day *is* the sabbath of the Lord thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

We see that Mercy towards Men, as well as Piety towards God, was one great Reason of the Institution of the Sabbath. Here *Moses* omits that Reason of the Institution of the Sabbath mentioned *Exod.* xx. 11. to be a Memorial of the Creation, and assigns another, namely, that Servants, and labouring Animals, may enjoy Rest; because this was indeed the principal Design of the Institution. For the Memory of the Creation might have been kept up without observing a Holiday in seven. But unless Men had been obliged to the religious Observance of a weekly Sabbath, Servants, and especially slaves, would have been in Danger of being harrassed to Death by cruel and imperious Masters.

This condescending and tender Love of the GREAT LORD of the Universe, (whom it is even beneath *to behold the Things that are in Heaven*) for those of the lowest Estate upon Earth, cannot be sufficiently admired; and is such a Lesson to us of Love and Condescension to all that are placed beneath us, that we can never but either thro' an absolute Forgetfulness of it, or the most presumptuous Insolence act with Pride and Cruelty to any that are under us.

15 And remember that thou wast a servant in the land of Egypt, and *that* the LORD thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

To move thy Compassion towards Servants, and to make thee freely indulge them in a seventh Day's Rest, remember thy own Condition in *Egypt*, and how hardly thou thought thyself dealt by, when no Rest from thy Labour was allowed thee. The same Argument is used to make them kind to Strangers, *Exod.* xxii. 21.

Therefore the Lord commanded thee to keep the Sabbath-day.] As these Words connect with the immediately preceding, the Sense is, That God commanded them to observe a Day of Rest in seven, in Memory of their Redemption from *Egyptian* Bondage: For the Return of the Sabbath shewed that they were a free Nation, no more under the Power of oppressive Masters, who obliged them to perform their servile Labours on all Days alike, without any Intermission. But as this Reason of the Institution is not mentioned in the Precept as delivered by God himself, *Le Clerc* connects the Words with the fourteenth Verse: *That thy Man-Servant, &c. may rest—therefore the Lord commanded thee to keep the Sabbath.*

16 ¶ Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

And that it may go well with thee.] These Words are here added to what we read *Ex.* xx. 12. as a farther Motive to Obedience, and we find the Apostle takes Notice of it, *Eph.* vi. 3. The Amount of the Promise is this: The Neglect of our Duty to Parents, who, under God, have the nearest and dearest Relation to us, will be an Inlet to all those Vices, and consequently the Occasion of those Divine Judgments, which must end in [illegible] the Loss of Men and [illegible] on the contrary, the [illegible] to the Growth of [illegible] fence to us the Favour of God, and [illegible] ment of all Blessings.

17 Thou shalt not kill.

18 Neither shall thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he added no more; and he wrote them in two tables of stone, and delivered them unto me.

And he added no more.] i. e. He did not deliver the following Laws, which we find in *Exodus*, &c. as he did these moral Precepts, by an audible Voice, and the same solemn Manner, in the midst of the Fire, &c. but he delivered them to *Moses*, who imparted them to the People.

23 And it came to pass when ye heard the voice out of the midst of darkness, (for the mountain did burn with fire) that ye came near unto me, even all the heads of your tribes, and your elders.

24 And ye said, Behold, the LORD our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

See on *Exod.* xxiv. 10. and *Gen.* xvi. 13.

25 Now therefore why should we die? for this great fire will consume us. If we hear the voice of the LORD our God any more, then we shall die.

They expressed their thankful Acknowledgments to God for having out-lived those terrible Displays of the Divine Majesty; but requested to be excused from any more of them, as fearing they would be insupportable to human Nature.

26 For who *is there of* all flesh that hath heard the voice of the living God, speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear *it*, and do *it*.

See on *Ex.* xx. 19.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever.

God was pleased with the present Disposition of Fear and Reverence which they expressed towards his Divine Majesty, and, after the Manner of Men, expresses a most earnest Desire that the same good Disposition might always continue, that they might be influenced thereby to a steadfast Adherence to their Duty, and so both they and their Posterity might reap all the Blessings promised to a rational and pious Obedience. These Expressions denote, that Men's Compliance with their Duty, and the Happiness which thence arrives to them, are things highly pleasing and acceptable to God, the most sincere Lover of Souls.

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall observe to do therefore as the LORD your God hath commanded you: you shall not turn aside to the right hand nor to the left.

33 You shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

CHAPTER VI.

1 Moses exhorts to the observing of the commandments of the Lord, 4 and to teach them to their children.

NOW these *are* the commandments, the statutes, and the judgments which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:

Moses now proceeds to enforce Obedience to the *Laws*, to which he had given Public and Deliberate Sanction of Laws God had given them, and to impress upon their Mind such a constant Reverence, and lasting Love to the Divine Majesty, as should be the Spring and Principle of that ready Obedience to Laws, which the Condition on which they and their Posterity were to have a long and happy Enjoyment of the fruitful Country of *Canaan*.

2 That thou mightest fear the LORD thy God, to keep all his statutes, and his commandments which I command thee, thou, and thy son, and thy sons son, all the days of thy life, and that thy days may be prolonged.

3 ¶ Hear therefore, O Israel, and observe to do *it*, that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel, The LORD our God *is* one LORD.

As Polytheism, or the Worship of many Gods, was the great Error of the World, the *Jewish* Religion and Laws were calculated [illegible] at the Root of that Evil. Therefore the first and fundamental Article of their Religion, is, That as there is but one [illegible] God, so He alone is to be the Object of Worship, in Opposition to the many Idols and false Gods which were worshipped by the Heathen Nations. To this Purpose *Le Clerc* thinks the Words ought to be rendered, *Jehovah our God, Jehovah only*; which seems more agreeable to the Original [illegible] according to our Version, *Mais* here asserts the Unity of the Godhead; which indeed implied in the other; for the Reason why the *Jews* and all other Nations are bound to worship Jehovah, as the only God and Lord, is because he alone is the [illegible], the Sovereign of Heaven and Earth. For the Proof of the Unity of the Divine Nature, see the Note on [illegible]. To which may be added, that one Cause equal to the Production and Maintenance of the present Frame of [illegible], is necessary to be supposed, and [illegible] as ought to be supposed: For one necessary Being, of immeasurable Excellence, and possessed of [illegible] Wisdom, Power and Goodness, (which is the universal [illegible]) is capable of making the *present*, [illegible] Worlds, and of governing the World to the [illegible] Government, as two, three, [illegible] be supposed to be. This destroys [illegible] possible Ground on which to [illegible] Supreme Deity; and whatever there is no [illegible] to suppose, in any Medium in Nature to [illegible] Among Things absolutely [illegible] directly to assert.

[illegible] Deity, which necessarily prove [illegible], we [illegible] hence, that if there [illegible] the strongest Proofs of his being [illegible] Evidence of the additional *Pla-*

[illegible]

5 And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy might.

[illegible] love God [illegible] which has been [illegible] both their Perfection [illegible] the Enumeration [illegible] which all [illegible] fection, as the [illegible] which is added, [illegible] observes, that the [illegible] yet when they [illegible] expects the regular [illegible] the proper Load [illegible] God must be [illegible] our *Heart*. [illegible] *tension* of the Mind, [illegible] tion of the Mind, [illegible] as well as *in Fact*. [illegible] expressed by [illegible] Soul. He [illegible] him in some [illegible] be constant, and [illegible] Extent, we must [illegible] *God* [illegible] our Duty [illegible] *Israel*. [illegible] Our [illegible] we must [illegible] gels in rejoicing to [illegible] our Saviour, [illegible] our Heavenly [illegible] of Love to God, and to *M* [illegible] xi. 1.

6 And these words which I command thee this day, shall be in thine heart.

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou lieest down, and when thou risest up.

For preserving them in this constant and habitual [illegible] and Obedience to God, he recommends to [illegible] of the Divine Laws the chief Care of that [illegible] at Diligence to instil the Principles of Religion [illegible] into the Minds of their Children [illegible] educate the family at Home [illegible] Night and [illegible].

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

We are much too apt to think that Religion requires no Study or Thought about it, that it is something which [illegible] of itself, without *Labour* or *Cultivation*. But the [illegible] which are exactly fitted to the genuine Nature and Disposition of the Heart of Man, teach us quite another Lesson. They are continually representing to us Religion as a Work which requires our greatest Care and Diligence, that it is not to be attained or kept alive without frequent Study and Meditation; that a constant habitual Reflection on it is necessary, that it ought to be the daily Subject of our Thoughts and Discourse [illegible] *it*, says *Moses* [illegible] *Hearts* [illegible] *by the Way, and when* [illegible]. And even *David* himself, a Man [illegible] Parts, has acquainted us, that the Law was his Meditation *all the Day*, and not only [illegible] in-self in it also in the Night [illegible] according to the Holy Scriptures [illegible] they speak the Truth; is only [illegible] Meditation and Reflection. It will [illegible] and nourished by [illegible] tivated; it must be digged [illegible]

[illegible]

Attentive Reflection, and Meditation. Not content with charging his People upon them, and talking of the Divine Laws at all Time, [illegible] at their Lying-down, at their Rising-up, he enjoins Parents and Teachers to make them as familiar to them, and so present in their Thoughts, as if they were written upon their Hands, or upon their Forehead, upon the Posts of their Houses, and upon their Gates.

10 And it shall be when the Lord thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee, great and goodly cities which thou buildedst not,

11 And houses full of all good things which thou filledst not, and wells digged which thou diggedst not, vineyards and olive-trees which thou plantedst not, when thou shalt have eaten and be full;

12 Then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage.

In Prosperity we are too prone to forget our Benefactors, especially to forget Religion and our Dependence upon God. *Psal.* xxx. 8, 9.

13 Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

Most Commentators take the Sense to be, that in taking an Oath they were only to swear by Jehovah, never by any of the Gods of the Heathens, which would have been an Acknowledgment of their Divinity. But, by comparing other Passages, the Meaning seems rather to be, that they were to be stedfast in the Worship and Acknowledgment of the true God, and in professing that Religion which he had instituted. Thus *to swear to the Lord of Hosts*, is to profess the true Religion, *Isa.* xix. 18. So in the same Prophet, *Ch.* xlv. 23. *Unto me every knee shall bow, and every tongue shall swear*; which St. *Paul* explains, Every Tongue shall confess to God, *Rom.* xiv. 11. So *Ps.* lxiii. 11. *Every one that sweareth by him*, means every Worshipper of the true God.

14 Ye shall not go after other gods, of the gods of the people which are round about you:

15 (For the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

See on *Exod.* xx. 5.

16 Ye shall not tempt the Lord your God, as ye tempted him in Massah.

17 Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes which he hath commanded thee.

18 And thou shalt do that which is right and good in the sight of the Lord: that it may be well with thee, and that thou mayest go in and possess the good land which the Lord sware unto thy fathers;

19 To cast out all his enemies from before thee, as the Lord hath spoken.

[illegible] Deliverance [illegible] your Nature [illegible] after an [illegible] Blessing [illegible] trusting upon God, with [illegible] righteous Law.

20 And when [illegible] saying, What [illegible] and the judgments [illegible] Lord our God [illegible] commanded you?

As your Children [illegible] of several of the Laws [illegible] such as the Sabbath [illegible] Festivals of your religious [illegible] Events to instruct them [illegible] ing of them. So was, then [illegible] in Egypt, how [illegible] dage, how [illegible] of those Miracles [illegible] the Land of Canaan; [illegible] must expect no further Benefits [illegible] than in Proportion to their [illegible] the other Institutions of his Worship and Religion.

From what is said in the [illegible] that it is as much our Duty [illegible] dren in the Foundations, Nature, Obligations, and [illegible] Religion, as it is to reflect upon any [illegible] Law, or in any Art or Profession whereby they are to live [illegible] World.

21 Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the Lord brought us out of Egypt with a mighty hand:

22 And the Lord shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his houshold, before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day.

25 And it shall be our righteousness, if we observe to do all these commandments, before the Lord our God, as he hath commanded us.

CHAP. VII.

1 *Moses commands the people to make no covenant with the Canaanitish nations, lest they should be tempted to idolatry.* 6 *He exhorts the people to obedience from the consideration of what God had already done for them,* 13 *and the promises of future blessings.*

WHEN the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

Moses, well foreseeing how apt the *Israelites* would be to be influenced and allured by the pompous [illegible] their Neighbours, and drawn off from the [illegible] TRUE GOD; thought it very needful to [illegible] upon this principal Article. And accordingly, in the Sequel of his Speech, he defines them to [illegible] expected they should do to the seven idolatrous Nations of *Canaan*, and how they were to behave when he delivered them into their Hands,

[illegible]

Jebusites, [illegible] dwelt in Mount *Lebanon*, as appears from *Jud.* iii. 3 [illegible] from to be the People called *Rephaims* in *Gen.* xv. Compare *Deut.* ii. 20.

2 And when the LORD thy God shall deliver them before thee: thou shalt smite them, and utterly destroy them, thou shalt make no covenant with them, nor shew mercy unto them:

Thou shalt smite them, and utterly destroy them.] i. e. In Case the [illegible] continue obstinate in their Idolatry, they are to be destroyed as a Nation or Body Politick. But if they [illegible] Idolatry and became Converts unto the true Religion, they would [illegible] be what God required them to be, Penitents, and, upon Obtaining Forgiveness. For it is a Rule laid down in Scripture, and founded in Reason, [illegible] xviii. 7, 8. *At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pull down, and to destroy it; if that Nation against whom I have pronounced turn from their Evil, I will repent of the Evil that I thought to do unto them.*

Thou shalt make no Covenant with them.] See *Ex.* xxiii. 32. and xxxiv. 12. These People were to be destroyed, and therefore they were not allowed to make a Covenant with them to spare them.

Nor shew Mercy unto them.] To spare such incurable Idolaters had been Cruelty to themselves and their Posterity.

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

The Reason is added in the following Verse, because there was a Danger, if they loved their Wives, that they might draw them to their Idolatry. On the same Account the Apostle warns Christians against such unequal Matches, 2 *Cor.* vi. 14. From this Verse it is justly inferred, that the *Canaanites* might be spared upon their Repentance and Reformation from Idolatry; for there could be no Occasion for this Injunction, if it be supposed that nothing that *breathed was to be saved alive*, but all were *utterly to be destroyed*. What End could it serve, to forbid all *Intermarriages* with a People that is supposed not at all to be?

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them, ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire.

See on *Ex.* xxxiv. 13. Even when the Nations themselves were destroyed, their Altars, their Images, their Groves, might tempt Men to false Worship, and therefore it was not proper to spare such Things.

From this Passage Sir *Isaac Newton* infers, that the *Canaanites* had no Temples; for *Moses*, in commanding the *Israelites* to destroy their sacred Places, makes no mention of Temples, as he would have done, had there been any in those Days.

6 For thou *art* a holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

[illegible]

7 The LORD [illegible] they people, [illegible]

Together [illegible] the noblest [illegible] of the Earth [illegible] from my a [illegible] commended S[illegible] in which Sa[illegible] that we may, [illegible] ities of the Lord of Heaven [illegible]

8 But because the LORD [illegible] he would keep the oath which [illegible] your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

Because the Lord loved you.] i. e. God bestowed these peculiar Privileges upon you out of his mere Bounty and good Pleasure, without any Merit of your's; just as out of his free, unmerited Goodness, He makes one Species of Creatures more excellent than another, and bestows different Gifts and Advantages upon different Individuals of the same Species.

And because he would keep the Oath, &c.] See on *Gen.* xv. 13. xxii. 16.

9 Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations;

See on *Ex.* xx. 6.

10 And repayeth them that hate him, to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

The History of the World bears this Assertion to the Justice of Providence, that Nations, in general, are exalted by Prosperity, or brought low by Adversity, according as the Spirit of Piety and Virtue, or Irreligion and Immorality prevails among them.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers.

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and

[illegible] land which [illegible] people [illegible] you, or [illegible] all [illegible] of [illegible] that will lay [illegible]

[illegible] Elect [illegible] but merits, to the [illegible] Faith. Thus [illegible] had him, he [illegible] and when the [illegible] saying, to con- [illegible] the Power to [illegible] Sick of the Palsy, *Arise, take up thy* [illegible] *and go unto thine House*, and took up [illegible] *unto his House.*

[illegible] Neither thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

[illegible] If thou shalt say in thy heart, These nations are more than I; how can I dispossess them?

[illegible] this *Canaanitish* War, if the [illegible] Number and Valour of their Soldiers should dampen Courage of any *Israelite*, and make him [illegible] of Success, let it ever banish all such Fear, to remember the miraculous Arm of God, that rescued you from *Egypt*, the Power that struck down the mightiest Monarch before you [illegible], and that you are still fighting under the same Divine Providence, which nothing can resist.

And this should we always do, in all our Dangers and Difficulties, and for whatever Troubles or Oppression we are, whatever powerful and threatening Obstacles are against us, we should always have it in our Mind, that our Helper and Protector is *Omnipotent* GOOD and POWERFUL, that His Goodness is ever existing, and His Power has no Bounds, and that therefore we need no fear. We should reflect on the daily indubitable Marks which He gives of His Omnipotency, and of His Love towards us; and we should call to Mind, and remember the Works which He hath [illegible] of old, particularly [illegible] for our Use in the Holy [illegible] *David* did in his Trouble, and this [illegible] quit all our Fears, and give us [illegible] the most pressing Difficulties.

[illegible] Thou shalt not be afraid of them: *but* shalt well remember what the Lord thy God did unto Pharaoh, and unto all *Egypt*;

[illegible] which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

[illegible] Moreover, the Lord thy God will send the hornet among them, until they that are left and hide themselves from thee, be destroyed.

God [illegible] to be the Instruments of his Power [illegible] unmanageable Idolaters, now ripe for Destruction. [illegible] of them that, by Flight, escape your Sword, shall be destroyed by wild Beasts, or stung to Death by venomous Insects [illegible] Deut. xxxii. 24. The meanest Insects, when [illegible] God's Commission in it, are sufficient to destroy the most [illegible] Kingdoms on the Earth. *All things* (as the Son of Sirach [illegible] *the commandment of God; they hold* [illegible] *exactly*, Ecclus. [illegible]

21 Thou shalt not be affrighted at them: for the LORD thy God is among you, a mighty God and terrible.

[illegible] Nations [illegible] Canaan, [illegible] Rock [illegible] wild Beasts [illegible] make it a Work of Time, [illegible] of your Nation, to [illegible] Power [illegible] all will fall into your Hands [illegible] yield to your Conquest.

23 But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

And we shall have the Kingdoms, if we Hate [illegible] did, *Jos.* xii. 7, 8. where thirty-one Kings are enumerated, who were conquered by *Joshua*.

25 The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God.

The Statues and Images of their Gods were sometimes overlaid with Gold and Silver, therefore *Moses* cautions them against being tempted by the Richness of the Materials, to convert any of their Instruments of Idolatry to their private Use, but to destroy them utterly; as we see *Aaron* did the Golden Calf, *Ex.* xxxii. 20. and King *Josiah* the Images of *Baal*, 2 *Kings* xxiii. 14, 15.

26 Neither shalt thou bring an abomination into thy house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it, for it *is* a cursed thing.

Every Thing that had been employed to an idolatrous Use was *Cherem*, i. e. devoted to Destruction, which no Man might meddle with; or if he did, he was devoted to Destruction, as the Thing itself was. See this exemplified in the Case of *Achan*, *Jos.* vii.

CHAP. VIII.

1 *Moses exhorts the people to obedience in regard of God's dealing with them,* 10 *and warns them not to forget the Lord their God in their prosperity.*

ALL the commandments which I command thee this day, shall ye observe to do, that ye may live, and multiply, and go in and possess the land, which the LORD sware unto your fathers.

That ye may live] i. e. That ye may live happily and prosperously; for *Life*, in the Scripture Phrase, signifies more than bare Life; *viz.* Prosperity and Peace, & *Let the King live*, was an ancient Salutation of the People, when they wished him Prosperity, 1 *Kings*, i. 25. compared with 1 *Sam.* xxv. 6. xxv. 36. 1 *Thess.* iii. 8. On the other Hand, Afflictions and Calamities are called Death. *Exod.* x. 17. 2 *Cor.* vi. 2[illegible].

2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

And thou shalt remember all the Way which the Lord thy God led thee, &c.] i. e. Meditate upon the Wisdom and Goodness of Providence towards your Nation, through the long Course of your forty Years Travels.

To humble thee, and to prove thee.] The Difficulties you have struggled with, were intended for the Trial and Improvement of your Virtue, to train you up to a humble Dependence upon God, and a dutiful Submission to His Will, and to prepare you for a more cordial and thankful Enjoyment of future Blessings.

To know what was in thine Heart.] God who knows the Hearts of all Men, needed not to be informed how they were disposed towards him. But this is spoken after the Manner of Men, and the Meaning is, that God did, as Men usually do when they want to try any one's Sincerity, namely, he find Opportunities in their Way of giving unexceptionable Proofs of their Virtue and Integrity. A Discovery which, though of no Signification with Respect to God, yet was very useful to themselves, and instructive to others, 1 Cor. x. 11, 12.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna (which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

He supplied your Wants by his miraculous Hand, to convince you, that the Sustenance and Preservation of your Life is not owing to mere *Bread* or ordinary Food, but to the *Word* or Power of God, and to any Thing that he shall please to appoint to be the Means of your Nourishment. See *Matt.* iv. 3.

This is the GREAT POINT which the Scriptures labour to establish in the Heart of Man, that he doth not *live* or subsist by the Power of any natural Causes, of themselves, but solely by the WILL of God; *by every Word that proceedeth out of the Mouth of the Lord.* It is this important Truth only which can bring back Man to his original State, and to TRUE HAPPINESS. Was this truly established in our Hearts, our Conduct and the Thoughts of our Hearts would be entirely changed, we should then of Course put our whole Dependence upon the LORD our GOD in all Things, we should seek for Happiness no where else, and consequently should find it in Him, *in doing his Commandments*, and in nothing departing from them. But the fatal Error of Man is, (from whence flows all his Misery) that he imagines his Life and all his Enjoyments are dependent upon certain NATURAL CAUSES, and upon his own PROVIDENCE. By seeing natural Causes produce certain Effects, he accustoms himself to think them self-efficient, and that he is absolutely dependent on them. This leads him to forget the LORD his GOD, and consequently to forsake his true Support and Happiness. And from hence he follows a thousand vain Imaginations, none of which, however promising, lead him to Happiness, but all end in Error, Disappointment, Vanity, and Dissatisfaction, and oftentimes Pain and Misery. All which it is evident arise from this ONE great ERROR in the Thoughts of Man, that he imagines *he lives by Bread alone*, (by an absolute Dependence on natural Causes of themselves) and not *by every Word that proceedeth out of the Mouth of God.* For as GOD is the only true Center and Support of Man, it necessarily follows, that all our Rest and Dependence elsewhere, on whatever Power placed, must end in Disappointment and Dissatisfaction; but yet, alas! so blind we are, and so prone to fix our Dependence on NATURAL CAUSES, that it is seldom we remember, as we ought, that *We live by every Word of God*; that is, that we depend absolutely, entirely, and immediately on him, for Life and all Things.

4 Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.

The common Interpretation of these Words is, that by a constant Miracle their Cloaths did not so much as decay, nor their Feet swell, or, as some render it, *grow callous*, by so long travelling in hot and stony Places. But *Le Clerc* thinks it is hardly to be imagined, that *Moses*, whose principal Intention was to record the Miracles which God wrought for the *Israelites* in the Wilderness, should have mentioned this so transiently, and as it were by the bye, especially when it appears to have been one of the greatest of them. For there must indeed have been as many Miracles wrought as there were Persons in the Camp, and that not only once but daily, for the Space of 40 Years. And if we add to this, that their Cloaths grew in Proportion to their Stature, as they must have done, unless they had more Coats than one a Piece, a greater Miracle can hardly be conceived. He observes further, that God never uses to work Miracles, unless they are quite necessary; yet here is one of the greatest Miracles without any Necessity at all. For since it appears from *Numb. Ch.* vii. and ix. that the *Israelites* had Flocks of Sheep and Goats in the Wilderness, and were not ignorant of the Art of Weaving, as may be judged from the curious Work of the Tabernacle; and as nothing hindered them from trafficking with their *Idumean* Neighbours, it is evident that they might have been supplied with C[illegible] [illegible] that G[illegible] [illegible] were not reduced, though P[illegible], to [illegible] were grown to old and [illegible] Feet against Tam[illegible] and [illegible] Heat and Dirt [illegible]

5 Thou shalt also consider in thy heart, that as a man chasteneth his son, so the LORD thy God chasteneth thee.

The Afflictions which God [illegible] Chastisements of a [illegible] not for their Benefit [illegible] *Prov.* iii. 12. *Heb.* [illegible]

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig trees, and pomegranates, a land of oil olive, and honey,

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

Whose Stones are Iron.] i. e. The Iron Mines are as plentiful as Quarries of Stone in other Places.

Thou mayest dig Brass.] i. e. Copper of which Brass is made.

10 When thou hast eaten and art full, then thou shalt bless the LORD thy God, for the good land which he hath given thee.

Hence the *Jews* have made it a general Rule, that *every one bless God at their Meals.* And a very commendable Rule it is; for what can be more reasonable than thankfully to acknowledge God, the Giver of all Good; and what Time more proper to acknowledge him, than when his Bounty has first [illegible] Hunger, and quenched our Thirst? [illegible] with Concern to [illegible] this pious Practice of Antiquity, derived down to us [illegible] religious [illegible], now growing [illegible] and almost out of Fashion.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein;

13 And when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:

14 Then thine heart be lifted up, and thou forget the LORD thy God which brought thee forth out of the land of Egypt, from the house of bondage;

Then thine Heart be lifted up.] An usual Effect of Prosperity and great Riches, as *Eusebius* observes. *Wealth breeds Pride and Contempt of others.* For when Men are elated by their outward Circumstances, they easily fancy themselves to be very learned and Persons, and possessed of extraordinary Merit [illegible] Vanity, and the high Thoughts they entertain of themselves, they are apt to have an unbecoming and insolent Contempt of others, as if they were of a different Nature from

their [illegible] to me! in a higher Order of Beings.

[illegible] Another fatal Effect of affluent Prosperity [illegible] Thing about us is gay, and has a smiling [illegible] and [illegible], and to be [illegible] and more important Concerns. [illegible] Mind is thus weakened and dissolved, it is no Wonder [illegible] Men place their Lives in their Riches, as their ultimate Happiness, and for want of reflecting on the Instability of all human Affairs, think themselves full sufficient, and lose that just Sense which they ought to have of the SOVEREIGNTY of their MAKER, and their absolute and necessary DEPENDENCE upon him.

15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

Wherein were fiery Serpents,] See on *Num.* xxi. 6. Of these noxious Creatures the Deserts of *Arabia* are full.

16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

That he might teach thee to submit to his Providence and obey his Laws, by making you experimentally sensible that you owed your Life and Being to him every Moment; since without that daily miraculous supply of Manna from Heaven, you must have fainted in that desolate Wilderness.

To do thee good at thy latter End,] That he might teach thee what is true Happiness, viz. to trust in the LORD of Heaven and Earth for all Things, and to hearken to all his Words to do thereafter.

17 And thou say in thine heart, My power and the might of my hand hath gotten me this wealth.

Such vain Conceits are apt to arise in Men's Minds when they are elated with Affluence and Prosperity. Instead of giving GOD the Honour of their good Fortune, they assume all the Merit of it to themselves: *Sacrifice to their own Net, and burn Incense to their own Drag,* Hab. i. 16.

18 But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish: because ye would not be obedient unto the voice of the LORD your God.

Assure yourselves, that if you do not imitate the Piety of your great Ancestors, but relapse into Irreligion, Vice and Idolatry, your Nation will be involved in the same Ruin and Destruction, that you are now going to execute upon the *Canaanites*, for the like national Sins.

This Chapter well deserves our serious and repeated Attention. Those Cautions, which *Moses* here so forcibly and pathetically gives to the *Israelites*, are equally necessary to every one of us. It is not the Nature of the *Israelites* only that he so finely and justly touches, but the Human Nature in general; he speaks not to them only, but to all Mankind. There cannot be more proper or excellent Directions given, for our general Conduct and Disposition of Mind in our whole Passage through Life, than he here gives the *Israelites* for their Behaviour in the Land of *Canaan*. All our Happiness, as well as theirs, consists in observing *to do all the Commandments of the* LORD *our* GOD. We are equally prone as they when we have eaten, and are full; and when our Herds and our Flocks multiply, and our Silver and our Gold is multiplied, and all that we have is multiplied, to *forget* the LORD our GOD, and to say in our Hearts, *My Power, and the Might of my Hand, hath gotten me this Wealth*; instead of remembering the LORD our GOD that it is HE *that giveth us* POWER *to get Wealth*. And we are equally prone as they to Murmuring and Discontent, when any Afflictions happen to us, not considering in our Heart, that *as a Man chasteneth his Son, so the Lord our God chasteneth us*; with Tenderness and Love to do us GOOD.

CHAP. IX.

Moses dissuadeth them from the opinion of their own righteousness, by recounting their several rebellions.

1 HEAR, O Israel: Thou *art* to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,

Hear, O Israel, &c.] Having cautioned them against that Pride and Vanity, which external Blessings and Privileges are too apt to produce in weak Minds, *Ch.* viii. 17, 18. *Moses* went on to tell them that this would be one of the first Miscarriages they would be in Danger of, when they became Masters of a strong and large Country, and victorious over several People, that have been famous for War, and terrible for Strength and Bulk of Body, even to a Proverb. Therefore in the third Verse he exhorts them to settle this in their Minds before ever they set a Step further, that not they, but God was to prove the Conqueror of these Enemies, and to his Divine Power alone they were to attribute the Successes of every gradual Attempt they made upon them. And in order effectually to beat down their Pride, and convince them how little Reason they had to arrogate any Thing to themselves, on Account of their own Righteousness, he calls to Mind some of their notorious Provocations, which he exhorts them carefully to remember, as a Means to keep them humble, *ver.* 7.

Thou art to pass over Jordan this Day,] i. e. At this Time, or as as we would say in *English*, *You are now preparing to pass over Jordan*: But it cannot be meant of the Day when *Moses* delivered this Exhortation, for that was in the eleventh Month of the Fortieth Year, and they passed not over *Jordan* till the first Month of the next Year.

Cities great, and fenced up to Heaven,] See on *Ch.* i. 28.

2 A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say*, Who can stand before the children of Anak!

See *Num.* xiii. 22, *&c.*] These *Anakims* were vanquished by *Joshua*, who made them flee to the *Philistines*, where it would seem a Remnant of them lived till the Days of *David*; for *Goliah* and his Brethren appear to have been *Anakims*, 1 *Chro.* xx. 4. for they were all born at *Gath*, 2 *Sam.* xxi. 22. whither the *Anakims* fled, *Jos.* xi. 22.

3 Understand therefore this day, that the LORD thy God *is* he which goeth over before thee *as* a consuming fire: he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

As a consuming Fire,] Before whom thine Enemies shall be as easily consumed, as Stubble before the Flames. See on *Ch.* iv. 24.

So shalt thou drive them out—quickly,] Not the whole seven Nations, whom he said before, God would drive out by little and little, vii. 22. but so many as to make a Settlement for them in *Canaan*.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: but for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart dost thou go to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

Though the *Canaanites* were expelled for their national Wickedness, it follows not that the *Israelites* were settled in their Room for their Virtue; for God often chastises the Wicked by Means of others, who are full as wicked as they. And indeed it appears, from the sacred History, that neither in *Egypt* nor *Arabia* had the *Israelites* any Claim, on the Score of their Religion and Morals.

Morals, to be the peculiar Favourites of Heaven. So that God's distinguishing the *Jews* from other Nations, by bestowing upon them several National Privileges was a Matter of mere Favour, an Effect of that generous Benevolence which God exercises towards all his Creatures, in such various Instances as his Wisdom judges to be most conducing to the Good of the Whole. In Consequence of which, he dispenses different Privileges to different States and Nations; to some Riches, to some Empire, to some Arts and Knowledge, to others a purer Form of Worship; and he deals with all of them most equitably according to the Use or Abuse they make of their respective Talents, Opportunities, and Improvements.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it, for thy righteousness; for thou *art* a stiff-necked people.

So far from being righteous, that they were very refractory and obstinate, to all the Motives both of Mercy and Judgment, which Providence exercised towards them. See on *Ex.* xxxii. 9.

7 ¶ Remember, *and* forget not how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

Let it for ever mortify all Pride and Conceit in you, to remember what the Conduct of your Nation has been, during the whole of my Administration.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you.

Also in Horeb ye provoked the Lord,] Rather, *Even in Horeb*; for there is an Emphasis in this; even when they had newly received the Law, with such visible Representations of the Divine Majesty, with whom they were just entered into Covenant, yet they so shamefully revolted from him, that he thought to have destroyed them, *Ex.* xxxii. 7, 10.

9 When I was gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread, nor drink water:

See on *Ex.* xxiv. 18. xxxiv. 28.
I neither did eat Bread nor drink Water,] i. e. I neither eat nor drank any Thing; for Bread is put for any Kind of Meat, and Water for any Kind of Drink.

10 And the LORD delivered unto me two tables of stone written with the finger of God, and on them *was written* according to all the words which the LORD spake with you in the mount, out of the midst of fire, in the day of the assembly.

The ten Commandments which God spake from Mount *Sinai*. See on *Ex.* xxxi. 18.
In the Day of the Assembly,] When the whole Congregation was assembled together at the Foot of the Mount, to hear the Law.

11 And it came to pass at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt, have corrupted *themselves*: they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore, the LORD spake unto me, saying, I have seen this people, and behold, it *is* a stiff-necked people.

14 Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

Let me alone,] Desist from [illegible] Behalf. See on *Ex.* xxxi. [illegible]

15 So I turned, and [illegible] down [illegible], and the mount burned with [illegible] and the two tables of the covenant [illegible] my two hands.

16 And I looked, and behold, ye had sinned against the LORD your God, [illegible] had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

A Demonstration that God was displeased in most tender Regard to you, by your wilful Violation of your Covenant.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.

18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

See on *Ex.* xxxiv. 28.

19 For I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me at that time also.

See on *Ex.* xxxiv. 8, 9, 10.

20 And the LORD was very angry with Aaron to have destroyed him: And I prayed for Aaron also the same time.

21 And I took your sin, the calf which he had made, and burnt it with fire, and stamped it, *and* ground it very small, even until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

See on *Ex.* xxxiii. 20.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

See on *Num.* xi. 1, 2, 3.
See *Ex.* xvii. 7.
See *Num.* xi. 33, 34.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then you rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

Compare *Num.* xiii. 1, 2, 3. with *Ch.* xiv. 1, 2, 3, 11.

24 You have been rebellious against the LORD, from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights, as I fell down *at the first*; because the LORD had said he would destroy you.

Having mentioned these Instances of their perverse Disposition, he returns to what he had begun to say, *ver.* 18. concerning his Intercession with God for a Pardon, which he could not obtain without great and long Importunity.
See *Ex.* xxxii. 10. and xxxiii. 5.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember thy servants, Abraham, Isaac and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin:

28 Lest

28 Lest the land whence thou brought'st us out, say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet they are thy people, and thine inheritance, which thou brought'st out by thy mighty power and by thy stretched out arm.

See *Ex.* xxxii. 11, 12, 13.

CHAP. X.

1 *Moses receives from God the two tables of the law,* 10 *and prays for the people at his intercession,* 12 *exhorts them patiently to obey God.*

AT that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brak'st, and thou shalt put them in the ark.

3 And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

And I made an ark.] Some of the *Jewish* Doctors conclude from this, that there were two Arks, one made by *Bezaleel*, *Ex.* xxxvii. 1. and this one by *Moses*, which they fancy was the Ark that went before them in their Marches and Battles. But this Notion is confuted by others. They are very ill Critics who would infer that *Moses* made the Ark with his own Hands, because he says, *I made an Ark*; for that in common Phraseology imports that it was made by *Moses*'s Order, just as *Solomon* is said to have built the Temple, because he caused it to be built.

See *Ex.* xxxvii. 4.

4 And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

See *Ex.* xxxiv. 28.

5 And I turned myself and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan, to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

At that Time, &c. i. e. Not long after *Moses* came down from the Mount the second Time. So that the Words must relate to the Time mentioned, *ver.* 6. and 7. which come in by Way of Parenthesis: for the *Levites* were consecrated to the Service of the Tabernacle long before *Aaron*'s Death, *Num.* iii. And that the Words *at that Time*, do not necessarily import the very precise Time, but admit of some Latitude, will appear from *Gen.* xxxviii. 1. and other Places.

To stand before the Lord.] As Ministers stand before their Prince, and Servants before their Masters to do them Honour, and receive their Orders, 1 *Kings* x. 8. 2 *Kings* v. 25. so it signifies, that the *Levites* were separated to be God's Ministers, to attend upon the Sanctuary, and be in Readiness for the Service, 1 *Chron.* xxiii. 28. 30, 31, 32.

9 Wherefore Levi hath no part nor inheritance with his brethren: the LORD is his inheritance, according as the LORD thy God promised him.

That they might attend only upon the Duties of their sacred Office, Provision was made for their Maintenance, without their being obliged to plow or sow, or intangle themselves in other worldly Cares, *Num.* xviii. 2.

The Lord is his Inheritance.] They are to be maintained out of such *Tithes* and Revenues as are appropriated to them by the special Appointment of God, as his Ministers.

10 And I stayed in the mount, according to the first time, forty days and forty nights, and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

Having made this Digression concerning the Priests and *Levites*, not altogether foreign to the Subject in Hand, since their Consecration was the Effect of God's renewing the Covenant with *Israel*, and so might be considered as a Consequence of *Moses*'s Intercession; he returns to what he was speaking of in the beginning of the Chapter, how he wrestled with God to obtain Pardon for them, in order to make them sensible, that neither their past Success, nor their present Prospect of a happy Settlement, was owing to any Merit of their own, but to the Overflowings of the Divine Mercy, vouchsafed towards them, in Answer to his long and earnest Supplications in their behalf.

11 And the LORD said unto me, Arise, take your journey before the people, that they may go in, and possess the land which I sware unto their fathers to give unto them.

This is mentioned as a Proof that God had hearkened to the Intercession of *Moses*.

12 ¶ And now Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul,

To fear the Lord—and to walk in all his Ways, and to love him.] Here the Fear and Love of God are declared to be of the same Import with the Obedience of a virtuous and holy Life; *to walk in all his Ways, to serve the Lord—to keep the Commandments of the Lord, and his Statutes*, as it follows in the next Words. This is the short Rule which the Scripture gives us, whereby to measure the Truth of our Love and Fear to God, even by the Extent of our Righteousness: for where these Principles are genuine, they will of Necessity shew forth themselves in our endeavouring to practise the same Virtues which we profess to love and admire in God. And, indeed, what is rational Love and Fear, but a Desire to please the Person whom we love and reverence, and a Complacency or Satisfaction in pleasing him? To love God, therefore, is to have a sincere Desire of obeying his Laws, and a Delight in the Consciousness of that Obedience. To fear God is to reverence his Authority, to dread his Displeasure, and to keep at an awful Distance from every Thing that is disagreeable to his Will.

To serve the Lord with all thy Heart.] See on *Ch.* vi. 5.

13 To keep the commandments of the LORD, and his statutes which I command thee this day for thy good?

Our GREAT LORD and GOVERNOR requires no other Return for all his Benefits towards us, but that we *so live* as may most promote our Happiness; which can be advanced by nothing so much, as by fearing and loving the LORD our GOD, walking in all his Ways, and keeping the Commandments which he hath commanded; not for his *own* Sake, but for *our* GOOD. For it appears plainly, that all the DIVINE COMMANDS, are rather Rules for improving our NATURE, and advancing our HAPPINESS, than arbitrary Commands of SERVICE and HONOUR to HIM. And nothing can be a stronger Proof of their coming from God than this; for it carries with it indubitable Marks of the DIVINE NATURE, which is exalted above all PRAISE and all SERVICE, that any of his Creatures can render him, and therefore consists only their HAPPINESS in all his Commands; whereas, false Religion and SUPERSTITION, we shall aways find imposing arbitrary slavish Commands, as if the DEITY needed the Service of his Creatures, and delighted to make them feel his Power over them.

14 Behold

14 Behold the heaven, and the heaven of heavens *is* the LORD's thy God, the earth *also* with all that therein *is*.

The first *Heaven*, comprehends the Atmosphere, and the Space where the Sun, Moon, and Stars shine; the Second, or *the Heaven of Heavens*, all the glorious Regions beyond them, particularly what is called the Throne of God, and third Heavens; all these, says *Moses*, are the Work of God, and in Possession, as well as this Earth, and all the Creatures that are in it. So that *Moses* here opposes the TRUE GOD, the SOVEREIGN of the UNIVERSE, the LORD and CREATOR of all Men, who might therefore have chosen to himself any People on the Face of the Earth, to the local Deities of the Heathens, who were thought to preside over a certain Tract or Region, within whose Limits their Power was confined.

Since therefore JEHOVAH, your GOD, is the infinite CREATOR and LORD OF HEAVEN AND EARTH, he could stand in no Need of you or your Services, who are such inferior Creatures, but it was his mere good Pleasure, rewarding the Piety of your Ancestors, that moved him to confer such Privileges on your Posterity, above all other Nations on Earth. See what has been said on *Ch.* ix. 5.

15 Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

16 Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

Circumcise therefore the Foreskin of your Heart,] What was the symbolical and moral Signification of Circumcision has been before observed upon, *Gen.* xvii. 11. To this *Moses* has an Eye in these Words, and his Exhortation deserves to be carefully considered, especially if we remember that he speaks to Men, of whom many were not yet circumcised in the Flesh, as appears from *Josh.* v. 2, *&c.* where we read that Circumcision was quite intermitted in the Wilderness. *Moses* therefore here gives the *Israelites* plainly to understand, that a greater Regard was to be had to the *Circumcision of the Heart, i. e.* the cutting off or subduing of all vicious and corrupt Affections, than to any outward Mark or Sign. See on *Deut.* xxx. 6. The true Meaning of these two Verses may be thus paraphrased: Would you therefore recommend yourselves to the Favour of God, you must not satisfy yourselves with the Observance of external Rites and Ceremonies, or with the mere outward Badge of God's *Church* and *People*; but your chief Aim must be to attain those inward Dispositions of Mind, and to reform those sinful Affections that are intended by Circumcision, and other external Ordinances; for JEHOVAH, your GOD, is equally the GOD of all Mankind, the most righteous Judge of Men, who will not connive at your Sins, because you are circumcised, nor be bribed by any Sacrifices, to overlook your Wickedness; nor, on the contrary, will he reject those that serve him in Sincerity, tho' they be not *Jews*.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.

This shews, how far the Religion of *Moses* is from giving any the least Countenance to that haughty, unjust, and uncharitable Opinion, which the *Jews* entertained towards Men of other Nations, and different Religions from themselves. Yet so deeply rooted was this Prejudice in the Minds of the Generality of them, especially about the Time of our Saviour, that one of his Disciples could not, without a Miracle, be brought to believe this plain fundamental Principle of Natural Religion, *that God is no Respecter of Persons, but that in every Nation, he that feareth him, and worketh Righteousness, is accepted with him*, *Acts* x. 34.

The God of Gods,] i. e. The SUPREME and MOST HIGH GOD. By the like *Hebraism*, the highest Heaven is called the *Heaven of Heavens*.

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

He is so far from disregarding those who are unbefriended, that he regards them the more, takes their Case under his special Cognizance, and is particularly displeased with those who injure and oppress them. God may also be said to espouse their Cause, insomuch as he has implanted Compassion in the human Breast, which is his Voice to Men, calling upon them to protect the Orphan, to assist the Widow, to relieve the Indigent and Necessitous. See on *Ex.* xxii. 21.

The Providence of God, which extends to all, is especially provident for Strangers, by recommending Hospitality, and making the Earth [illegible] of producing [illegible] Plenty of Provisions for the Use of the Inhabitants, [illegible] pius to the Meanest Strangers.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

Be kind and [illegible] to Fellow-[illegible] Home with you [illegible] to your common Creator, and in Imitation of that [illegible] Care which [illegible] over all the Sons of Men.

20 Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

See *Ch.* vi. 13.

21 He *is* thy praise, and he *is* thy God, that hath done for thee these great and terrible things which thine eyes have seen.

Instead of valuing yourselves on external Privileges, let your constant Adherence to the Worship of the [illegible] God, and a grateful Sense of those Miracles of Mercies, by which he has advanced you from a small Family to a most populous and happy Nation, let that, I say, be the Matter of your *Glorying* and *Rejoicing*. This is truly to *praise God*; this is what will give you Praise in his Sight, make you glorious in the Eyes of the Heathens, and procure you the Praise and Honour of being the true People of God.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.

According to his Promise to *Abraham*, *Gen.* xv. 5. *Ex.* xii. 37.

CHAP. XI.

2 *An exhortation to obedience by their own experience of God's great works, by promise of God's great blessings*, 10 *and by threatenings*. 18 *A careful heed and remembrance of God's word is required*. 26 *A blessing and a curse is set before them*.

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments alway.

2 And know you this day: for *I speak* not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm;

Know you,] i. e. *Consider*: For that is the Sense of the Word here, and in many other Places, *Is.* i. 3. *Eccl.* v. 1.

The Chastisement of the Lord,] His Plagues upon the *Egyptians*. Or it may mean the Discipline and Methods of Correction, which Providence had used, in training up the *Israelites* to pious Obedience. See *Ch.* iv. 36. viii. 5. *Prov.* i. 2. where the same Word is used in this Sense.

His Greatness, &c.] He uses a Variety of Words to make them sensible in how many and various Instances the Divine Power and Goodness had been manifested, in effecting their Deliverance out of *Egyptian* Slavery.

3 And his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots, how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

Brought them so low, that they have not yet recovered their Strength. Or, if we refer it to those who were drowned in the Red Sea, the Sense will be, *how he hath destroyed them quite*.

5 And what he did unto you in the wilderness, until ye came into this place;

6 And what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that *was* in their possession in the midst of all Israel.

7 But your eyes have seen all the great acts of the LORD which he did.

8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it:

9 And that ye may prolong *your* days in the land which the LORD sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

This is explained by a Passage out of *Philo*, who tells us, that the *Egyptians*, to supply the Want of Rain, were wont to water their Gardens by a Machine for drawing Water, fixed upon the Banks of the *Nile*; which Machine was so contrived, as to be turned *with the Feet*. So the Meaning is, that whereas *Egypt* was watered by human Art, *Canaan* was watered by Rain from Heaven, as the next Verse explains.

11 But the land whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

Not a low Country, like that of *Egypt*; but full of Hills, which could not be made fruitful but by Rain from Heaven, which seldom falls in *Egypt*, whose Fruitfulness depended upon the Overflowing of the *Nile*. Thus the promised Land, he tells them, was of such a Condition, as would keep them in a constant Dependence upon the Divine Favour for the Blessing of it.

We may observe here, agreeable to what is said in the Note on the 3d Verse of the 8th Chapter, that God had Regard to the great Propensity of Man to attribute every Thing to NATURAL CAUSES, and therefore placed the *Israelites* in a Country that seemed less dependent on them, than that which they came out of, in order to wean them from the Notion of attributing Things to natural Causes, instead of the POWER and WILL of GOD. The Scripture in abundance of Places teach us, to attribute all what we generally call the natural Products of the Earth, to the Providence and Operation of GOD.

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year.

A Land not so much Fertile of itself, as by the peculiar Blessing of God upon it; and therefore they might expect to find it fruitful or barren, according as they were faithful or remiss in their Duty. See on *Ver.* 17.

13 ¶ And it shall come to pass, if you shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul;

14 That I will give *you* the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

I will give you Rain,] Here *Moses* personates God, therefore he says, *I will give*, not he will give. To render the Sense plainer we ought to add in the Translation, *saith he.*

The first Rain, and the latter Rain,] In *Judea*, and the neighbouring Countries, they seldom have Rain but at two Seasons, about the autumnal and vernal Equinox, called the *former and latter Rain*; the one fell about the Time of sowing their Seed, and served to prepare the Ground, and to make the Grain take Root in the Earth; and the other when the Corn was well grown, towards earing Time, to make the Ears full and plump for Harvest.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them:

They were in Danger of being seduced into an Imitation of their Neighbours, by the specious Colours they put upon their Idolatry, as the *Antiquity* of it, *universal Consent*, the Pretence of directing their Worship to the Supreme God, and that they enjoyed fruitful Seasons, and other temporal Blessings, as a Reward for their Worship.

17 And *then* the LORD's wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit, and *lest* ye perish quickly from off the good land which the LORD giveth you.

To withhold Rain from them was a very sore Judgment, which quickly brought a Famine, whereby they were wasted and consumed.

18 ¶ Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

See on *Ch.* vi. 8, 9, &c.

19 And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

See on *Ch.* vi. 20.

20 And thou shalt write them upon the door-posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

This Phrase signifies a long Time, indefinitely. Thus the Psalmist says of *David*, *His Seed shall endure for ever, and his Throne as the Days of Heaven.* And *Baruch* says, the *Jews* in *Babylon* were commanded to pray for the Life of *Nebuchadnezzar* and his Son: *That their Days might be upon the Earth as the Days of Heaven*, *Bar.* i. 11.

22 ¶ For if ye shall diligently keep all these commandments which I command you to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations, and mightier than yourselves.

24 Every place whereon the soles of your feet shall tread, shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

From the Wilderness and Lebanon,] Between the Wilderness of *Sin* on the South of *Canaan*, and *Lebanon* on the North.

From the River—unto the uttermost Sea,] From the *Euphrates* on the East, to the *Mediterranean* Sea on the West.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you, and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

See *Ex* xxiii. 27.

26 ¶ Behold, I set before you this day a blessing and a curse:

Which he more largely explains *Ch.* xxviii. The whole Historical Part of the Old Testament witnesses the Truth of this, that GOD

God bleſſed or curſed them, according as they obſerved or broke his Laws.

27 A bleſſing, if ye obey the commandments of the LORD your God which I command you this day:

28 And a curſe, if ye will not obey the commandments of the LORD your God, but turn aſide out of the way which I command you this day, to go after other gods which ye have not known.

29 And it ſhall come to paſs when the LORD thy God hath brought thee in unto the land whither thou goeſt to poſſeſs it, that thou ſhalt put the bleſſing upon mount Gerizim, and the curſe upon mount Ebal.

In order to make you the more ſenſible upon what Terms you are to enjoy the promiſed Land, I now tell you before hand, that there ſhall be a ſolemn Rendezvous of your ſeveral Tribes, ſome at Mount *Gerizim*, and of others at Mount *Ebal*, where, at the one Place, the Prieſts ſhall in an audible and ſolemn Manner, pronounce the ſeveral Bleſſings of God promiſed to your Obedience; and at the other, the Curſes conſequent upon the Practice of Vice, Injuſtice, and Idolatry. See *Ch.* xxvii. 11, 12. *Joſh.* viii. 33.

30 *Are* they not on the other ſide Jordan, by the way where the ſun goeth down, in the land of the Canaanites, which dwell in the champian over againſt Gilgal, beſide the plains of Moreh?

31 For ye ſhall paſs over Jordan to go in to poſſeſs the land which the LORD your God giveth you, and ye ſhall poſſeſs it and dwell therein.

32 And ye ſhall obſerve to do all the ſtatutes and judgments which I ſet before you this day.

CHAP. XII.

1. *Moſes charges the people to deſtroy all the idols and their places of worſhip in the land of Canaan.* 5. *And that they ſhould come to ſerve the Lord in the Place that he ſhould appoint.* 19. *He commands them to have regard to the Levites.* 23. *He renews the prohibition of eating of blood.* 29. *And forbids them to make any enquiry after the idols of the nations, or the way of their worſhip.*

THESE *are* the ſtatutes and judgments which ye ſhall obſerve to do in the land which the LORD God of thy fathers giveth thee to poſſeſs it, all the days that ye live upon the earth.

Moſes having ſtill at Heart the great Danger his Nation would be in of being tempted into idolatrous Practices, after their Settlement in the promiſed Land, in the Neighbourhood of ſuperſtitious People, began a new Exhortation to them, reminding them of the Laws provided againſt it, as the indiſpenſible Conditions of their happy and peaceful Enjoyment of that fruitful Country. The firſt of which was, that of deſtroying, cutting down, breaking and confounding all Places, Hills, Groves, Trees, Images, and every Appurtenance belonging to the idolatrous Worſhip of the conquered *Canaanites*; ſo as not the leaſt Remain of them might be left as a Memorial of, or Temptation to, ſuch Practices.

2 Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs ſerved their gods, upon the high mountains, and upon the hills, and under every green tree.

3 And you ſhall overthrow their altars, and break their pillars, and burn their groves with fire, and you ſhall hew down the graven images of their gods, and deſtroy the names of them out of that place.

4 Ye ſhall not do ſo unto the LORD your God.

That is, You ſhall not for the public Worſhip of God ſet up ſeveral Altars in ſundry Mountains and Groves, nor under green Trees, as the Heathens did to their Gods; but ſerve him publickly in one Place which he ſhall chooſe. That this is the Senſe, appears from the following Verſe. Notwithſtanding this Prohibition, the Sacred Hiſtory ſhews us how prone the *Iſraelites* were to chuſe Mountains and Groves for the Place of their Worſhip, and therein to ſet up Images after the Example of their heathen Neighbours, 2 *Kings*, xvii. 10, 11. *Ezek.* xx. 28. *Hoſ.* iv. 13.

5 But unto the [illegible] ſhall choose out of all your tribes [illegible] there, *even* unto his habitation [illegible] thither thou ſhalt come.

In Oppoſition to the [illegible] public Worſhip of the [illegible] certain Place, where God [illegible] or Temple to be erected [illegible] Place, the Prieſts, who [illegible] Service of God rightly performed, [illegible] ſhip would be kept pure and [illegible] therefore for the preventing [illegible] been preſerved, had they [illegible] Altars, which the [illegible] Altars.

To put his Name [illegible] Divine Preſence, as the following Words [illegible] which it ſhall be called *the City of God*, [illegible] *Jeruſalem* was, *Pſ.* xlviii. 1, 8. [illegible] 3. and ch. 8.

6 And thither ye ſhall bring your burnt-offerings, and your ſacrifices, and your tithes, and [illegible] offerings of your hand, and your vows, and your free-will-offerings, and the firſtlings of your herds, and of your flocks.

By *Sacrifices* are meant Peace [illegible] were always annexed to Burnt-offerings, that to the Owner [illegible] Time, when they offered to God, [illegible] See *ver.* 27. where *Sacrifices* plainly [illegible] were bound to offer ſuch Sacrifices [illegible] committed, or for Mercies received, [illegible] at the [illegible] Feaſt, at the farthest.

And your Tithes.] What the *Jews* call [illegible] was to be ſet aſide, after that to the [illegible] 17. and *Ch.* xiv. 22. This ſecond [illegible] Years together at the Place of the [illegible] xiv. 23.) by the Owners and their [illegible] every third Year it was to be eat [illegible] ariſe, not only in Company with [illegible] People of the Neighbourhood. See *Ch.* xiv. 28, 29. [illegible] Perſons ſetting aſide this Tithe, [illegible] *Jeruſalem*, they were allowed to turn it into Money [illegible] there.

And Heave-offering of your Hand,] The LXX and Vulgate tranſlate it, the *First-fruits*, [illegible] of Corn, and Wine, and Oil, which are called the *Heave-Offerings of their Hand*, becauſe they were heaved or lifted up, in Token of their being conſecrated to God. See on *Num.* xviii. 11, 12. *Deut.* xviii. 4. [illegible] xxvi. 4. 10. But becauſe theſe Firſt-fruits were the Prieſts Due, and it could not be eaten by the Owners, it ſeems better to underſtand it of the First-fruits of young Trees, which might not be eaten in the [illegible] after they were planted, but in the Fourth were to be [illegible] *Lord withal*, Lev. xix. 24. i. e. They were to be eaten with Joy and Praiſe before the Lord at the Sanctuary.

7 And there ye ſhall eat before the LORD your God, and ye ſhall rejoice in all that you put your hand unto, ye and your houſholds, wherein the LORD thy God hath bleſſed thee.

And there ye ſhall eat before the Lord your God.] Not in the Tabernacle, or Temple, where only the Prieſts might eat the moſt holy Things, *Num.* xviii. 10. but in the Court of the Tabernacle, or in ſome Place adjacent to the Sanctuary.

And ye ſhall rejoice,] For God is to be ſerved with Gladneſs, and the holy Things of God were not to be eaten with Mourning, *Deut.* xxvi. 14. *Heb.* ix. 4.

You and your Families ſhall rejoice together at theſe Feaſts in the Goodneſs of God, who hath bleſſed the Labours of your Hands. For this Phraſe, *all that you put your Hand unto*, [illegible] all thy Poſſeſſions, and all the Labours of thy Hand whatſoever.

8 Ye ſhall not do after all *the things* that we do here this day, every man whatſoever is right in his own eyes.

In the Wilderneſs, while the *Iſraelites* were deſtitute of many Things requiſite to the exact Performance of all their ſacred Rites, and not yet ſufficiently accuſtomed to the Yoke of their new Laws, they were excuſed from the Obſervance of many of them. Of this we have many Proofs, particularly the total Neglect of Circumciſion during the whole Space of thoſe forty Years they were in the Wilderneſs; though it had been carefully obſerved in *Egypt*. See *Joſh.* v. 3, &c.

Every Man whatſoever is right in his own Eyes,] That is many Things; for in all the Parts of their Conduct they were far from being left to do every Man what ſeemed to them good, as is

ſufficiently

sufficiently evident from the former Part of the History. Thus we read of Idolatry punished with Death, *Lev.* xxiv. 23. as also the Violation of the Sabbath, *Num.* xv. 32. and the mutinous Attempt to wrest the Priesthood from *Aaron*'s Family, *Num.* xvi. 31, &c. But here Moses seems chiefly to have a Regard to the Establishment of Tribes, and what other Things belonged to the Priests and *Levites*, as appears from the Sequel.

In a Word, the Meaning is, that they could not practise those Precepts, which were annexed to the Land, and required a settled Condition.

9 For ye are not as yet come to the rest, and to the inheritance which the LORD your God giveth you.

10 But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety:

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offerings of your hand, and all your choice vows which ye vow unto the LORD.

Maimonides observes, that one Design of this Institution was to teach them not to have too high an Opinion of Sacrifices, since they were not of such Account in the Sight of God as to be accepted every where, but were limited to one Place, and to be offered only by one Family. Prayers and Praises, which are the Essentials of Religion, may be offered up every where; but Sacrifices and other Ceremonies of Worship being appointed, not for any Good in themselves, but only to reclaim the People from Idolatry, and to establish the Belief of the Unity of God, were only acceptable when offered at the Sanctuary of Jehovah, the one true God. Hence, he observes, the Prophets are so zealous in reproving the *Jews* for laying a Stress upon Sacrifices, as of themselves available towards procuring the Favour of God; whilst they neglect the Study of real Holiness, which is the End of all these Institutions, 1 *Sam.* xv. 22. *Isa.* i. 11. *Jer.* vii. 22, 23.

And your choice Vows, &c.] Heb. *The Choice of your Vows.* i. e. The Prime of your Flocks which you shall have vowed; for such only they were allowed to consecrate by Vow. See on *Lev.* xxii. 20, &c.

12 And ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as he hath no part nor inheritance with you.

13 Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest.

See on *Lev.* xvii. 3, 4, 5.

14 But in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

During their Encampments and Travels in the Wilderness, it was enacted, that all the Beasts that were slain by any *Israelite* for the Use of his Family, should be first presented to God at the Tabernacle, by Way of Peace-offerings, and there slain, *Lev.* xvii. 1, 2, 3, &c. which was no Inconvenience to them, for then the Tabernacle was very near to every one of them. But it is allowed now that, after their Settlement in *Canaan*, every Householder may kill Beasts, Birds, &c. for his Family Provision, at Home or in any Place, without being obliged to bring any Part of them to the Altar. For when their *Border was enlarged*, the Tabernacle must have been at so great a Distance from some of them, that it would have been too heavy a Burden to oblige them to kill every Thing they eat at the Tabernacle, and therefore it it is dispensed with.

The Unclean and the Clean may eat thereof,] They who were under any legal Uncleanness might not eat of the Sacrifices; but of common Food, at their ordinary Tables, they might. The Reason of which was in order to keep up a Distinction between Things sacred and common.

As of the Roe-buck, and as of the Hart,] i. e. They shall be eaten in the same Manner as the Roe-buck and Hart, which though clean Animals, and so fit for Food, yet were not allowed to be offered to God in Sacrifice.

16 Only ye shall not eat the blood; ye shall pour it upon the earth as water.

See on *Gen.* ix. 4.

Ye shall pour it as Water] They were obliged to cover it with Dust, as is inferred from *Lev.* xvii. 13. But the Meaning is, that they might pour it out with as little religious Ceremony as Water.

17 ¶ Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand:

All that the Law hereafter requires, is, that none of the forementioned Sacrifices or Oblations be made any where but at the *Tabernacle*, or Temple, no religious Feastings but at that stated Place of Worship. See on *ver.* 6.

18 But thou must eat them before the LORD thy God, in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou putteth thine hands unto.

19 Take heed to thyself that thou forsake not the Levite as long as thou liveth upon thy earth.

At all such religious Entertainments, constant Regard must be had to the Priests and *Levites*; that they who are God's Ministers at the Altar, partake of what is presented there. This Caution is given, lest Covetousness should make them defraud the *Levites* of their Tithes; and therefore he repeats it *Ch.* xiv. 27.

20 ¶ When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh) thou mayest eat flesh whatsoever thy soul lusteth after.

See on *ver.* 15.

21 If the place which the LORD thy God hath chosen to put his name there, be too far from thee; then thou shalt kill of thy herd, and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roe-buck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

23 Only be sure that thou eat not the blood: for the blood *is* the life, and thou mayest not eat the life with the flesh.

24 Thou shall not eat it; thou shalt pour it upon the earth as water.

Thus the pouring out the Blood upon the Earth was appointed, where Circumstances were such, that an Offering of it could not be made.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And

Thy holy Things,] Such Things as are separated and set apart for holy Uses, *viz.* Sacrifices and Tythes, &c. See on *ver.* 17.

27 And thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest them, and dwellest in their land;

30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee, and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

31 Thou shalt not do so unto the LORD thy God: for every abomination to the LORD which he hateth, have they done unto their gods: for even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

They were to add no Rite of their own devising, nor omit any of those which God had commanded them to use. See *Gal.* iv. 2.

CHAP. XIII.

1 *Laws concerning the punishment of false prophets, and of those who enticed men to the worship of idols.* 12 *Idolatrous cities should be destroyed.*

IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

Moses well foreseeing how liable the *Israelites*, in after Ages, would be to the Snares and Delusions of false *Prophets*, who, under Pretence of Revelations from God, or Communications of Divine Power, while indeed they were assisted by no other but wicked and infernal Spirits, might work some wondrous and unaccountable Things, or foretel some future Events, as Demonstrations of their false Doctrines, and thereby persuade them to idolatrous Worship; he lays them down this certain Rule and Law, whereby to judge of such Pretenders to Inspiration, and to deal with all Enticers to Apostacy from the true Religion, *viz.* That the Existence of the ONE TRUE GOD, and the Authority, Goodness, and Truth of his Laws and Religion, being already so fully demonstrated by Evidences of all Kinds, so long continued, and beyond all Exception; and, on the contrary, the heathen Dæmons, and the idolatrous Usages of their Worship, being in the Reason and Nature of Things, so full of Absurdities, Follies, and the worst of Wickednesses; it ought not to be thought that a mere Miracle, or the fulfilling of a Prediction, by any Opposer, should be sufficient to shake the Truth of the one, or gain Credit to the other. That therefore the true Divinity of Miracles and Wonders ought to be judged of by the Doctrines, Designs, and Purposes, for the effecting and confirming whereof they are wrought. Every Miracle-worker that would seduce Men to false and irrational Principles of Religion, is to be looked upon as an Impostor; and notwithstanding all he can do or say, you ought steadily to adhere to the Religion and Worship so amply confirmed: Concluding that God, by permitting such Impostors, intends only to try your Faith and Sincerity. Compare 1 *Cor.* xii. 3. 1 *John* iv. 1, 2, 3, 4, 5, 6.

A Prophet,] One who pretends to have a Message from God.

Or a Dreamer of Dreams,] Who pretended God had appeared to him in a Dream.

And giveth thee a sign or a Wonder,] Who shall foretel some future and wonderful Event. For the Words here, that *Sign* and *Wonder* here signify [illegible] ly as to any Miracle whatsoever, whether it be the foretelling some thing that is out of the Reach of human Knowledge, or the performing some Work which exceeds human Power.

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether you love the LORD your God with all your heart and with all your soul.

Thou shalt not hearken unto the Words of that Prophet.] Though the Event confirmed the Prediction, yet you shall [illegible] as a Liar, and not as a true Prophet; for God cannot contradict himself, nor do any Thing to persuade Men to forsake, and give his Worship to another.

For the Lord your God proveth you.] By permitting some evil spirit to work a Miracle in favour of false Doctrine. The Sense it follows, that the Attempts of the Roman Catholics, to prove their peculiar Doctrines by Miracles, are vain; for they must first shew them agreeable to Reason and Revelation, before they are capable of being proved by Miracle. But to [illegible] as they appear contrary to Reason and Scripture, and repugnant to common Sense, it will never be in the Power of Miracle-[illegible] to establish the Truth of any [illegible] of their pretended Miracles, which are nothing else but mere Tricks and Impostures.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and you shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. so shalt thou put the evil away from the midst of thee.

6 ¶ If thy brother the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, entice thee secretly, saying, Let us go and serve other gods which thou hast not known, thou, nor thy fathers;

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him.

Neither shall thine Eye pity him.] The Reason of the Thing shews, that these two Circumstances are mentioned. One is, that the Seducer be convicted by two sufficient Witnesses, before he be put to Death. See on *Num.* xxxv. 30. The other, that the Offender obstinately persist in the Defence of Idolatry in spight of Admonition; for who doubts, for Instance, but a Father might save the Life of his Son, in case he brought him to timely Repentance?

9 But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

Thou shalt surely kill him.] i. e. Thou shalt discover him, and bring him to condign Punishment, which is Death in this Case, by the Sentence of the Magistrate.

Thine Hand shall be first upon him to put him to Death,] As the Witness of his Crime: For he was to be stoned to Death, and the Accuser was to throw the first Stone at him, together with the Witnesses, *Ch.* xvii. 7. This Law, at first Sight, may appear too great a Trial to Humanity; but 'tis indeed no more but requiring a Compliance with that plain Principle of Morality, to sacrifice all private Considerations to the Good of the Public. 'Tis precisely the same Direction that our SAVIOUR teaches in these Words: *If any Man come to me, and hate not his Father and Mother,*

[illegible] and Brethren, and Sisters, yea, [illegible] Deuteronomy. Luke xiv. 26.

10 And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.

11 And all Israel shall hear, and fear, and shall do no more any such wickedness as this is, among you.

This Law, though severe, yet was just and necessary; since it [illegible] the Peace of the People from the Contagion of Idolatry.

12 ¶ If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

In one of thy Cities.] Rather, *concerning one of thy Cities*, as *Le Clerc* understands it.

13 *Certain* men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

Certain Men, the Sons of Belial.] So the most Profligate and Wicked [illegible] in Scripture [illegible] Judges xix. 22. 1 Sam. i. 16. x. 27. [illegible] 17. 25. The Word *Belial* signifies, properly, one *sold* [illegible] who is subject to no Law, as *Poke*; and to [illegible] and all the Sons of Disobedience.

[illegible] away.] That is, Separated from you, and related Communion with you in your religious Services.

14 Then shalt thou enquire and make search, and ask diligently: and behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you:

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

The former Law directs their Proceeding against particular Persons. But, in Cases where this Crime shall be spread, and infect the Neighbourhood of a Town or Country, it shall be incumbent on the supreme civil Judicature, on any Information or Complaint exhibited against any City or Town, as corrupted in its religious Principles, and generally prone to Apostacy, to appoint Commissioners and Inspectors, to examine into the Truth of the Case; and if the Report be found to be too true and general, and the governing Part of such Town or City, to have been negligent in discouraging and putting a Stop to such a Degree of Impiety; the Court shall then pronounce the Place, and all the Inhabitants, [illegible] Apostacy. And by Virtue of that Decree, the whole Nation shall be obliged, forthwith, to lay it waste by Fire and Sword, and kill every Thing breathing within the Precincts thereof.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever, it shall not be built again.

And shalt burn—the City and all the Spoil—for the Lord thy God.] As a kind of Sacrifice to his Justice, and a public Testimony of your Zeal for his Honour.

17 And there shall cleave nought of the cursed thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;

They were not to take the smallest Part of the Spoil to their own Use; which served to create in them the greater Abhorrence of Idolatry; and, especially, was wisely appointed, lest, for the Sake of rich Plunder, they might have been tempted to destroy an innocent City.

18 When thou shalt hearken unto the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAP. XIV.

1 *The disfiguring of the body in mourning for the dead forbidden.* 3 *Of clean and unclean food.* 22 *Laws concerning tithes.* 28 *And setting apart a portion for the Levites and the poor.*

YE *are* the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

Ye are the Children, &c.] i. e. You are the peculiar People, the devoted Servants and Worshipers of JEHOVAH, the ONE TRUE GOD. See on *Ex.* iv. 22.

Ye shall not cut yourselves—for the Dead,] See on *Lev.* xix. 28. These furious Expressions of funeral Mourning subsist, at this Day, in some of the Eastern Countries. But nothing surely is more unbecoming *the Sons of God*, the Heirs of Immortality, than thus to sorrow, like those *who have no Hope*, 1 *Thess.* iv. 13.

Nor make any Baldness between your Eyes for the Dead.] Either the Hair of the Eye-brows, or of the fore Part of the Head, which hangs over the Space between the Eyes. See on *Lev.* xix. 27.

2 For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

Since you have the Honour to be separated to God as a peculiar People, by Laws different from all other Nations; therefore it behoves you to act suitably to the Dignity of your Privileges, and beware of dealing yourselves with such heathenish Rites, as are stamped either with a moral or natural Deformity, which are either impious or absurd.

3 ¶ Thou shalt not eat any abominable thing.

In order to preserve them even from frequent Communication with other Nations, and thereby the more effectually to secure them from their Idolatries, they are prohibited from the Use of certain Meats, which therefore are called *abominable*, because after this Law was given, the *Jews* were to look upon them as *unclean*, not in themselves, but by the Ordinance of God, *Rom.* xiv. 14.

4 These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois.

And the Pygarg,] This is a Kind of Goat.

And the Chamois,] Heb. *Zemer*, which *Bochart* takes for that Kind of Goat called in *Latin Rupicapra*, or Mountain-Goat, from the Arabic *Zamara, to bound like a Roe.*

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongst the beasts; that ye shall eat.

See on *Lev.* xi. 3.

7 Nevertheless, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the cony: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

See on *Lev.* xi. 4, 5, 6, *&c.*

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ These ye shall eat of all that *are* in the waters: all that have fins and scales shall ye eat:

See on xi. 9, *&c.*

10 And whatsoever hath not fins and scales, ye may not eat: it *is* unclean unto you.

11 ¶ *Of*

11 ¶ *Of* all clean birds ye shall eat.

See *Lev.* xi. 13—20.

12 But these *are the* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

And the Glede,] The *Hebrew* for Glede is *Haddaah*, which is not in *Leviticus*, and *Bochart* conjectures, it might be omitted by Transcribers on Account of the near Similitude of this Name with *Haggah* the *Kite*, which occurs in both Places.

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lap-wing, and the bat.

19 And every creeping thing that flieth, *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* any thing that dieth of itself: thou shalt give it unto the stranger that *is* in thy gates, that he may eat it, or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. Thou shalt not seethe a kid in his mother's milk.

It was unlawful to eat any Thing which died of itself because the Blood was in it.

Proselytes of the Gate, who were not obliged to observe these Laws, or more *Gentiles*, who might happen to be in their Country, might eat such Meat. But as to those who were called Proselytes of Righteousness, *i. e.* circumcised *Gentiles*, who had embraced the *Jewish* Religion, they were bound to abstain from such Food, as much as the native *Jews*.

See on *Lev.* xxiii. 19.

22 Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.

Every Householder was to set apart a tenth Part of the Product of his Estate or Farm, wherewith to feast his Family and Friends, at the stated Place of public Worship, and religious Festivity.

23 And thou shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds, and of thy flocks: that thou mayest learn to fear the LORD thy God always.

That thou mayest learn to fear the Lord,] i. e. That thou mayest be accustomed to the Worship of the only true GOD; for that is sometimes the Meaning of the Word *to learn*. Thus the Design of this and their other annual Feasts, was to preserve them stedfast in their Religion: For by this solemn Rite of eating and drinking together in the Presence of JEHOVAH, at the Place of his public Worship, they professed their Adherence to the Service of the TRUE GOD, in Opposition to all false Deities.

24 And if the way be too long for thee, so that thou art not able to carry it, *or* if the place be too far from thee which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose.

26 And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou and thine household.

This is no other than an Injunction on the *Hebrew* Nation, to take one Part of their Income in Hospitality, to rejoice in the Goodness of God, when they came before his Presence, to acknowledge they owed all their Blessings to his Protection and Favour, and to glad the Heart of the Poor, the Fatherless, and the Widow, with a cheerful Participation of the Bounties of God to them, by such Acts of Kindness; and this was left entirely to the Owners, and his Good Will, what to spend in, and whom to entertain.

27 And the Levite that *is* within thy gates, thou shalt not forsake him: for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates.

29 And the Levite (because he hath no part nor inheritance with thee) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat, and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

This Tithe was not to be spent merely in Feasting themselves, but for the Relief and Comfort of the Levites, the Stranger, the Fatherless, the Widow, and poor Strangers of Israel, who otherwise might have been forced to beg, or to live strangely, and thereby be in Danger of being perverted from their Religion.

CHAP. XV.

1 *Laws concerning the year of release.* 7 *A commandment to relieve and lend to the needy.* 12 *Laws concerning Hebrew servants.* 19 *All firstling males of cattle to be sanctified unto the ministry.*

AT the end of *every* seven years thou shalt make a release.

The Wisdom of the *Hebrew* Constitution provided for a *Release* of all Debts and Servitudes every seventh Year, that the *Jewish* Nation might not be drawn away from so great a Number of free Subjects, and be lost to the Public in the Condition of Slaves. See on *Lev.* xxv.

2 And this *is* the manner of the release: Every creditor that lendeth *ought* unto his neighbour, shall release *it*, he shall not exact *it* of his neighbour, or of his brother, because it is called the LORD's release.

This cannot be meant of Money lent to those who were able to pay; for nothing could have been more absurd, than to have extinguished such Debts, whereby the Borrower was enriched: But it must be understood of Money lent to an *Israelite* who was in poor Circumstances, as appears from ver. 4.

It is called the Lord's Release,] Heb. *Schemitta lachzah*, i. e. *a Release to Jehovah*, or in Honour of *Jehovah*, who appointed this Year for the Release of those his People who are depressed with Poverty and Servitude.

3 Of a foreigner thou mayest exact *it again*: but that which is thine with thy brother, thine hand shall release:

4 Save when there shall be no poor among you: for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

The marginal Reading is rather to be followed. *To the End that there be no Poor among you; that none among you be pinched with extreme Poverty*, which might force them to seek for Relief in foreign Countries; for the Word properly signifies, *a Man in the Depth of Poverty, and who is forced to live by begging.* Le Clerc gives the whole Passage a different Turn, by translating it thus: *Nevertheless there would be no Poor among you; for the Lord thy God would greatly bless you in the Land which the Lord thy God giveth thee for an Inheritance to possess it; if thou only hearken unto the Voice of the Lord thy God, to observe to do all these Commandments which I command thee this Day. For the Lord thy God would bless thee, as he promised thee, and thou should lend to many Nations, but thou shalt borrow of none; and thou shalt reign over many Nations, but they shall not reign over thee.* For God knew that his Laws would not be observed, and therefore made this Provision

[illegible] and [illegible] ver. 11. [illegible] among them. This is the [illegible] which makes *Moses* contradict [illegible]

[illegible] if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments which I command thee this day.

[illegible] Lord thy God blessed thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother:

By this Law [illegible] to make some People cautious, [illegible] to the Poor, a Being affected [illegible] Year, if they were not [illegible] the Covenant, might make them [illegible] Charge [illegible] but look [illegible] happy So[illegible] would be [illegible] to such as were his own, as [illegible] who, with a generous and [illegible] depended upon his Providence, and [illegible]

8 But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee.

Beware [illegible] i. e. *Take heed, grudge to relieve him.* This in *Prov.* is called a Man of an *evil Eye*, is one who grudges [illegible] at his Table. The opposite to this is a bountiful Eye, *Prov.* [illegible]

10 Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land.

The Poor shall never cease out of the Land, i. e. There shall always be some indigent Persons among you, who shall stand in need of your charitable Relief. This the *Jerusalem Targum* understand as if there should have been no Poor among them, if they had been obedient to God's Precepts.

12 ¶ *And* if thy brother an Hebrew man or an Hebrew woman be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: *of that* wherewith the Lord thy God hath blessed thee, thou shalt give unto him.

15 And thou shalt remember that thou wast a bond man in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day.

16 And it shall be if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;

17 Then thou shalt take an aul, and thrust *it* through his ear unto the door, and he shall be thy servant for ever: and also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee when thou sendest him away free from thee; for he hath been worth a double hired servant *to thee*, in serving thee six years: and the Lord thy God shall bless thee in all that thou doest.

For he hath been worth a double hired Servant to thee. A Slave might well be thought worth a double hired Servant, because he was bought for little, served for nothing, and more Labour is commonly exacted from such than from an Hireling.

19 ¶ All the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

20 Thou shalt eat it before the Lord thy God year by year, in the place which the Lord shall choose, thou and thy household.

Thou shalt eat it before the Lord. It is evident from hence, that he speaks not of Firstling-mites, properly so called; for the Mal[illegible] belonged entirely to the Priests. The easiest Interpretation is that of *Le Clerc*, who by the Word Firstlings understands the *Prime Cattle*, or Sacrifices in general, because such were only fit to be offered to God.

21 And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the Lord thy God.

See on *Lev.* xxii. 21, 22, 24.

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, as the roe-buck, and as the hart.

23 Only thou shalt not eat the blood thereof: thou shalt pour it upon the ground as water.

CHAP. XVI.

1 *In what manner the feast of the passover,* 9 *the feast of weeks,* 13 *and the feast of tabernacles, are to be kept.* 16 *Judges are to be appointed in every city.* 21 *Groves and images forbidden.*

OBSERVE the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.

See on *Ex.* xii. 2. As a further Preservative against idolatrous Worship, *Moses* proceeded to acquaint them, that the three great annual *Festivals*, appointed by their Law to be celebrated at the stated Place of national Worship, were designed for this very End, to keep their People close and steady to the Religion of the ONE TRUE GOD; and therefore ought to be observed with the utmost Exactness and Regard. The first of which was the Passover, with that of *unleavened Bread*; comprehending the Sacrifice of the *Paschal Lamb*, with other Sacrifices and Oblations prescribed for each Day of the whole Week it is to continue. Of which see on *Ex.* xii. and xiii. *Lev.* i. and xxiii. *Num.* xxviii. 16, 17, 18, *&c.*

2 Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there.

3 Thou shalt eat no leavened bread with it: seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction: (for thou camest forth out of the land of Egypt in haste) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

Even

Even the Bread of Affliction.] So called because it was insipid, and not easily digested; and thereby served to put them in Mind of their afflicted State in *Egypt*.

For thou camest forth out of—Egypt in Haste.] Wanting Time to put any Leaven to their Dough. See *Ex.* xii. 34, 39.

4 And there shall be no leavened bread seen with thee in all thy coasts seven days, neither shall there *any thing* of the flesh which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee.

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

The Words are only a Permission, not an absolute Command, Thou shalt turn, or thou mayest turn, *i. e.* after you have eaten the Paschal Lamb at the Sanctuary, you are allowed to return home if you please.

8 Six days thou shalt eat unleavened bread, and on the seventh day *shall be* a solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ¶ Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

See on *Ex.* xxiii. 16. and on *Lev.* xxiii. 15.

10 And thou shalt keep the feasts of weeks unto the LORD thy God with a tribute of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee.

11 And thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

Which should induce you to keep this Feast with Joy and Gratitude to God, and in Acts of Charity and Compassion to your Servants.

13 ¶ Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn, and thy wine.

See on *Lev.* xxiii. 34.

14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

This Feast was celebrated with greater Joy than others, the whole Time being spent in Music, Dancing, and Singing, Night and Day, the Master of every Family making a Feast for his Servants, and eating together with them.

16 ¶ Three times in a year shall all thy males appear before the LORD thy God, in the place which he shall choose: in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty.

See on *Ex.* xxiii. 14, 15. Thus has God appointed these Solemnities, as a Means to keep in the Minds of his People a continual Sense of their Religion, and preserve them from all Notions of, and Inclination to, superstitious and heathenish Practices; by obliging every *Israelitish* Male to appear at the Sanctuary, at these three stated Times of every Year; there to exercise those Courses of Divine Service towards God, and that Chearfulness, Kindness, and Generosity to each other, which may tend to confirm them in the Love of that happy Constitution they live under.

17 Every man *shall give* as he is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ Judges and officers shalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they shall judge the people with just judgment.

Accordingly, they had Judges appointed, and Consistories erected in every City, for the determining all Differences arising out of the Law, tho' not as to the Power of Life and Death. The Expression, *in all thy Gates*, is thought to refer to the Custom of keeping their Courts in the Gates, or in Chambers over the Gates of their Cities.

19 Thou shalt not wrest judgment, thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

See on *Ex.* xxiii. 6, 2, 3, 8.

20 That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

To plant Groves in Honour of the TRUE GOD, was a Part of primitive Worship, as we see by the Example of *Abraham*, *Gen.* xxi. 33. But the *Gentiles* having abused this Custom, and made Trees and Groves the Temple of their Idols, &c. the Scenes of the most vile and abominable Superstitions, it was judged necessary to prohibit the *Israelites* from planting any such Groves near the Place of Divine Worship, lest they should have taken a Handle to blend the Worship of Idols, and the impure Rites of Heathenism, with the Service of the TRUE GOD.

22 Neither shalt thou set thee up *any* image, which the LORD thy God hateth.

Any Image,] The Word signifies, *any Statue, Pillar*, or even an *unpolished Stone*, set up as an Object or Medium of Worship.

Which the Lord hateth] i. e. When it is erected on a religious Account.

CHAP. XVII.

1 Laws concerning the quality of beasts for sacrifice. 2 Of the punishment of idolaters. 8 Of the final sentence which the priests and judges are to pass in difficult cases. 14 How the choice of a king is to be directed. 16 Some principal things which the king is to observe.

THOU shalt not sacrifice unto the LORD thy God *any* bullock, or sheep, wherein is blemish, *or* any evil-favouredness: for that *is* an abomination unto the LORD thy God.

Having spoken of the principal Services, and Offerings prescribed in the Law, for preventing the *Israelites* from idolatrous Practices, *Moses* interposed a Caution against Neglect or Profaneness

ness in their own Worship of the *true God*; which might be committed by offering any Beast to him, that had some Disease, Blemish, or Defect in it. See on *Lev.* i. 3.

2 ¶ If there be found among you within any of thy gates which the LORD thy God giveth thee, man or woman that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

By *Wickedness* here is meant *Idolatry*, as the following Words explain.

3 And hath gone and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not commanded;

Any of the Host of Heaven.] i. e. Any of the Stars; many of which were worshipped by the Nations, as the *Dog-star* by the *Egyptians*. And the seven Planets by various other Nations.

4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, *even* that man or that woman, and shall stone them with stones, till they die.

6 At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people: so thou shalt put the evil away from among you.

That they might thereby confirm the Truth of their Testimony, by being the first Executioners of their Sentence; and that his Blood, if innocent, might lie at their Door.

8 ¶ If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

These Words are to be considered as directed to the ordinary Judges who were appointed in every City.

Between Blood and Blood,] In a Question that may arise, whether a Man hath committed wilful Murder, or only casual. For *Blood* is often put for *Bloodshed*.

Between Plea and Plea,] i. e. When the Question is, whose Cause or Plea is the better. As the former Words belong to criminal Causes, so these to civil, such as Suits about Debts, *&c.*

And between Stroke and Stroke,] i. e. In the Case of Wounds or Strokes inflicted by one Man upon another. Of which see *Ex.* xxi. 20.

Unto the Place which the Lord thy God shall choose,] Where the supreme Court was settled in the chief City of the Kingdom.

9 And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and enquire; and they shall shew thee the sentence of judgment.

It may as well be rendered, as by *Grotius* and others, *the Priests the Levites*, OR *to the Judge*. By the *Priests the Levites* is generally understood the supreme Court of the Nation, which was called the *Sanhedrim*. Though the Priests were not the only Persons of whom this high Court consisted, yet they are here first mentioned, because they were likely to be the most capable Persons to exercise this Authority; and being best qualified, the Sanhedrim, High Court, or Senate, was chiefly made up of them. For the Tribe of *Levi* being disengaged from worldly Cares, had full Leisure to study the Laws of God. By *Judge* is meant those supreme Judges of the Nation, such as *Gideon*, *Jephthah*, *Samson*, and *Samuel*, *&c.* whom God raised up, when the *Israelites* were oppressed by their Enemies.

10 And thou shalt do according to the sentence which they of that place (which the LORD shall choose) shall shew thee, and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee thou shalt do: thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.

They were to rest in the Judgment of those whom God had made the supreme Interpreters of his Law.

12 And the man that will do presumptuously, and will not hearken unto the priest (that standeth to minister there before the LORD thy God) or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that *are* about me:

This by no Means imports that God commanded them to make them a King when they came to *Canaan*, as some of the *Jews* understand it; but only that if they would needs have a King, he should be one of their Brethren. So it is understood by *Josephus*.

15 Thou shalt in any wise set *him* king over thee whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother.

Whom the Lord shall choose,] Either by the Ministry of his Prophets, or by Urim and Thummim, or by Lot. See 1 *Sam.* x. 1, 20, *&c.* xvi. 13.

16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

He shall not multiply Horses to himself,] i. e. He shall not keep a great Number of Horses for mere Pomp and State, or he shall not establish a Body of Cavalry for War. The Reason is given by *Moses* himself in the next Words, "Lest they should send the People into *Egypt* to buy War Horses for them;" with which idolatrous Country he would have them to have no Traffick nor familiar Intercourse. Hence it appears that in *Moses*'s Time it was customary to procure Horses chiefly from *Egypt*, and so it continued to be in the Days of *Solomon*, 1 *Kings*, x. 28, 29. For *Egypt* abounded with Horses, as *Judea* did with Asses. To this Purpose we read that *Sesac*, who is thought to be *Sesostris*, came to besiege *Jerusalem* with twelve hundred Chariots, and threescore thousand Horsemen, 2 *Chro.* xii. 3.

17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold.

He shall not indulge himself in a vast Number of Wives and Concubines, especially Women of different Nations and Religions, after the Manner of the Eastern Monarchs. The Reason is added, *that his Heart turn not away*; *i. e.* lest his Thought be turned away from minding the Good of his People; and lest he be seduced from the true Religion, by marrying the Worshippers of strange Gods, as *Solomon* did.

See on *Gen.* ii. 24, *&c.* *Matt.* xix. 5.

Neither shall he greatly multiply to himself Silver and Gold,] He shall not set himself to heap up Treasure, in his own Coffers, for his private Use, which could not be done without great Oppression of his Subjects. Add to this, that Luxury and Dissolution of Manners are the common Effects of exorbitant Wealth, Vices most destructive to the People in general, who are too apt to imitate the Example of their Prince. Of this we have many Examples in History, particularly in the Kings of *Persia*, who, by

by their overgrown Wealth, entailed Ruin both upon themselves and their whole People. Another fatal Effect of immoderate Wealth is, that it begets Pride and Tyranny, it being the epidemic Folly of Mankind, to trust in their Riches, and upon Account thereof to form an over-weening Opinion of themselves, and to behave with Insolence and Cruelty towards others.

18 And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of *that which is* before the priests the Levites.

He shall write him a Copy of this Law,] Either this Book of *Deuteronomy*, which is an Abstract of the Law; or, as others, the whole five Books of *Moses*, and that with his own Hand, as a Means to fix it more in his Mind.

Out of that which is before the Priests,] Out of the original uncorrupted Copy, which was kept in the Sanctuary, in the Custody of God's Ministers.

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

And it shall be with him, and he shall read therein, &c.] He shall have it with him, wherefoever he is, whether at home or abroad; and shall spend his Time in studying the Laws of God therein contained. Which Rule, if carefully observed, will adorn him with that Piety, Justice, Humility, and Clemency, that tend to make his Reign long and prosperous, and continue the Succession of the Crown in his Family for many Generations. From the Neglect of this wholesome Precept their Kings became so ignorant of the Laws of God, that King *Josiah* had not so much as ever seen a Copy of the Law, when he was now eighteen Years of Age. See 2 *Chron.* xxxiv. 18.

20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment to the right hand or to the left: to the end that he may prolong *his* days in his kingdom; he, and his children in the midst of Israel.

That his Heart be not lifted up above his Brethren,] For Power and high Station are apt to turn Men's Heads, and make them giddy, and behave towards their Inferiors, as if they were not of the same Species with themselves. But the due Consideration of God's Law will serve to keep Men humble in the greatest Prosperity.

CHAP. XVIII.

1 *Laws concerning the priests and Levites dues.* 9 *The consulting of any kind of diviners forbidden.* [illegible] *of Christ.* 20 *Of the punishment of the false prophet.* 22 *How he is to be known.*

THE priests the Levites, *and* all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priests due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

Le Clerc understands this of Beasts slain for Food in their several Towns, not for Sacrifice; and so does *Philo* and *Josephus*. For as to Animals offered in Sacrifice only, the Breast and the right shoulder are appointed to be given to the Priests, but not a Word of the two Cheeks and the Maw. So the Words may be rendered thus: *This shall be the Priests Due from them that slay an Animal.* For the original Word signifies no more than to kill an Animal.

The Shoulder, &c.] Together with the Breast, *Lev.* vii. 32, 33, 34. Or the Value thereof in Money; for that seems necessarily understood.

4 The first fruit *also* of thy corn, of thy wine, and of thy oil, and the first of the fleece of thy sheep shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose;

To encourage all those of the sacred Order, to take Delight in the Exercise of their Ministry, and promote the Honour of Divine Service, he appointed, that such of the Priests or *Levites* as had a Mind to serve at the Tabernacle or Temple, out of their ordinary Courses, or leave their Dwelling-houses in Cities or Country Towns, and addict themselves to a constant Attendance upon the public Ministry, should have the same continual Allowance with the Priests or *Levites* in waiting. *If a Levite come*, i. e. if he shall come from the Place where he was wont to live, with a sincere and ardent Desire to devote himself to the perpetual Service of God at the Sanctuary; so that instead of coming in his Course, he would always wait there, and never stir from that Place.

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

Then he shall minister in the Name, &c.] Or, *He shall minister to the Name of the Lord*, as in the LXX. i. e. He shall continually attend at the Altar, to do the Service of the Sanctuary, as the other Priests do in their Courses. This was the Case of *Samuel*.

8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony.

They shall have like Portions to eat,] i. e. The rest of the Priests who wait at the Altar, shall allow him the same Portion which they themselves have in the Sacrifices. This makes B. *Patrick* and others think, that by *Levite*, *ver.* 6. must be meant a Priest only; for the *Levites* had no Portion of the holy Things offered at the Altar.

Besides that which cometh of the Sale of his Patrimony,] i. e. Besides what personal Estate they had got themselves, or was left them by their Relations, and which were to be sold for his Use. For tho' the Priests had no Share in the Land of *Canaan* given them at the Division of the Country, yet they might purchase Houses, Goods, and Cattle; and sometimes Lands too.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

One that maketh his Son or his Daughter to pass through the Fire,] See on *Lev.* xviii. 21.

Or that useth Divination,] Of which there were many Sorts. The *Hebrew* Words are *Kosem kosemim*, from *Kasam*, which signifies to decide by casting Lots or Arrows, and so may signify either *Divination by Lots*, or, Divination by Arrows. The Manner of it was by inscribing upon several Arrows the Names of the Cities which they were to attack; and after mixing the Arrows together, one was drawn at a Venture, which presented the Name of the City which was to be first attacked.

Or an Observer of Times,] The Word *Meonen* is thought to signify that Kind of Divination that was made, by observing the Face of the Heaven, the Motion or the Figure of the Clouds, the Passage and Appearance of Meteors, Thunders, Lightnings, and the like; for it comes from *Anan*, *a Cloud*.

Or an Enchanter,] The Word *Merabesch* signifies, properly, one who uses Divination by Means of Serpents; of which kind we have many Instances in the heathen Poets, particularly *Homer* and *Virgil*; for the Word comes from *Nahash*, a Serpent.

Or a Witch,] Heb. *Mechasscheph*, which is thought to denote one that doth Mischief unto Men or Beasts by evil Arts, of which see on *Exod.* xxii. 18. *Le Clerc* translates it *Harioluus*, a Soothsayer, because it is joined in Scripture with other Species of Divination; and so derives it from the *Arabic*, *Chasbasla*, to reveal. See *Mal.* iii. 5. *Dan.* ii. 2. where the same Word occurs.

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

Or a Charmer,] Heb. *Chober Chabber*, *[illegible]*, which is thought to mean Astrologers, or such as, by the Conjunction of

of the Planets, pretended to foretel future Events. It appears that the eastern People were very much addicted to Divination of all Kinds, and entered upon no Enterprize of Moment, 'till they had first consulted the Soothsayers. And therefore *Moses* so often prohibits the *Israelites* from using those superstitious Arts.

Or a Consulter with familiar Spirits, or a Wizard,] Our *English* Expression, *Consulter with familiar Spirits*, seems to signify one that divined by the Help of such Spirit; but the *Hebrew* Words *Shoel Ob* are two Persons, *Shoel* is the Consulter, *Aobe* is the Diviner. Our *English* Translators have generally missed the true Sense of this Expression. We translate, *A Man or a Woman that hath a familiar Spirit, or that is a Wizard, shall surely be put to Death*; by this Translation *a Man or Woman that hath a familiar Spirit*, seems to be one Sort of Diviner, as a *Wizard* is another; but the true Translation of the *Hebrew* Words is as follows. *A Man or a Woman, if there shall have been with them* (i. e. if they shall have consulted) *an Aobe or an Iddoni* (i. e. a *Python* or a *Wizard*), *shall be put to Death*: Here the *Aobe* is the Diviner, and does not signify *a familiar Spirit in a Person*, possessing him, as our *English* Translation seems to intimate: And that the Word *Aobe* is to be taken in this Sense, is abundantly evident from another Passage in this Book of *Leviticus*; the Words are, *Al tiphnu el ha Aobioth, weel ha Iiddonim. al tebakkeshu letameah bahem.* i. e. *Ye shall not have Regard to the Pythons, or to the Wizards: Ye shall not make Enquiries to the polluting of yourselves by them.* Here it is very plain, that *Aobe* does not signify *a Spirit in a Person*, but is one Sort of Diviner, of whom the *Israelites* were not to enquire; as *Iddoni*, the Word translated *Wizard*, is another; and whoever compares our *English* Version of this Verse with the *Hebrew* Words, must see that our Translators wandered from the strict Sense of the original Text, to express their Notion of *familiar Spirits*.

Or a Necromancer,] Heb. *Doresh el Hamemethim*, from *Methim*, the Dead; *one who enquires of the Dead*, or a Consulter of dead Idols, and so it ought to have been rendered here instead of making use of the Word Necromancer. Their Manner of consulting the Dead, was by visiting their Graves in the Night; and there lying down and muttering certain Words with a low Voice, by which Means they pretended to have Communion with them by Dreams, or by their appearing to them. To which *Isaiah* is thought to allude, *Ch.* viii. 19. xxix. 4. See an Instance of this in the Witch of *Endor*, 1 *Sam.* xxviii. 7.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations, the LORD thy God doth drive them out from before thee.

13 Thou shalt be perfect with the LORD thy God.

Thou shalt have nothing to do with other Gods, nor with the Rites and Ceremonies that were used in their Worship, but worship JEHOVAH alone in the Way which he has prescribed in his Laws. This intimates, that the preceding Arts of Divination were wont to be accompanied with some idolatrous Rites.

14 For these nations which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*.

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the LORD my God; neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will require *it* of him.

This Passage beginning at the 15th Verse, is very remarkable and deserves our particular Attention. *Moses* was now about to leave his People, and therefore informs them, for their Comfort, that God would raise them up another Prophet, who should speak unto them God's Words, and instruct them in his Will. *The Lord thy God will raise up unto thee a Prophet from the Midst of thee, of thy Brethren, like unto me, unto him ye shall hearken.* 15. The same is repeated again, ver. 18. in the Name of God, with this Addition; *And it shall come to pass, (thus saith the Word of God) that whosoever will not hearken unto my Words which (that Prophet) shall speak in my Name, I will require it of him.* 19. Here now is a plain Declaration on God's Part, at the Time the Law was established, of another Prophet like unto *Moses*, to be raised in Time, as a new Lawgiver, to whom all were to yield Obedience. Great Authorities are produced for interpreting these Words of a Succession of Prophets, in the *Jewish* Church: But be the Authorities never so great, the Appeal lies to the Law and to the Testimony, and to that we must go.

In the first Place then, the Text speaks of *one Prophet* only, in the singular Number, and not of many. In this Case the *Letter* of the *Text* is with us, an Argument which ought to be of great Weight.

Secondly, To expound this Passage of a *Succession* of Prophets, and to say that they *all* were to be like *Moses*, contradicts God's own Declaration concerning the Manner in which he intended to deal with *other* Prophets.

In the Twelfth of *Numbers* we read, that *Miriam* and *Aaron* began to mutiny against the Influence and Authority of *Moses*, *Hath the Lord spoken only to* Moses, say they, *hath he not spoken also by us?* This Controversy was like to be attended with such ill Consequences, that God thought proper to interpose himself. Hear then his Determination; *If there be a Prophet among you, I the Lord will make myself known unto him in a Vision, and will speak unto him in a Dream. My Servant* Moses *is not so, who is faithful in all mine House; with him will I speak Mouth to Mouth, even apparently, and not in dark Speeches; and the Similitude of the Lord shall he beold: Wherefore then were ye not afraid to speak against my Servant* Moses.

Here now is a plain Declaration of the great Difference between *Moses* and all other Prophets, and as plain an Account wherein that Difference did lie. As to all other Prophets, God declares he would speak to them in *Visions* and in *Dreams*, but with *Moses* he would converse *Mouth to Mouth*, or as it is somewhere expressed, *Face to Face*. Herein then consisted one chief Dignity and Eminence of *Moses*; and in this Respect the Prophets of *Israel* were not to be like him.

Thirdly, That the Likeness to *Moses* spoken of in the Passage under Consideration, had a special Regard to this peculiar *Privilege* of seeing God *Face to Face*, is evident partly from the Text itself, and partly from the Close of the Book of *Deuteronomy*, compared with the Text: In the Text such a Promise is given of a Prophet like *Moses*, which Likeness in the 18th Verse is explained by God's saying, *I will put my Words in his Mouth*. What imports something more than speaking to him in *Visions* and in *Dreams*: And that the Likeness to *Moses* was understood to consist in this immediate Communication with God, is most evident from the last Verses of the Book; where it is said, *And there arose not a Prophet since in* Israel *like unto* Moses, *whom the Lord knew Face to Face*. Who added these Words to the Book of *Deuteronomy*, it matters not at present to enquire; for, they having been received in the *Jewish* Church, are an authentic Testimony, *first*, how the antient *Jews* understood these Words, *like unto Moses*; and *secondly*, That the antient Church had seen no Prophet like unto *Moses*: And yet they had a Succession of Prophets immediately from the Death of *Moses*, of whom *Joshua* was the first, *Heb.* xii. 13. *Eccles.* xlvi. 1. and these last Verses of *Deuteronomy*, added after, at least in the Time of *Joshua*, exclude him from all Pretensions of being *the Prophet*, or *one* of the Prophets like unto *Moses*: And if this Character will not fit *Joshua*, much less will it fit those who succeeded him, who were not greater, nor had greater Employment under God, than he. An evident Proof that the Promise of a Prophet like unto *Moses*, was not understood by the antient *Jewish* Church to relate to a Succession of Prophets among them; since they declare to us, that in the Succession of Prophets, there had not been one *Like* unto *Moses*.

The latter *Jews* have not departed from the Opinion of their Ancestors in this Respect. They distinguish *Moses* from all other Prophets, and the highest Degree of Inspiration is stiled by them *the Mosaical*. The Difference between this Degree and all others, they make to consist in four Particulars. 1. *Moses* had no Dreams nor Visions. 2. He had Light from God immediately, without the Ministry or Interposition of Angels. 3. His Mind was never disturbed or dismayed by the prophetic Influence, *for God spake to him as a Man speaks to his Friend*. 4. He could prophesy at all Times when he would; whereas others prophesied only at particular Times, when the Word of God came to them.

Another chief Dignity belonging to *Moses*, and in which the Prophets under the Law were not like unto him, is that he was *a Lawgiver*. No Prophet after *Moses* was sent with such a Commission, during the Time of the Law; and yet the Prophet here foretold was evidently to resemble *Moses* in this Particular. "*He* "*was to speak all that God commanded him; and whoever hearkened* "*not to him, was to be destroyed.*" *Moses* had no greater Authority

[illegible] than this, nor can any Word defire [illegible] Reflection, there is a Circumftance belonging to this Prophecy, which [illegible] down to this Scale. [illegible]

It is to be obferved, that the Request of the People was made at the [illegible] when the [illegible] and God [illegible] Mount burnt with Fire, they defired that *Moses* might speak to them, and not God, left they fhould die: Upon which Request is given, I will raise them a Prophet like unto thee, [illegible] Is it not evident, that this new Prophet was [illegible] that, in a familiar gentle Way, which God [illegible] Mount furrounded with Majefty and Terror [illegible] the Giving of the Law? To apply this Promise to any Person [illegible] is making it to have no Relation to the Request upon which it was granted. The People liked *Moses*'s ordinary Way of [illegible] to them fo well, that they defired he might be caught [illegible] hear God's Laws to them in the fame Manner as he received God's other Commands. The Request included [illegible] to the Manner of God's giving his Law; they were [illegible] confined at his Manner of conveying Prophecies to them. And confequently the Promise of God must refer to [illegible] Law to his People by one to be raised up among themselves, and not immediately to a *Succeffor of Prophets*, about whom the People were in no Difficulty. And that Christ was a Lawgiver in the [illegible] must be allowed on all Hands.

Laftly, If we enquire, from hiftorical Evidence, into the Completion of this Prophecy, we fhall find, that it did not perfectly agree to the Character of any Prophet, either before or after Christ. All the Prophets of the Old Teftament *prophefied*, and dreamed *Dreams*; and the Prophets of the New were in the fame State. St. *Peter* had a Vision, St. *John* faw Visions, St. *Paul* had Vifions and Dreams. But Christ himself neither faw Visions, nor dreamed Dreams, but had intimate and immediate Communication with the Father; he was in the *Father's Bosom*, he and no Man else had *seen the Father*; was *one with the Father*, and had the *Fulness of the Godhead* in him. Let any Man now feriously confider this; *Moses* and Christ are the *only Men*, in all the facred Hiftory, who had this Communication with God. The Likenefs to *Moses* is faid directly to lie in this, of feeing *God Face to Face*. Can the Promise then of raifing a Prophet like unto *Moses* be poffibly applied to any other Perfon than Christ Jesus?

If we farther appeal unto Fact, we fhall find that there never was any Prophet, and much lefs a Succeffion of Prophets, whom the *Jews* efteemed like *Moses*. There was indeed, in Confequence of this Prophecy, a general Expectation of fome extraordinary Prophet to arise, which prevailed particularly about the Time of our Saviour. The *Jews* then, as well as fince, underftood and applied this Prophecy to the Meffiah, the only Prophet whom they will ever allow to be as great or greater than *Moses*. When our Saviour had fed five thousand Men, by a Miracle like that of *Moses*, who fed the *Israelites* in the Wilderness, then thofe Men faid, *This is of a Truth that Prophet that should come into the World*, John vi. 14. St. *Peter*, and St. *Stephen* directly apply the Prophecy to him, Acts iii. 22, 23. vii. 37. and they may very well be juftified for fo doing; for he fully anfwers all the Marks and Characters, which are here given of the Prophet like unto *Moses*. He had immediate Communication with the Deity, and God fpoke to him *Face to Face*, as he did to *Moses*. He performed *Signs and Wonders* as great or greater than those of *Moses*. He was a *Lawgiver* as well as *Moses*. *I am not themselves a Prophet*, faith God; and the People glorified God, faying, *That a great Prophet is risen up among us*, Luke vii. 16. *I will put my Words in his Mouth*, faith God, in *Deuteronomy*; and our Saviour faith, *I have given unto them the Words which thou gavest me*, John xvii. 8. *He spake as never Man spake*, faith the People; and our Saviour faith, *I have a Commandment from my Father*; *but the Father which sent me, he gave me a Commandment, what I should do, and what I should speak*. And I know that his Commandment is life everlasting: *Whatsoever I speak therefore, even as the Father said unto me, so I speak*, John xii. 49, 50.

We fhall be more and more confirmed in this Opinion, when we confider the great and ftriking Likenefs between *Moses* and Jesus Christ, and that the latter refembled the former in more Refpects than any other Perfon ever did. We have taken Notice already of fome Inftances, where fo they resemble each other, as God fpeaking to them *Face to Face*, or their performing *Signs and Wonders*, or both being *Lawgivers*. And in fuch Refpects none of the ancient Prophets [illegible] *Moses*. None of them were Lawgivers, they only expounded and enforced the Law of *Moses*. None of them performed fo many and fo great Wonders. None of them had fuch close Communications with God, they faw Visions, and dreamed *Dreams*. *Moses* and Jesus Christ [illegible] two [illegible] Things [illegible] true Theology [illegible] Teacher [illegible] from the Religion [illegible] *Moses* [illegible] the New [illegible] Law [illegible] Work [illegible] Miracles [illegible] Pharaoh [illegible] Jesus [illegible] young Child, and go into the Land of Israel, for they are dead which sought the young Child's Life*, Matt. ii. 2[illegible] pounding, that out of it were for that Prophet, who fhould arise like unto *Moses*. *Moses* refused to be called the Son of *Pharaoh*'s Daughter, choosing rather to fuffer Affliction; Christ refused to be made King, choosing rather to fuffer Affliction. *Moses*, fays St. *Stephen*, *was learned in all the Wisdom of the Egyptians*, and *Josephus* fays, that he was a very forward and accomplifhed Youth, and had Wisdom and Knowledge beyond his Years; St. *Luke* of Jesus Christ, that he *increased* (he means) *in Wisdom and Stature, and in Favour with God and Man*, and his Difcourfes in the Temple with the Doctors, when he was twelve Years old, were a Prelude to it. *Moses* contended with the Magicians, who were forced to acknowledge the Divine Power by which he was affifted; Christ cast out evil Spirits, and received the fame Acknowledgment from them. *Moses* was not only a Lawgiver, a Prophet, and a Worker of Miracles, but a King and a Priest; in all thefe Offices the Resemblance between *Moses* and Christ was fingular. *Moses* brought Darkness over the Land; the Sun withdrew his Light at Christ's Crucifixion. And as the Darkness which was spread over *Egypt* was occasioned by the Deftruction of their Firft-born, and of *Pharaoh* and his Hoft; fo the Darkness at Christ's Death was the Forerunner of the Deftruction of the *Jews*. *Moses* foretold a Famine which would befal the Nation for their Difobedience, [illegible] Christ. The Spirit which was in *Moses* was conferred in fome Degree upon the Seventy Elders, and they prophefied; Christ conferred miraculous Powers upon his feveral Disciples. *Moses* was victorious over powerful Kings and great Armies; fo was Christ by the Effects of his Religion, [illegible] who perfecuted the Church. *Moses* [illegible] up both his Hands, Christ [illegible] when his Hands were [illegible] for Transgressions, and [illegible] made for them, and ftopped the Wrath of God [illegible] Christ. *Moses* ratified a Covenant between God and his People, by fprinkling them with Blood; [illegible] offered to death for the People [illegible] forgave them, or bid him out of his Book [illegible] others. *Moses* inftituted the Feast of [illegible] fifice none of whose Bones were [illegible] and which Blood protected the People from Destruction [illegible] Land

[illegible] Prophet, the Priest who looked upon [illegible] Wonders, Cor. [illegible] the People, all the Cities [illegible] was opposed by them with Ingratitude [illegible] Rebellion [illegible] Rebellion against them; these [illegible] Prophets [illegible] committed to [illegible] rule them, nay, endeavoured [illegible] Endeavour to [illegible] to have them from Reign; [illegible] Yet they all fell in the Wilderness [illegible] Generation [illegible] and his Miracles were left [illegible] Space of Time, after they [illegible] was destroyed. Moses was very meek [illegible] the Law of the Earth; so was Christ [illegible] Land of Promise, till Moses [illegible] the Kingdom of Heaven was [illegible] In the Death of Moses and Christ there is [illegible] of some Circumstances. Moses died, in one [illegible] of the People; it was their Rebellion which was the occasion of it, which drew down the Displeasure of God upon them, and upon him. Moses went up, in the Sight of the People, to the Top of Mount Nebo, and there he died, [illegible] when he [illegible], nor is [illegible] called for the Sins of Men, and [illegible] of the People, to Mount Calvary, [illegible] Tower of his Age, and when he was in his [illegible] Neither Moses nor Christ, as far as [illegible] were ever sick or felt any [illegible] would have rendered them unfit [illegible] their Sufferings were of another [illegible] Moses a little before Death promised another [illegible]

[illegible] a Likeness where there is [illegible] Writer concludes, "Is this Similitude [illegible] many Things between Moses and Christ [illegible] Chance? Let us search all the [illegible] Prophets, and see if we can find a Man who [illegible] Moses was [illegible] and to like to Christ as [illegible] had such an one, then have we found him of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth, the Son of God."

This [illegible] Want of many Words to prove, for it is visible to all the World, that the People have been, and still are, severely punished for their Infidelity and Disobedience to this Prophet. The Prophecy is clear and express; *Unto him ye shall hearken* [illegible] *that will not hearken* [illegible] *shall speak in my Name, I will require it of him*, treats, I will severely punish him for it, as the Phrase signifies elsewhere. The Antecedent is put for the Consequent; Inquiry must inquired, then punished: And the Seventy translate it, *I will take vengeance of him.* The Prophecy, as we have proved at large, certainly relates to Jesus Christ. God himself in a Manner applies it to him: For when he was transfigured, *Matt.* xvii. 5. there came a Voice out of the Cloud, saying, *This is my Beloved Son, in whom I am well pleased; hear ye him*; alluding plainly to the Words of Moses, *Unto him ye shall hearken*, and to pointing him out for the Prophet like unto Moses. St. Peter, as we noted before, directly applies it to our Saviour, *Acts* iii. 22, 23. *For Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every Soul which will not hear that Prophet, shall be destroyed from among the People*; which is the Sense rather than the Words of the Prophecy. And hath not this terrible Denunciation been fully executed upon the Jews? Was not the complete Execution of that injurious Nation, soon after Jesus had finished his Ministry among them, and his Apostles had likewise published the Gospel, the fulfilling of the Threat upon them for their Disobedience? We may be the more certain of this Application, as our Saviour himself not only denounced the same Destruction, but also foretold the Sign, the Manner, and the Circumstances of it, with a Particularity and Exactness that will amaze us, as we shall see in a proper Place. And those of the Jews who believed in his Name, by remembering the Caution and Sign he gave them, escaped from the general Ruin of their Country, like Firebrands plucked out of the Fire. The main Body of the Nation either perished in their Infidelity, or were carried Captive into all Nations: And have they never since, persisting in the same Infidelity, been obnoxious to the same Punishment, and been a vagabond, distressed, and [illegible] the People in the Earth? The Hand of God was never more visible in any of his Dispensations. We must be blind not to see it. And seeing, we cannot but admire, and adore it. What other probable Account can they themselves give of their long Captivity, Dispersion, and Misery? Their Jewish Captivity for the Punishment of all their Wickedness and Idolatry lasted only seventy Years: But they have lived in their present Dispersion, even tho' they have been no Idolaters, now this seventeen hundred Years, and yet without any immediate Prospect of their Restoration. And what enormous Crimes could have drawn down, and unrepented of still continue to draw down, this heavy Judgment upon them? unless that they were cut off for their Infidelity.

This Prophecy does indeed seem intended for the Jews principally, to prepare them beforehand for the Reception of a new Law-giver, and to intimate to them, that the Mosaic Covenant was not to be perpetual. And the Words of our Saviour, Chap. [illegible] seem immediately to refer to it, *Do not think that I accuse you to the Father; there is one that accuseth you, even Moses, in whom you trust. For had ye believed Moses, ye would have believed me; for* HE WROTE *of me.*

20 But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Though the mere fulfilling of a Sign, ~~or working of a base Miracle~~ is not enough, of itself, to establish the Belief of a false and wicked Doctrine, (Chap. xiii. 1, 2, 3) yet, on the other Hand, to pretend to Miracles and Revelations, and not be able to accomplish them, is an absolute Mark of an Impostor. Therefore, the true Meaning of this Verse seems to be, that if a Prophet appealed to some ~~Miraculous~~ future Event, as an adequate Sign of his being sent from God, and ~~the Miracle failed~~ the Thing foretold did not come to pass, he was to be looked upon as an Impostor. *For e.g.* When *Moses*, in Attestation of his divine Mission, threw his Rod on the Ground, and said it should become a Serpent, if it had not been transformed to a Serpent he had been convicted of Falsity.

CHAP. XIX.

1 *Laws concerning the cities of refuge.* 14 *The removal of land-marks forbidden.* 15 *Two witnesses requisite to convict an offender.* 16 *Of the punishment of a false witness.*

WHEN the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses;

Having sufficiently pressed upon the People the great Commandment, of loving God with all the Heart, and him alone; *Moses* now proceeds to remind them of other Precepts belonging to the *second Table*, but not in an exact Method, nor without interspersing some ceremonial Matters; and he begins with what concerns the principal Branch of our Neighbour's Property, *his Life.*

2 Thou shalt separate three cities for thee in the midst of thy land which the LORD thy God giveth thee to possess it.

Thou shalt separate three Cities for thee,] There were to be six Cities of Refuge in all, but *Moses* had set aside three already on that Side *Jordan* where they now were, *Num.* xxxv. 14, 15. with *Deut.* iv. 41.

In the Midst of thy Land,] i. e. *Within thy Land*; for had they been all three in the very Heart of the Country, it would have crossed the Intention of them, which was, that they should be placed so conveniently in several Parts of the Country, that Men might easily and speedily flee to them.

3 Thou shalt prepare thee a way, and divide the coasts of thy land (which the LORD thy God giveth thee to inherit) into three parts, that every slayer may flee thither.

Thou shalt prepare thee a Way,] i. e. Make a plain Road to them, and keep it always in good Repair, that the Man-slayer might without Difficulty flee thither.

And divide the Coasts of thy Land,] i. e. They were to divide their Possessions on the West of *Jordan* into three equal Parts, and in

in the central Parts of each open an Asylum, that being nearly at an equal Distance, with respect to the Inhabitants of each District, all might have the same Benefit by them.

4 ¶ And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past,

See on *Num.* xxxv. 12.

5 As when *a man* goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the head slipperth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live:

6 Lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him, whereas he *was* not worthy of death, in as much as he hated him not in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God, enlarge thy coast (as he hath sworn unto thy fathers) and give thee all the land which he promised to give unto thy fathers;

9 If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways, then shalt thou add three cities more for thee, beside these three:

This shews that the Promise of enlarging their Border was conditional. And to the Covenant with *Abraham* in *Gen.* xv. 18. is to be understood. He indeed gave an absolute Promise to *Abraham*, to fix his Posterity in *Canaan*, at least for a Time, as appears from *Deut.* i. 35. iv. 4, 5. But the Promise of enlarging their Borders to a very great Extent, even to the River *Euphrates*, was upon Condition of their national Piety; which Condition not being performed, the Promise was never accomplished.

10 That innocent blood be not shed in thy land which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities:

12 Then the elders of his city shall send, and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

By *Elders* here are meant the *Judges*, as elsewhere. So the Sense is, that upon any Suspicion or Information of Murder laid against any one that took Refuge there, the Magistrates of the Town or District where the Fact was committed, shall send for the Person out of the Refuge-Town, bring him to a fair Tryal, and upon clear Evidence of wilful Murder, condemn him to Death, and cause Execution to be done, without Fear, Partiality, or Affection; as they value the divine Blessing, and desire to be free of the Guilt of innocent Blood, which will otherwise be required at their Hands. See on *Num.* xxxv. 12, 24.

13 Thine eye shall not pity him, but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou shalt not remove thy neighbour's *land*-mark, which they of old time have set in thine inheritance which thou shalt inherit, in the land that the LORD thy God giveth thee to possess it.

Next to the Case of Life, *Moses* gave Charge for securing every Man's Right and Property in other Matters, especially forbidding all Encroachments upon Boundaries of Lands and Estates. *Josephus*, considers it as a general Prohibition against removing any Land-Marks, whether of an *Israelite*, or of any of their Neighbour Nations, with whom they might be at Peace, the breaking in upon these Bounds, *being the Occasion of Wars and Injurious*, which arise from the Covetous of Men, who would thus fraudulently enlarge their Territories.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.

16 ¶ If a false witness rise up against any man to testify against him that which is wrong;

17 Then both the men between whom the controversy is, shall stand before the LORD, before the priests, and the judges which shall be in those days.

They shall come to the Supreme Court, which consisted partly of Priests, and partly of the great Officers, who used to sit at the Door of the Tabernacle in *Moses*'s time, and to them might properly be said to *stand before the Lord*.

18 And the judges shall make diligent inquisition: and behold, *if* the witness be a false witness, and hath testified falsely against his brother;

19 Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

If he designed to have taken away his Life, he was to lose his own; if to have lessened his Estate, he was to lose his Estate; if to lose a Sum of Money, he was to be fined the very same Sum.

On this Law are grounded some of the most excellent of our *English* Laws, as that of the 37 *Eliz.* ch. 12. which recounts, "That divers ill-disposed Persons, through Malice and Revenge, do daily devise and practise Slanderous Accusations against Honest Men, to the Disquiet of Her Majesty and her Council, and that they ought to be punished sharply to prevent such Suggestions, and incur the same Pain that such a thing should have had if he were attainted, is Cause that his Suggestions be found evil, &c." And in the 38 *Eliz.* and 18 *Geo.* II. it is enacted, "That if he that maketh the Complaint, cannot prove his Intent against the Defendant by the Proofs limited in the 37th Article, he shall be commanded to Prison, there to abide till he hath made Gree to the Party of his Damages, and of the Slander that he hath suffered by such Occasion, and after shall make Fine and Ransom to the King."

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity, *but* life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

The Party injured might forbear to require this Punishment; but the Judge, if it were required, could not deny to inflict it.

CHAP. XX.

1 Laws to be observed in going to battle, 10 and in coming before a fenced city.

WHEN thou goest out to battle against thine enemies, and seest horses and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

The Land of *Canaan* being to be gained by Conquest, in a War of God's special Appointment; and the *Israelites*, after their Settlement in it, likely to be exposed to Invasions from, or just Quarrels with, their neighbouring Nations, *Moses* thought it necessary to leave them some standing Rules for their Conduct in both these Kinds of War. The first and great Rule was, to commit their Cause to God, depending, with entire Confidence, upon that Divine Power which had so often and so wonderfully delivered them; without the least Fear and Discouragement at the superior Force or terrible Armaments of their Enemies.

The *Israelite* Armies consisted all of Foot, and their Law seems to have obliged them to continue so, in order to a more entire Reliance upon God. See *Ch.* xvii. 16. While the *Egyptians*, *Canaanites*, and other Nations, had the Advantage of Horse and Chariots. Thus while other Nations *trusted in Chariots, and some in Horses*, the *Israelites* were trained up *to remember* and trust in *the Name of Jehovah their God*, Ps. xx. 7.

These

These Chariots were fometimes armed with Scythes, to rush in among the Enemy, and cut down like Grass, which made them very terrible. These are the Chariots of Iron of which we read, *Josh.* xvii. 18.

Egypt [illegible] *the Horses—and the Chariots, which brought them up out of Egypt.* This is mentioned as a strong Argument to bear them in a constant Reliance on God in the greatest Dangers, that they had a standing Proof of his Power and Care to save them, since he had brought them out of *Egypt*, notwithstanding all the Power of the *Egyptians* who combined against them.

2 And it shall be when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

The *Jews* say there was a Priest anointed for the Purpose. His Office was to blow with the Trumpet (*Num.* xxxi. 6) when they were preparing to Battle, and to exhort them, in the most pathetic Manner, to a courageous and undaunted Performance of their Duty, to look upon their Cause as God's own, and assure themselves of Success, under his Divine Aid and Protection.

3 And shall say unto them, Hear, O Israel, you approach this day unto battle against your enemies: let not your hearts faint, fear not and do not tremble, neither be ye terrified because of them.

Do not be in a Hurry and Trepidation. Do not [illegible] hastily; or, be not forward to fly from the approaching Danger.

4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

The Ark, the Symbol of God's Presence, went sometimes before them, and sometimes in the Midst of them, *Jos.* iii. 10, 11. [illegible] So that God was then properly said to go with them. And at all other Times he was present to aid them, especially against the People of *Canaan*, with whom their Battles were called *the Wars of the Lord.*

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

By Officers here it is reasonable to understand those who waited upon the Magistrates, and acted as Heralds in the Army.

And [illegible] To dedicate a House, is to consecrate it [illegible], according to the accustomed Rites. What those Rites were among the ancient *Jews*, is uncertain. It appears, however, from the Title of the xxxth Psalm, that a solemn Hymn was sung at the Dedication of *David's* House. And we learn from *Nehemiah*, Ch. xii. 27, &c. that all Kinds of Festive Mirth, together with singing of Hymns and certain Rites of Purification, were used at the Dedication of the Walls of *Jerusalem*.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in battle, and another man take her.

The Time allowed in this Case was a Year, *Deut.* xxiv. 5. This was a Law of great Humanity, that conjugal Love might not be disturbed, but have Time to knit into a firm and lasting Affection.

8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethrens heart faint as well as his heart.

The Fearfulness is to be understood not only of a natural Timorousness, which is incident to some Constitutions, and makes Men quake at every Danger; but of the adventitious Terrors of a guilty Conscience. For they did not, as the modern Jesuits, send the Wickedest and most Worthless into the Wars; but if they knew any Man to be a notorious Villain, they Cashiered him out of the Army, lest his Example should corrupt and discourage the Rest of the Soldiery.

9 And it shall be when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

We follow the Version of the LXX in this Verse. But *Le Clerc* renders the Words literally thus: *When the Heralds have made an End of speaking, the Officers in the Front of the Army put themselves at the Head of the Troops.* So the Word *Pakad* signifies, 1 *Sam.* xiii. 15. and *ib.* xiii. 4.

10 ¶ When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be *that* all the people *that is* found therein, shall be tributaries unto thee, and they shall serve thee.

If it make thee Answer of Peace.] Accept of the Conditions offered to them, which were, 1. That they should renounce Idolatry. 2. Become their [illegible]. 3. Pay them a yearly Tribute.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

13 And when the LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword.

14 But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 ¶ But of the cities of these people which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

This Slaughter of all the People is to be understood only in Case they did not surrender when summoned, but rejected the Conditions of Peace that were offered to them. In which Case their Condition was worse than that of any other People, whose Males only were to be slain, *ver.* 14.

17 But thou shalt utterly destroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have done unto their gods, so should ye sin against the LORD your God.

Here is the great Reason for the aforesaid severe Execution; they were most *abominable Idolaters*, who offered their Children to *Moloch*; they were *Magicians*, *Wizards*, *Necromancers*, and guilty of all those *Abominations* and filthy Lusts mentioned, *Lev.* xviii. So that God thought them not fit to live any longer upon the Face of the Earth; for had they been spared, after obstinately rejecting Terms of Peace, they would undoubtedly have sought to infect the *Israelites* with their filthy Idolatry; and it was Mercy to the human Race in general, not to suffer such a wicked contagious Generation to subsist. From these Words, *that they teach you not to do after their Abominations*, a *Jewish* Writer justly observes, *that if they repented, and forsook their Idolatry, the Israelites might let them live*; for then there was no such Danger in sparing them.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree

† Far off — Eng. 1. Canaanites 7 1. [illegible] of [illegible] 1. [illegible] — [illegible] Δ: [illegible] off ÷ 1. [illegible] Moab, Ammon, Edom [illegible] Damascus.

of the field *is* man's *life*) to employ *them* in the siege.

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.

CHAP. XXI.

1 *The expiation to be used for a murder, when the murderer is not known.* 10 *How a captive taken to wife is to be treated.* 15 *The first-born is not to be disinherited upon private affection.* 18 *In what manner a wicked and obstinate son is to be dealt with.*

IF *one* be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain.

Thy Judges,] Namely, of the neighbouring Cities.

3 And it shall be *that* the city *which is* next unto the slain man, even the elders of that city shall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke.

4 And the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley.

Unto a rough Valley,] The *Hebrew* Word *Nachal*, signifies either a *Valley*, or *Torrent*; and most probably is meant here of a Valley with a Brook running through it. For in the sixth Verse the Elders are required to *wash their Hands over the Heifer*; which seems to intimate, that there was running Water in the Place.

Which is neither eared nor sown,] A rough, uncultivated Ground, representing the Horribleness of the Murder. And we are told, it might never be ploughed or sown hereafter, which made the Owners of the Ground employ their utmost Diligence to find out the Murderer, that their Land might not lie waste for ever. But a more natural Explication is, that some rough, waste Piece of Ground was to be chosen, because the Blood of the Victim would have polluted cultivated Ground. For this was a Kind of expiatory Sacrifice, whereby the Land was expiated from the legal Pollution of Murder; and such Sacrifices rendered every Person and Thing that touched them unclean. See on *Lev.* xvi. 26, 27.

5 And the priests the sons of Levi shall come near (for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD) and by their word shall every controversy and every stroke be *tried*.

See on *Ex.* xxviii. 1. *Num.* vi. 23.

By their Word shall every Controversy be tried,] i. e. They shall give Sentence in all more difficult Controversies, being consulted by the Judges of the Cities. See on *Ch.* xvii. 9, 12.

6 And all the elders of that city *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley.

Shall wash their Hands,] Protesting their Innocence in these or the like Words: *As our Hands are clean, so are we from the Guilt of this Blood.* See an Example of this, *Matt.* xxvii. 24.

7 And they shall answer and say, Our hands have not shed this blood, neither have our eyes seen *it*.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

So shalt thou put away the Guilt of innocent Blood,] 'Till this was done, the Guilt was to be looked upon as *national*; but upon this solemn Performance, the Government should be deemed to have done its Duty, and the Nation cleared of all Guilt in this Matter. This Law, we see, made Provision to purge a near City, and, in a solemn Manner, by their Magistrates, of any Knowledge of a Murder, in which they had no Hand, and to which they were no ways privy, to preserve an Abhorrence of Murder, and a Care to prevent or detect it.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife:

12 Then thou shalt bring her home to thine house, and she shall shave her head, and pare her nails.

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that, thou shalt go in unto her, and be her husband, and she shall be thy wife.

Moses, returning to the Case of War with their neighbouring Nations, are, then Expositors of the *Canaanites*, enacted, that if, upon the taking any Town from them, an *Hebrew* Soldier fell in love with a captive Woman, and desired to marry her, he was permitted to do it, but not immediately after she became his Prisoner, it being of dangerous Consequence for the *Israelites* to marry Gentile Wives, but upon the following Conditions and Circumstances, *viz.* He was first to keep the Woman in his House for a Month at least, where she was to live in the Retirement and Habit of a Mourner, for the Loss of her Parents and her Country; as also to give her Time to be instructed in the true Religion, and renounce her idolatrous Worship, and him a sufficient Space to try whether his Passion for her was calm and steady, or might cool and wear off. If this Interval made no Abatement of his Love, but, upon her turning Proselyte, he determined to make her his Wife, he might then lawfully do it.

And she shall shave her Head, &c.] This was one of the external Signs of Mourning. See on *Lev.* xix. 27. xxi. 5.

Shall pare her Nails,] This also seems to have been done in Mourning. In the Original it is, shall *make her Nails*, which some understand of letting her Nails grow, which to us seems more suitable to a State of Mourning. But this is to be resolved entirely into the Fashion of Countries.

And she shall put the Raiment of her Captivity from off her,] Instead of her fine Cloaths, wherein she had been taken Captive, she was to put on sordid Apparel, which was the Habit of Mourners.

14 And it shall be if thou have no delight in her, then thou shalt let her go whither she will, but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

The Sense may either be, if after he had afflicted her, by making her shave her Head, change her Garments, &c. and keeping her a full Month in Hope of Marriage, he should change his Mind, and reject her at last. Or, if after he had married her a while, and used her as his Wife, he did not like her, and was resolved to part with her; in either of these Cases, it should not be in his Power to deal with her as a Prisoner of War, by either selling her for Money, or making her a Slave, but he was obliged to give her her Liberty, and let her dispose of herself as she pleased.

15 ¶ If a man have two wives, one beloved, and another hated, and they have borne him children, *both* the beloved and the hated; and *if* the first-born son be her's that was hated:

16 Then it shall be, when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved, first-born, before the son of the hated, *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated *for* the first-born, by giving him a double portion of all that he hath: for he *is* the beginning of his strength, the right of the first-born *is* his.

18 ¶ If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the voice of his mother, and *that* when they have chaſtened him, will not hearken unto them:

19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

20 And they ſhall ſay unto the elders of his city, This our ſon *is* ſtubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

Both Father and Mother were to join in the Accuſation, which could hardly happen but in a Caſe of the moſt incorrigible Diſobedience.

He is a Glutton and a Drunkard,] Under theſe Words are comprehended all other riotous Courſes. He was not to ſuffer for theſe Vices only, but for *ſtubbornly perſiſting* in them, in ſpite of the repeated Admonitions and Reproofs of his Parents, as appears from the Connection.

21 And all the men of his city ſhall ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you, and all Iſrael ſhall hear, and fear.

As *Moſes* had already made ample Proviſion for the Security of private Rights between Neighbour and Neighbour, he made another Law for the Regulation of Families, by giving to Parents a well-tempered Power over extravagant and incorrigible Children; which was not to put the Lives of Children abſolutely into their Hands, as the Laws of ſome other Countries did, but to direct them, when all Means of Admonition and Correction were loſt upon any Son, and they ſaw nothing but Ruin to the Eſtate and Family, by his Lewdneſs and Debauchery, to make Complaint to the Magiſtracy in Court, who, upon ſufficient Evidence given againſt him, were to condemn him to Death, as a terrible Example of Diſobedience to the Laws of God and Man.

22 ¶ And if a man have committed a ſin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body ſhall not remain all night upon the tree, but thou ſhalt in any wiſe bury him that day (for he that is hanged, *is* accurſed of God) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

For he that is hanged is accurſed of God,] The hanging up the Body was a Token that he had committed ſome horrid Crime, whereby he had incurred the high Diſpleaſure of Almighty God. See *Gal.* iii. 13. Or the Meaning is, that a dead Body hanged upon a Croſs or Tree is a moſt impure Thing, legally moſt abominable and execrable before God. Which Senſe ſeems to agree beſt with what follows.

That the Land be not defiled,] By the Stench of the dead Body after it putrified. Beſides this natural Defilement, it ſeems to reſpect a legal Pollution, under which the whole Country lay, as long as a dead Body hung rotting in the Air among them; juſt as all who entered into the Tent where a dead Body lay, were made unclean by it, *Num.* xix. 14, 15.

CHAP. XXII.

1 *Cattle, or any thing found belonging to others is to be taken care of, and returned to the owner.* 4 *Humanity is to be exercised towards beaſts.* 5 *The ſex to be diſtinguiſhed by apparel.* 8—12 *Sundry laws.* 13 *The puniſhment of him that ſlandereth his wife.* 22 *Of adultery.* 25 *Of a rape.* 28 *Of fornication.* 30 *And of incest.*

THOU ſhalt not ſee thy brother's ox or his ſheep go aſtray, and hide thyſelf from them: thou ſhalt in any caſe bring them again unto thy brother.

And hide thyſelf from them,] i. e. Paſs by them, as if thou didſt not ſee them. The Expreſſion is borrowed from the Cuſtom of People's hiding themſelves from thoſe whom they don't choose to meet with.

2 And if thy brother *be* not nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee until thy brother ſeek after it, and thou ſhalt reſtore it to him again.

This Precept extends to Enemies, *Exod.* xxiii. 4 and takes in all who lived in their Country, tho' they were not of their Nation, nor altogether of their Religion.

3 In like manner ſhalt thou do with his aſs, and ſo ſhalt thou do with his raiment, and with all loſt things of thy brother's, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thyſelf.

And with all loſt Things of thy Brother,] They were to underſtand theſe particular Inſtances of their Neighbour's Ox and Aſs, as meant to extend to all other the like Acts of fair Dealing, kind Aſſiſtance, and charitable Endeavour toward their Neighbour's Perſon, or any Thing that belonged to him.

4 ¶ Thou ſhalt not ſee thy brother's aſs or his ox fall down by the way, and hide thyſelf from them: thou ſhalt ſurely help him to lift *them* up again.

See on *Ex.* xxiii. 5.

5 ¶ The woman ſhall not wear that which pertaineth unto a man, neither ſhall a man put on a woman's garment: for all that do ſo *are* abomination unto the LORD thy God.

6 ¶ If a bird's neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the dam with the young.

This is one of thoſe merciful Conſtitutions in the Law of *Moſes*, which reſpect the animal Creation, and tended to humanize the Heart of that People, to breed in them a Senſe of the divine Providence, extending itſelf to all Creatures, and to teach them to exerciſe their Dominion over them with Gentleneſs: The Law ſeems alſo to regard Poſterity; for by letting the Dam go free, the Breed may be continued. And as the Reaſon of the Law ſubſiſts now as well as then, the ſame is ſtill obligatory upon us.

7 *But* thou ſhalt in any wiſe let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayeſt prolong *thy* days.

8 ¶ When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not blood upon thine houſe, if any man fall from thence.

The *Jewiſh* Houſes were flat-roofed, for the Conveniency of taking the Air, and diſcourſing together; or for Meditation and Prayer, in little Cloſets they had there; and this is the Ground of the Precept.

9 ¶ Thou ſhalt not ſow thy vineyard with divers ſeed: leſt the fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled.

See on *Lev.* xix. 19. That Law which forbids the ſowing the Field with mingled Seed, is here extended to the Vineyard likewiſe.

Leſt the Fruit—be defiled,] The original Word for *defiled* is *tikdaſch*, from *Kadaſh*, which ſignifies to *conſecrate*. And ſo 'tis rendered by *Le Clerc* and others, *leſt the Fruit of thy Vineyard be conſecrated*; i. e. Leſt upon thy Tranſgreſſion of this Law, the Fruit of thy Vineyard be conſecrated to the ſacred Treaſury; it being a Mixture which the Law had forbidden.

10 ¶ Thou ſhalt not plow with an ox and an aſs together.

This Law is thought to have reſpect to ſome idolatrous Cuſtom of the Gentiles, who were taught to believe that their Fields would be more fruitful, if thus plowed. For it is not likely that Men would have yoked together two Creatures ſo different in their Tempers and Motions, had they not been led to it by ſome Superſtition.

11 ¶ Thou

11 ¶ Thou ſhalt not wear a garment of divers ſorts, *as* of woollen and linen together.

See *Lev.* xix. 19.

12 ¶ Thou ſhalt make thee fringes upon the four quarters of thy veſture, wherewith thou covereſt *thyſelf*.

See on *Num.* xv. 31, 39.

Hereby they were diſtinguiſhed from all other Nations, and put in Mind of their being the peculiar People of God, and of their Obligation to obſerve his Commands in Oppoſition to all ſuperſtitious and idolatrous Uſages.

13 ¶ If any man take a wife, and go in unto her, and hate her.

14 And give occaſions of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid:

15 Then ſhall the father of the damſel, and her mother, take and bring forth *the tokens of* the damſel's virginity, unto the elders of the city in the gate.

16 And the damſel's father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughter's virginity: and they ſhall ſpread the cloth before the elders of the city.

18 And the elders of that city ſhall take that man and chaſtiſe him.

19 And they ſhall amerce him in an hundred *ſhekels* of ſilver, and give *them* unto the father of the damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may not put her away all his days.

He was deprived of the common Benefit which every *Iſraelite* had, who did not like his Wife, which was to ſue out a Divorce.

20 But if this thing be true, *and the tokens of* virginity be not found for the damſel:

21 Then they ſhall bring out the damſel to the door of her father's houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her father's houſe: ſo ſhalt thou put evil away from among you.

They ſhall bring out the Damſel to the Door of her Father's Houſe.] Where ſhe was to be puniſhed, as a Diſgrace to her Parents, who had not taken better Care to preſerve her Chaſtity.

22 ¶ If a man be found lying with a woman married to an husband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael.

23 ¶ If a damſel *that is* a virgin be betrothed unto an huſband, and a man find her in the city, and lie with her:

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not, *being* in the city; and the man, becauſe he hath humbled his neighbour's wife: ſo thou ſhalt put away evil from among you.

25 ¶ But if a man find a betrothed damſel in the field, and the man force her, and lie with her: then them an only that lay with her, ſhall die.

26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo is this matter.

27 For he found her in the field, and the betrothed damſel cried, and there was none to ſave her.

28 ¶ If a man find a damſel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

29 Then the man that lay with her, ſhall give unto the damſel's father fifty *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his days.

Concerning one Kind of this, where the Woman is ſuppoſed to conſent to the Fact, a former Law was made, *Exod.* xxii. 16, 17. *Moſes* now provides, that where it plainly appears, the Man drew the Woman into it by Surprize or Compulſion, he ſhould be obliged to portion her with fifty Shekels, marry her, and be deprived of all Privilege of ever diſmiſſing her.

Tho' ſhe was never ſo extremely, he could not refuſe her, if ſhe and her father required him to marry her.

30 ¶ A man ſhall not take his father's wife, nor diſcover his father's ſkirt.

Moſes concludes theſe Heads [illegible] Laws againſt inſtituous Marriages [illegible] and charging them to abſtain from [illegible] and unnatural Mixtures. All which are ſuppoſed to [illegible] particularly expreſſed in this Verſe.

Not a wife to his Father's Widow.] This is a modeſt Phraſe to ſignify *being with his Father's Widow*, [illegible] the Bridegroom, when he brought her into the Bridal Chamber, to ſpread the Skirt of his Robe over her, to ſignify his Right to her, and Power over her. See *Ruth* iii. 9. *Ezek.* xvi. 8.

CHAP. XXIII.

1 *Laws concerning ſuch who may or may not enter into the congregation.* 9 *Uncleanneſs of any kind is to be put away from the hoſt when it goeth to battle.* 15 *Of a fugitive ſervant.* 17 *No whoredom to be allowed.* 18 *Sacrifice brought with the hire of wickedness are an abomination.* 19 *Of usury.* 24 *Liberty allowed to pluck and eat of the fruits of others in paſſing by them.*

HE that is wounded in the ſtones, or hath his privy member cut off, ſhall not enter into the congregation of the LORD.

For maintaining the Honour and Diſtinction of this peculiar Nation, the divine Wiſdom thought it requiſite that not all Sorts of People ſhould be equally capable of being incorporated into its Community. And firſt, *Moſes* ordains that all who were rendered unfit for the Ends of Marriage, by any Hurt or Bruiſes, ſhould be debarred from this Privilege.

Or hath his privy Member cut off.] It might be better tranſlated, *Or is caſtrated*, as in other Verſions. For it is generally agreed that *Moſes* is here ſpeaking of Eunuchs who were made ſo ſometimes by bruiſing, ſometimes by cutting off their Teſticles.

Shall not enter into the Congregation of the Lord.] The Meaning is, not that he ſhould not be admitted as a Proſelyte to the *Jewiſh* Religion, or that he ſhould be debarred from the public Worſhip of the true God, as the Phraſe ſometimes ſignifies; for that Privilege was granted to Perſons of all Nations indiſcriminately, provided they renounced Idolatry. See on *Ex.* xii. 48. *Lev.* xxii. 18. *Num.* ix. 14. But the Senſe is, that ſuch a one ſhould not be deemed an *Iſraelite*, nor have his Name entered in the public Regiſter; particularly he ſhould not be allowed to marry an *Iſraelitiſh* Woman; and till he had that Permiſſion, no Foreigner was accounted a Member of the *Jewiſh* Community, or of *the Congregation of Jehovah*, that is, of the Worſhippers of the true God.

2 A baſtard ſhall not enter into the congregation of the LORD: even to his tenth generation ſhall he not enter into the congregation of the LORD.

Under this Name the *Jews* comprehend not only one begotten in ſimple Fornication, but the Offſpring of all ſuch inceſtuous Marriages as are prohibited, *Lev.* xviii.

The Reaſon of this Law was, to deter People from ſuch unlawful Conjunctions, which would leave an indelible Blot upon their Poſterity.

3 An Ammonite, or Moabite ſhall not enter into the congregation of the LORD; even to their tenth generation

generation shall they not enter into the congregation of the LORD for ever:

Here being Mention only of an *Ammonite* or *Moabite*, i. e. of the Males of these two Nations, the *Jews* will have it that their Women are not concerned in this Law. Thus tho' an *Israelitish* Woman was not to marry an *Ammonite* or *Moabite*, yet a Man of *Israel* might marry one of their Women, after they professed the *Jewish* Religion.

4 Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

Because they met you not with Bread and with Water in the Way,] This was a Piece of ancient Hospitality, to give Strangers in their Travels the Refreshment of Bread and Water, i. e. of Meat and Drink. See *Gen.* xiv. 18. xviii. 2. xix. 1, 2.

Because they hired against thee Balaam,] As the foregoing Passage peculiarly refers to the *Ammonites*, so this doth to the *Moabites*. See *Num.* xxii. 5, 6, 7.

5 Nevertheless, the LORD thy God would not hearken unto Balaam: but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

Nevertheless the Lord—turned the Curse into a Blessing,] Constrained *Balaam* to bless the *Israelites* even against his Inclination. See *Num.* xxiii. 1, 5. xxiv. 1.

6 Thou shalt not seek their peace, nor their prosperity all thy days for ever.

All that is here forbid, is entering into public Confederacies and Alliances with them; notwithstanding which Prohibition, they were bound to treat those People according to the Rules of common Justice and Humanity.

7 ¶ Thou shalt not abhor an Edomite, for he *is* thy brother: thou shalt not abhor an Egyptian, because thou wast a stranger in his land.

The *Egyptians* entertained the *Jewish* Nation very hospitably for several Generations, the Memory of which Benefit God would not have forgotten, though they were afterwards cruelly oppressed by them. This Law shews how lasting the Obligations of Gratitude ought to be, and that posterior Injuries are not to cancel the Memory of former Kindnesses.

8 The children that are begotten of them, shall enter into the congregation of the LORD, in their third generation.

When they had been Proselytes for three Generations, it was lawful to marry with them. Thus tho' neither the Father nor the Son could be incorporated into the *Jewish* Community; the Grand-child might. For, according to the *Hebrew* Masters, the Grand-children are the *third Generation*.

9 ¶ When the host goeth forth against thine enemies, then keep thee from every wicked thing.

This was a Rule to be observed at all Times; but then especially, when they had the greatest Need of the Divine Aid, for which they could not reasonably hope, if they were wicked.

10 ¶ If there be among you any man that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp.

In *Lev.* xv. 16. where the same Pollution is mentioned, they are not required to go out of the Camp, but only to wash their Bodies, and remain in a State of Separation. See the Reason of this, and the other Laws of the same Nature, *ver.* 14. And besides this general Reason, *Le Clerc* conjectures that *Moses* had also a particular View in this Law, namely, to hinder the Soldiery from taking Women and Harlots into the Camp, which might have been very pernicious to them in their Expeditions.

11 But it shall be when evening cometh on, he shall wash *himself* with water: and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad.

The Reason of this Law was to prevent the Air from being corrupted with Stench, which in that warm Climate must not only have been extremely noisome, but apt to breed Distempers.

13 And thou shalt have a paddle upon thy weapon: and it shall be when thou wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee,

Thou shalt have a Paddle upon thy Weapon,] It may be rendered, agreeable to the Original, *Besides thy Arms*, as in *Le Clerc's* Version, which makes a much plainer Sense; for the Precept is directed to the Soldiery.

We are told that the *Turks* still use the same Cleanliness in their Camps.

14 For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee: therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee.

The Ark, the Symbol of the Divine Presence, was settled in the Midst of the Camp, and was carried along with them. So that Reverence to the Divine Majesty required that no Uncleanness, whether natural or moral, should be found among them.

15 ¶ Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee.

This is thought, from the Connection, to have a particular Relation to Times of War, when Heathen Soldiers or Servants might desert and come over to the *Israelites*, with Intent to turn Proselytes to the true Religion. In which Case they were neither to return them back, and expose them to the Severity of their heathen Masters, nor use them hardly themselves; but permit them to live peaceably, and with full Enjoyment of all the Liberties and Privileges of a Proselyte in *Israel*. See *Lev.* xix. 33, 34.

16 He shall dwell with thee, *even* among you, in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him.

This shews plainly that the Place is not to be understood of the Servants of the *Hebrews* their Brethren, but of Aliens and Strangers; he is said *to be escaped*, and to be permitted to *dwell among them*, which the Servant of an *Israelite* was supposed to do before.

17 ¶ There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

It is remarkable that the original Words, which we render *Whore* and *Sodomite*, import a Man or Woman consecrated to some Divinity; who served their Deities by Prostitution. There was, perhaps, a religious Order among them, called *the Order of the sacred Prostitutes*, and against such this Law may be directed.

18 Thou shalt not bring the hire of a whore, or the price of a dog into the house of the LORD thy God for any vow: for even both these *are* abomination unto the LORD thy God.

It was a Custom among the idolatrous Nations for Prostitutes of both Sexes to dedicate to pious Uses some Part of what they had earned by Prostitution, thereby hoping, no Doubt, to atone for their Vices. And to this the Prophet *Micah* alludes *Ch.* i. 7. So *Prov.* vii. 14. where the Whore saith, *I have Peace-Offerings with me; this Day have I paid my Vows.* In Opposition to which abominable Practice this Law is thought to have been instituted.

Or the Price of a Dog into the House of the Lord,] It is hard to give any Account why these two, the Price of a *Whore*, and of a *Dog*, are associated in the same Law. And Interpreters are much divided about the Meaning of the Expression. Thus much seems clear from *Num.* xviii. 15. that the Price of a Dog is not here rejected because the Dog is an unclean Creature. Some think it is because the Dog was worshipped by the *Egyptians*; that God, to draw his People from Idolatry, casts this Contempt upon that Creature in refusing the Price it should be sold for. The most natural Sense, is to take the Word *Dog* here in a figurative Sense

Sense for the *Sodomite* or Whore master before-mentioned. Such Persons being not improperly stiled *Dogs* on account of their shameless Incontinency. And indeed it seems to have been a known Figure in most Languages, to call Men of the opposite Lust by the Name of the Animal which they resemble in Manners. Accordingly Men of Genius, beastly Natures, are called *Dogs*, *Mat.* xv. 26. 2 *Pet.* ii. 22. *Rev.* xxii. 15.

19 ¶ Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

Thy Brother.] *Hebrew*, Unto an *Israelite*. See on *Exod.* xxii. 25.

20 Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; that the LORD thy God may bless thee in all that thou settest thine hand to, in the land whither thou goest to possess it.

As there was nothing more reasonable than that their Neighbours, as the *Sidonians*, *Tyrians*, and *Egyptians*, who made great Gain by Merchandize, should not borrow Money of the *Israelites* for nothing; so it was no less reasonable, that the *Israelites* themselves, whose chiefest Profit was by Husbandry and the dealing of Cattle, should have Money lent them freely by one another without Interest, their Land not being a Country of Traffick, whereby Money might be improved, as to other Countries.

This Law prohibiting Usury was made chiefly for the Benefit of the Poor, as appears from *Exod.* xxii. 25. *Lev.* xxv. 36. and therefore it is one of those Duties of Charity, which hath many Promises of Blessings both spiritual and temporal annexed to it, *Ps.* xv. 5. *Ezek.* xviii. 8. To this Purpose are the Words of *Philo* in his Treatise of Humanity. The Law, says he, forbids an *Israelite* to take Usury of his brother:—for together were the Poor liable to be involved in inextricable Straits by being obliged to give back more than they received, and the Lenders received a valuable Equivalent, in the Possession of those Honours and self-Applauses which Generosity, Good Nature, and Greatness of Mind bestow.

21 ¶ When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

See on *Num.* xxx. 2. This is only to be understood of Vows that are lawful, otherwise they are of themselves void by a prior and unalterable Obligation.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

Having repeated the Law about Vows, he now tells them that such Vows are free and voluntary, and at every one's Liberty to make or not to make: But when once actually made, they are to be looked upon as Debts due to God, and are to be performed with all religious Care and punctual Regard, *Eccl.* v. 2, 3.

23 That which is gone out of thy lips, thou shalt keep and perform; *even* a free will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbours vineyard, then thou mayest eat grapes thy fill, at thine own pleasure; but thou shalt not put *any* in thy vessel.

This the *Hebrew* Doctors take to be a Law made in Favour of poor Labourers, who were hired to work in their Vineyards, in the Time of Vintage. For if the very Oxen were not to be muzzled whilst they trod out the Corn, how much less ought the Labourer to be debarred from eating the Fruits about which he laboured. And to this the Apostle seems to have a Reference in these Words: *Who planteth a Vineyard, and eateth not of the Fruit thereof; or, who feedeth a Flock, and eateth not of the Milk of the Flock?* 1 *Cor.* ix. 7. But there seems no Reason for restraining this Indulgence to Husbandmen; it may justly be enlarged to all Travellers in the Highway, whether *Israelites* or others, who had Occasion to pass by a Vineyard, and needed a Refreshment; that it should be always lawful for Persons in such Circumstances to step into the Side of a Field or Vineyard, and take for their necessary Refreshment, provided they carried none away with them, or did any Damage to the Owner.

25 When thou comest into the standing corn of thy neighbours, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAPTER [illegible]

[illegible]

WHEN a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

Bill of Divorcement.] Not for her guilty of Adultery, for that was punished by Death, but for suspected Incontinency, *Deut.* xxii. 12. The Word *Dabar* [illegible] in several Acceptations [illegible] matter here signify any Thing [illegible] Something [illegible] Aversion to her, [illegible] Divorce was not allowed [illegible] vested to have totally [illegible] Woman [illegible] fun Carpet.

Let him write her a Bill of Divorcement.] [illegible] Advantage of the [illegible] the Wife from the Aversion of her Husband [illegible] her, and it was [illegible] to take [illegible] possibly five happier [illegible] Husband hath [illegible] Christ having [illegible] according [illegible] criminal, who put away their Wives [illegible] Adultery, *Mat.* v. 32.

A Bill of Divorcement.] An authentick [illegible] it may be publicly known that [illegible] Wife.

2 And when she is departed out of his house, she may go and be another man's wife.

3 And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to him to be his wife;

4 Her former husband which sent her away, may not take her again to be his wife, after that she is defiled: for that is abomination before the LORD, and thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

In order to restrain them from the Abuse of this Permission, the Law provides that the Husband, who had once put away his Wife, should, upon her being married to another, be incapable to enjoy her again for ever, though she might be willing, or otherwise desirable; which Law should make them well be-fore they parted with their Wives, since it the was once married, there was no Place for Repentance.

After that she is defiled, i. e. After that she has been lain with by a second Husband, which rendered her defiled or unclean as to her first Husband, because by the Law he might not touch her. This intimates, that if she had not been married to another, but kept herself free, her Husband might have taken her again to Wife, if he had a Mind to be reconciled to her.

5 ¶ When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

For establishing such a mutual Endearment, Trust, and Confidence, in all new-married Couples, as might prevent the Occasions of frequent Divorces, *Moses* ordains, that every Bridegroom should be excused from all public Offices, civil and mili-

[illegible] to live at [illegible]

[illegible] or the upper millstone to pledge: for he taketh a man's life to pledge.

[illegible]

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or sell him; then that thief shall die, and thou shalt put evil away from among you.

[illegible] with Death, though [illegible] Kings, [illegible] Sam. xxi. 16.

8 ¶ Take heed in the plague of Leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do.

[illegible]

9 Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

[illegible] which [illegible] God inflicted upon [illegible] for to [illegible] Camp [illegible] Lepros, Exod. [illegible] forgotten [illegible] not exempted from that Law, Numb. xii. 11.

10 ¶ When thou doſt lend thy brother any thing, thou ſhalt not go into his houſe to fetch his pledge.

This was [illegible] Provision for the Poor, whoſe Houſes were to be [illegible] no Man might enter into them without their Consent, and there take what he pleased for the Security of his Debt; and so keep them out of the Bread, perhaps, the [illegible] Day and valuable Thing he had belonging to him. For he was to take what the Borrower could best spare.

11 Thou ſhalt ſtand abroad, and the man to whom thou doſt lend, ſhall bring out the pledge abroad unto thee.

12 And if the man be poor, thou ſhalt not ſleep with his pledge.

See on Exod. xxii. 26, 27. If the Pledge was that to be returned every Night, where was the Use of taking a Pledge at all? The Hebrew [illegible] that this was a Means of preserving the Debtor from being [illegible] Day, as it would otherwise have been, Deut. xxiv. 13. [illegible] Pay was an Encouragement to the Debtor, and [illegible] to pay it.

13 In any caſe thou ſhalt deliver him the pledge again when the ſun goeth down, that he may ſleep in his own raiment, and bleſs thee: and it ſhall be righteouſneſs unto thee before the LORD thy God.

God will reckon it as an Act of Mercy, which is often called *Righteousness*, Ezek. xviii. 9. Psal. x. 2.

14 ¶ Thou ſhalt not oppreſs an hired ſervant *that is* poor and needy, *whether he be* of thy brethren, or of thy ſtrangers that *are* in thy land within thy gates.

By detaining his Wages from him when due, which is the Meaning of *Oppression* here, as appears from *ver.* 15.

15 At his day thou ſhalt give *him* his hire, neither ſhall the ſun go down upon it, for he *is* poor, and ſetteth his heart upon it: leſt he cry againſt thee unto the LORD, and it be ſin unto thee.

He ſpeaks of an Hireling who was ſo poor as not to provide [illegible] and Cloaths with Neceſſaries, without his Wages, and therefore he eagerly expected them, as the Support of his Life.

16 The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers: every man ſhall be put to death for his own ſin.

Perhaps it might be a Law in *Moses's* Time, among the [illegible] neighbouring Nations, that the Relations [illegible] Children, and Family of the Criminal, [illegible] Death, [illegible] Moses, that among the Moabites [illegible] who, [illegible] the King's Law, put to Death [illegible] On the contrary, King [illegible] put to Death the Sons of the Father Murderers, agreeably to the Law of Moses, 2 Kings, xiv. 6.

17 ¶ Thou ſhalt not pervert the judgment of the ſtranger, nor of the fatherleſs, nor take the widow's raiment to pledge:

[illegible] Rule [illegible] Duty [illegible] be [illegible] to take the greatest Care to be [illegible] Deut. xxiv. 9.

Not at all [illegible] *Remarkable* [illegible] Wrong to be underſtood of one that was poor, as appears from ver. 12.

18 But thou ſhalt remember that thou waſt a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When thou cutteſt down thine harveſt in thy field, and haſt forgot a ſheaf in the field, thou ſhalt not go again to fetch it: it ſhall be for the ſtranger, for the fatherleſs, and for the widow: that the LORD thy God may bleſs thee in all the work of thine hands.

Moses here exhorts them to be mindful of thoſe Proviſions made for the Poor by this Law, *Lev.* xix. 9, 10. xxiii. 22. wherein they are ordained not to be over nice and exact in reaping the Fruits of their Fields and Vineyards; but to leave ſomething to be gathered by their poor Neighbours.

20 When thou beateſt thine olive-tree, thou ſhalt not go over the boughs again: it ſhall be for the ſtranger, for the fatherleſs, and for the widow.

When thou beateſt thine Olive Tree,] As they were wont to do with Sticks, to bring down the Olives.

21 When thou gathereſt the grapes of thy vineyard, thou ſhalt not glean *it* afterward: it ſhall be for the ſtranger, for the fatherleſs, and for the widow.

See on *Lev.* xix. 10. Surely nothing can be more juſt, uſeful, and humane than all theſe Laws here recited by *Moses*.

22 And thou ſhalt remember that thou waſt a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAP. XXV.

1 *Stripes given in puniſhment not to exceed forty.* 4 *The ox muſt not be muzzled.* 5 *Of raiſing ſeed to a brother.* 13 *No unjuſt weights or meaſures to be kept.* 17 *A command to blot out the remembrance of the Amalekites.*

IF there be a controverſy between men, and they come unto judgment, that *the judges* may judge them,

them, then they shall justify the righteous, and condemn the wicked.

[illegible]

2 And it shall be, if the wicked man be worthy to be beaten, that the judge shall cast him down, and to be beaten before his face, according to his fault, by a certain number.

3 Forty stripes he may give him, and not exceed: lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

The Law of Moses very wisely [illegible] Lest the Judges should order Punishments [illegible] Kind of Punishment [illegible]

[illegible]

4 ¶ Thou shalt not muzzle the ox when he treadeth out the corn.

It was the Custom in those Countries to use Oxen in treading out the Corn, either with their Feet barefoot, or by drawing a Cart, or other Instrument, over it. See *Isa.* xxviii. 27, 28. *Hos.* x. 11. The same Custom was in Use among the *Greeks*, as appears from *Homer*, who borrows a Simile from Oxen treading out the Grain, *Il.* xx. 495. While they were at Work, I use muzzled their Mouths to hinder them from eating the Corn; which *Moses* here forbids. And by this symbolical Precept, he instructs his People to be kind to their Servants and Labourers.

5 ¶ If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

By Brethren here we are to understand first, Brethren properly so called; then Kinsmen, who succeed in the Room of Brothers, as appears from the History of *Ruth*, [illegible] iv. 6. To *dwell together* may be understood either of their dwelling together in their Father's House, or in the same City. Whence it follows, that such who lived far from Home, were not obliged by this Law, because they did not *dwell* to cultivate their Brother's Land.

The End of this Law was to preserve Inheritances in the Families to which they belonged.

If the Law of Brothers properly so called, to perform this Duty, [illegible] of Kin, who in Scripture is also often stiled *Brethren*, in a large Sense, was bound to marry her. And, indeed, we should be apt to think, that by *brethren* here was meant only a Kinsman; because the Law expressly prohibits Marriages between Brothers in Law and Sisters in-Law, *Lev.* xviii. 16.

6 And it shall be, that the first-born which she beareth, shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

Shall succeed in the Name of his Brother, i. e. shall be reputed the son and Heir of the [illegible]; but there was no Necessity of giving him his Name. See *Ruth* iv. 17.

7 And if the man like not to take his brother's wife, then let his brother's wife go up to the gate [illegible] the Elders, and [illegible] for to [illegible] this.

[illegible]

[illegible] Law, The [illegible]

[illegible] with another, [illegible] to deliver [illegible] him, [illegible] by the [illegible]

[illegible] Husband, [illegible]

12 Then thou shalt cut off her hand, thine eye shall not pity her.

As a Punishment for her Impudence, and for the Hurt which the Man might have received thereby.

13 ¶ Thou shalt not have in thy bag divers weights, a great and a small.

This Law teaches them to be so far from practising Deceit, that they were not to have the Instruments thereof by them.

A Great and a Small. To buy with the Great, and sell with the Small, which was then, and now is said to be a Method of Cheating but too common.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, and all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt:

See *Ex.* xvii. 8. to the End.

18 How he met thee by the way, and smote the hindermost of thee, *even all that were feeble* behind thee, when thou *wast* faint and weary; and he feared not God.

And he feared not God. Though they [illegible] whom they durst not look in [illegible] but [illegible] yet they [illegible] God, but [illegible] in Contempt of the Divine Authority, and of all the most evident Evidences of Divine Providence in behalf of that [illegible] Nation.

19 Therefore

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt blot out the remembrance of Amalek from under heaven, thou shalt not forget *it*.

This Order was accordingly fulfilled, 1 *Sam.* xv. 1 *Chron.* iv. 42, 43. and completed by the Death of *Haman* the *Amalekite*, *Esth.* iii. 1. viii. 11.

CHAP. XXVI.

1 *The form of giving the first fruits to God.* 12 *The prayer to be used at the tithing of the third year.* 16 *The conditions of the covenant between God and his people.*

AND it shall be when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein:

Every *Israelite* being obliged by Law, *Ch.* xiv. 22, &c. *Num.* xxviii. 12, 13. *Lev.* xxiii. 10. to offer the Fruit-trees of his Field and Vineyard, at the Tabernacle, at the proper Seasons of the Year; *Moses* prescribes to them the Form of Profession and Prayer, with which each Offerer should present them. First, that at the present time he is to declare before God his thankful acknowledgment of the Divine Providence and Goodness, that has settled him and his Family in this fruitful Country, pursuant to the gracious Promises made to our Forefathers.

2 That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose, to place his name there.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

The following Confession was to stir them up to Humility, Gratitude, and Trust in God. It being a considerable Part of the Worship of God, as *Maimonides* believes, for a Man to be mindful of his Affliction, when God has given him Rest from them.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation great, mighty, and populous.

The Sum of this Acknowledgment amounts to this, that their Possession of that Land was entirely owing to the Bounty of God, and was not left them by their Ancestors. For *Jacob* or *Israel*, their Primogenitor, was forced to fly into *Syria*, in a poor Condition, and upon his Return was forced with his Sons into *Egypt*, where his Posterity was sorely afflicted. But by the Mercy of God they increased there, and were by him miraculously brought thence into this good Land.

A Syrian,] *Jacob* himself was born in *Canaan*, but he was a *Syrian* by Descent, *Abraham* being a Native of *Syria*, and he himself having lived twenty Years with *Laban* the *Syrian*, *Gen.* xxix. 30. xxxi. 23. on which Account he is called a *Syrian*, or an Inhabitant of *Mesopotamia*, which in Scripture is comprehended under the Name of *Syria* or *Aram*.

Ready to perish,] Has a Refer to the State of *Jacob*, a little before he went down into *Egypt*, when he and his Family were in Danger of perishing by Famine, had he not been sustained by his Son.

6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage.

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression.

Having acknowledged their distressed Condition, they now proceed to an Acknowledgment of God's Goodness, which delivered them when they were utterly lost, *Deut.* xxxii. 36, 8.

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs and with wonders.

9 And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

10 And now, behold, I have brought the first-fruits of the land, which thou, O LORD, hast given me: and thou shalt set it before the LORD thy God, and worship before the LORD thy God.

Before the Lord,] i. e. Before the Sanctuary, where God was more especially present. This shews that the Person who made the former Profession, held the Basket in his Hand while he made his Address to God.

Worship before the Lord,] By bowing their Bodies towards the Holy Place, to the *Divine* Word implores. And as this was a Sign of inward Worship, so no doubt it was accompanied, in all good Men, with humble Thanks to God for his Benefits, and Prayer for the Continuance of them.

11 And thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

They were to make a Feast, at the Time of giving the First fruits, and there to entertain the *Levites* and Strangers, as well as their own Family.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled:

Besides the first Tithe to the *Levites*, there was also a second Tithe, which every third Year, instead of being carried to the Place of the Sanctuary, there to be eaten with Joy before the Lord, was to be spent at Home in entertaining their poor Neighbours, and the *Levites* who lived in or near the Place of the Owner. See on *Ch.* xiv. 29. This last is the Tithe here spoken of.

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them*.

Before the Lord thy God,] As the Tithe of the third Year was to be spent at Home, *Ch.* xiv. 29. these Words, *before the Lord*, must signify either that every Man was to make this solemn Profession at Home, as in the Presence of God; or rather, that, the next Time he went up to Worship, he should make this Declaration before the most holy Place at the Sanctuary. For the Words, *before the Lord*, are generally so used in these Books. And unless they had been obliged to this, their covetous Disposition might have inclined them to defraud the Poor.

I have brought away the hallowed Things out of mine House,] I have separated them from the rest of my Possessions, and bestowed them in charitable Uses.

I have not transgressed thy Commandments,] This is to be understood of those ritual Precepts which related to the paying of Tithes.

14 I have not eaten thereof in my mourning, neither have I taken away *ought* thereof for any unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

I have not eaten thereof in my Mourning,] This is thought, by the famous *Spencer*, to have Respect to some idolatrous Custom then

then in Use; such as that of the *Egyptians*, who when they offered the First-fruits of the Earth, were wont to invoke *Isis* with doleful Lamentations. In Opposition to this Custom, *Moses* here teaches the *Israelites* to disclaim such Heathen Superstition. We have also had Occasion to observe before, that the *Israelites* were not allowed to eat of Things consecrated to God, when they were in a State of Mourning. See *Hos.* ix. 4. Nothing being more unsuitable to the Worship of God, which is a chearful Service, than Melancholy and Dejection of Mind.

Nor have I taken away aught thereof for any unclean Use.] As some of the old Idolaters were wont to do, who separated Part of the First-fruits for magical, and sometimes impure Uses; making *Ceres* and *Bacchus* minister to *Venus*. Or, as it may signify, *I have not taken away, ought thereof to any unclean Place*; such as an Idol's Temple, where the *Gentiles* were wont to eat their consecrated Things. But in general, that may be called *an unclean Use*, which God had forbidden, as he had all other Uses besides what he required. So had they eaten their Tythes at Home, it would have been a Profanation of them. See on *Ch.* xiv. 23.

Nor given ought thereof for the Dead.] Rather, *To the Dead.* Which *Spencer* takes to be a Protestation that they had not offered any of the Fruits of the Earth to Idols, as if their Increase had been owing to them. See *Ps.* cvi. 28. For those Idols were nothing but dead Men; and to such dead Idols the *Gentiles* were wont to consecrate their First-fruits. The *Egyptians* in particular were wont to consecrate them to *Osiris*, who *Spencer* thinks, may be here meant by *the Dead*, for the Word is in the singular Number. It appears from this and other Passages in these Books, how careful their Legislator was to guard the *Jews* against being infected with the then prevailing Idolatry of worshipping the Dead; and had they not been restrained by this and other Laws, it is hardly to be doubted but they would have deified some of their Dead Heroes, as well as the Pagans did theirs.

From what is here commanded, concerning the Offering of the First-fruits, we may learn, that it is our Duty to pay Homage to God for all the good Things we possess, acknowledging our own Unworthiness, and confessing that we receive all Things from his bountiful Hand. And we may further learn, that the Almighty SOVEREIGN, and good FATHER of the Universe, would have us express our Piety and Gratitude for all the good Things he gives us, by setting apart some Portion of them for the Poor and Needy, the Widow and the Fatherless. Admirable indeed, and highly worthy of our Notice, is the Regard which God in his Laws expresses for the Poor; they were not only permitted to go in to their Neighbour's Corn Field or Vineyard, and eat to satisfy their Hunger, *Ch.* xxiii. 45. but the Harvest, the Olive-Tree, and the Vineyard were to be so gathered by the Owners, not with two strict an Eye, that some Part might be left behind for the *Stranger*, the *Fatherless*, and the *Widow*, *Ch.* xxiv. 19. and after this they were to partake of the First-fruits with the Owners, and *eat and be filled.* Nothing that was necessary to the Subsistence of their Life, or the Want of which might render it less comfortable, was, on any Occasion to be taken from the Poor by Way of Pledge or Security for any Debt or Money lent them. And whatever was taken by Way of Pledge or Acknowledgment from them, was to be returned before the Sun went down, that the Poor might have the Comfort of seeing about him, and laying down in the Possession of the few Things he enjoyed. The strictest Justice, upon all Occasions, and under all Circumstances, was to be done to the Poor. The hired Servant was in no Manner to be oppressed or injured, because he was poor and needy; and his Hire was to be daily paid him before the Sun went down, lest he should be put to an Inconvenience, or his Heart might not be at Rest about it. From all which it appears how much, according to the Will of our Sovereign LORD and great BENEFACTOR, we owe to the Poor, and how careful we ought to be in our Behaviour towards them.

15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

Look down from thy holy Habitation, from Heaven,] Though God was pleased to dwell among them by a glorious Symbol of his Presence, yet *Moses* well knew, and hereby teaches the *Israelites* to acknowledge, that he dwelt in a more transcendent Glory in the Heavens, which all Nations have believed to be the Throne, and peculiar *Habitation* of the omnipresent God.

And bless thy People.] Having performed their Duty, they had the greater Confidence to beg the Continuance of God's Mercies to them and to their Country.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments:

God was pleased to assure the [illegible] Peoples in a special Manner, provided they made good their Promise of keeping his Commandments. For the Covenant was mutual. Compare *Exod.* xix. 5, 6 with vers. 3, 7.

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour, and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

For the greatest Glory and Exaltation of any Nation, is to be peculiarly grateful and obedient to God, it is both a very high and noble Privilege, and [illegible] a Nation great and happy above all others.

CHAP. XXVII.

1 Moses commands the people [illegible] 5 [illegible] after Jordan [illegible] 9 [illegible] 11 [illegible] 14 [illegible] 15 [illegible] 26 [illegible] upon them.

AND Moses with the elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day.

And Moses with the Elders of Israel commanded the People, saying, &c.] *Moses* having made in Discourse, at several Times, recited the Main of the Laws, and made several necessary Addresses to them, called the Council together, and summoned the Body of the People to attend them at the Tabernacle; where, after an earnest Exhortation to their Observance of what he had already said, and was now about to prescribe to them, he acquaints them that it was their Duty, the first Opportunity they had after their Arrival in the Land of Promise, to renew their Covenant with God in a solemn Manner. In Order whereunto they were to write or engrave the chief Heads of their Law, especially of the moral Law, upon large square Stones, smoothly plastered over for that Purpose, to be audibly read over to the whole Assembly, with the Circumstances hereafter appointed.

This Day] Signifies not the Space of one Day, but refers to the whole Time which they abode in the Plains of *Moab*.

2 And it shall be on the day when you shall pass over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister.

Here it is evident the Word *Day* doth not signify precisely the same Day they passed over, but some indefinite Time after, namely, as soon as they were come to Mount *Ebal*, ver. 4. after the taking of *Jericho* and *Ai*, as appears from *Jos.* viii. 30.

3 And thou shalt write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and hony: as the LORD God of thy fathers hath promised thee.

Some think he means the whole Book of *Deuteronomy*; others think only the ten Commandments are intended. But *Josephus*'s Opinion is more probable, that he means the Curses that here follow, the last whereof seems to respect the whole Law of *Moses*.

4 Therefore it shall be when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them.

This solemnity of renewing the Covenant is to be introduced by raising up an Altar, in exact Mode, and in the plain unartificial Way as is by Law prescribed, *Exod.* xx. 25. and by offering up the several Kinds of Sacrifices whereby were expressed their Acknowledgment of God's Sovereign Dominion over them, and their being in Communion and Covenant with him.

6 Thou shalt build the altar of the LORD thy God of whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God.

Thou shalt build the Altar of the Lord thy God of whole Stones.] Not hewn, nor polished, whereby all Manner of Imagery was avoided.

And thou shalt offer Burnt-offerings thereon.] In order to ratify their Covenant with God, as they did at *Horeb*, *Exod.* xxiv. 5.

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoice before the LORD thy God.

See on *Lev.* vii. 11, *&c.*

And shalt eat there.] This was permitted to the Offerer to do eat of his Peace-offering, *Lev.* vii. 15. and it was a Token that he was in Covenant with God, when he did partake of the Altar, 1 *Cor.* x. 18, 20, 21.

8 And thou shalt write upon the stones all the words of this law, very plainly.

9 ¶ And Moses, and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel, this day thou art become the people of the LORD thy God.

Amidst these Directions, *Moses* orders the Priests and Levites to assist him in rousing the People to a due Attention to the Meaning and Design of this Solemnity; to consider it as a Repetition of the same Religious Engagement they had already laid themselves under at *Horeb*, and what great Obligation it would lay them under of a conscientious and careful Obedience.

This Day thou art become the People of the Lord, &c.] Here *this Day* respects the *Day* upon which such an Altar, for the Renovation of the Covenant, was to be erected.

10 Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizzim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

To bless the People.] By saying *Amen*, when they heard the Blessing pronounced by the Priests, (see *ver.* 14.) who, it is thought, stood round about the Ark in the Valley between the two Mountains, and in pronouncing the Benedictions, turned towards Mount *Gerizzim*; and in pronouncing the Curses, towards Mount *Ebal*.

13 And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

A Mountain opposite to Mount *Gerizzim*, and not so far distant from it but what was said upon the one might be heard by those who were upon the other.

14 ¶ And the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed *be* the man that maketh *any* graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth *it* in *a* secret *place*: and all the people shall answer and say, Amen.

Cursed be the Man.] The People upon the Mountains being to bless and to curse, *Maimonides* explains it thus; That first the Priests, turning their Faces towards Mount *Gerizzim*, proclaimed aloud, *Blessed be the Man that maketh not any graven Image, &c.* unto which the People that stood there answered, *Amen*; and then turning towards Mount *Ebal*, they said, *Cursed be the Man that maketh*, &c. to which they that stood there made the same Answer; and so it is to be understood of the rest. We may observe, that *be* is not in the Original, so it might be rendered, *Cursed is the Man*, i. e. he is obnoxious to a Malediction and direful Punishment from God.

The first Curse is pronounced upon him who degenerates into, and persists in a Course of any idolatrous Worship; the Worship of false Gods, Idols, Images, Pictures, *&c.* of any Kind, as Representations of the Divine Majesty.

And putteth it in a secret Place.] Though he was not a public Worshipper of Images, yet if he did it privately, he was subject to this Malediction. If he did it openly, he was to be put to Death.

Amen.] i. e. *So be it.* Here the People, by pronouncing their *Amen* at the End of every Verse, publickly profess'd their Acquiescence in, and Acknowledgment of the Justice of the Divine Threatnings. And not only so, but every one of them imprecated the Curse upon himself, if he was guilty of the aforesaid Crime or Crimes. The Reason why the Curse is denounced against the Crimes here mentioned, while others, no less atrocious, are omitted, may be, that these were the Crimes most frequent among the *Canaanites* and their Neighbours.

16 Cursed *be* he that setteth light by his father or his mother: and all the people shall say, Amen.

As the Precept of honouring Parents stands next to that concerning the Honour due to God, *Ex.* xx. 12. So the Curse pronounced against those who dishonour them, is placed next to the Curse against the Worshippers of Images. The Crime here mentioned might be privately committed, and so not under the Cognizance of human Laws.

17 Cursed *be* he that removeth his neighbours land-mark: and all the people shall say, Amen.

Cursed is he that maketh unjust Encroachments upon the Rights of his Neighbour, by removing his Land-mark, or any way defrauding him of the plain and just Title to his Estate or Possession. Against which there is an express Precept, *Ch.* xix. 14.

18 Cursed *be* he that maketh the blind to wander out of the way: and all the people shall say, Amen.

Cursed is he that wilfully and maliciously gives wrong Directions to the Blind, the Simple and the Ignorant; misleading them into Error, Sin, or Danger. See on *Lev.* xix. 14.

19 Cursed *be* he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

Cursed are those Judges and Magistrates that are partial, negligent or unjust, in determining the Causes of the Poor, the Mean, and the Helpless. See on *Ch.* xxiv. 17.

20 Cursed *be* he that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

Cursed is he that commits incestuous Marriage, as with his Mother, *&c.*

21 Cursed *be* he that lieth with any manner of beast: and all the people shall say, Amen.

Cursed is he that committeth the abominable and unnatural Crime of lying with a Beast. See on *Exod.* xxii. 19. *Lev.* xviii. 23.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23 Cursed *be* he that lieth with his mother-in-law: and all the people shall say, Amen.

See on *Lev.* xviii. 8. Under these seem to be comprehended all Uncleannesses of the same Kind, forbidden by the Law.

24 Cursed *be* he that smiteth his neighbour secretly: and all the people shall say, Amen.

The

The [illegible] is often used for killing, *Lev.* xxiv. 17. Of which, if a Man was guilty, though he committed the Murder so secretly that he could not be put to Death by the Judges, yet he might be terrified into a Conviction of his heinous Guilt, by hearing this heavy Sentence of God pronounced against secret Murder. It may signify also one who, by causeless Calumnies and Defamations, destroys the Reputation and Honour of his Neighbour, or, by any secret Contrivances, procures his Mischief.

25 Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.

This seems to have Respect to Judges, who, for a vile Bribe, condemned those to Death, who were not guilty. Or to Witnesses that are corrupted by Money, to give false Evidence against an innocent Person, especially in Cases of Life and Death. See on *Exod.* xxiii. 7, 8.

26 Cursed *be* he that confirmeth not *all* the words of this law to do them: and all the people shall say, Amen.

Confirmeth; i. e. performeth; as the same Word is translated, 1 *Sam.* xv. 11. the performing of what God commands, being a Kind of Establishment of the Law, as Disobedience is a Subversion, and as far as lies in the Offender's Power, an abolishing it. Therefore the Apostle exactly translateth these Words, *Gal.* iii. 10. *Cursed is every Man that continueth not in all Things, &c.*

CHAP. XXVIII.

1 *The Blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day; that the LORD thy God will set thee on high above all nations of the earth.

The foregoing Blessings and Curses being appointed to be pronounced in so solemn a Manner, *Moses* took Occasion to enlarge upon the Particulars of each of them, to shew them what they and their Posterity were to expect at the Hands of GOD, in Proportion to their Behaviour, and according to the Tenor of the Covenant they were under.

2 And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

All these Blessings shall——overtake thee,] Without thy Pursuit of them, they shall be thy Portion by the good Providence of God, *Matt.* vi. 33.

3 Blessed *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

This promises them a general Prosperity upon every Way of Life, whether following the Employments of Citizens in the City, or being employed in Country Affairs in the Country.

4 Blessed *shall be* the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* thy basket and thy store.

That is, You shall have your Baskets full of Fruits; and Fulness of Bread.

6 Blessed *shalt* thou *be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto: and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

The Lord [illegible] [illegible] thee in that [illegible] chosen and peculiar People, [illegible]

10 And all people of the earth [illegible] art called by the name of the LORD, [illegible] shall be afraid of thee.

The Nations shall be [illegible] Manner, the Lord's People [illegible] *[illegible]*, as all one, *[illegible]* So when *Jacob* fainted, [illegible] of *Joseph*, the Meaning is [illegible] *[illegible]* and *Simeon* were, *Gen.* xlviii. 16.

11 And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thy hand: and thou shalt lend unto many nations, and thou shalt not borrow.

The Heaven or Clouds are here called God's good Treasure. The Collections or Magazines of Water, [illegible] treasured up, to serve the Purposes of [illegible] the Earth, are called God's *good Treasure*, as [illegible] Rain [illegible] ficial to the Earth; and it speaks [illegible] God's [illegible] to shower down those Blessings in such Quantities as he sees proper for the Sustenance of Man and Beast.

In his Season,] In Autumn and Seed-time, called the former and latter Rain.

And to bless all the [illegible] Hand,] The ploughing and sowing, and Harvest, here called the Work of their Hand, that is, their Husbandry.

The Scriptures teach us to attribute all the [illegible] and Changes of Nature to the superintendency of God. *The former and latter Rain in its Season,* in [illegible] is described as the immediate Act of God, [illegible] due and proper Time, so as to render the Earth [illegible] Food for Man. We generally look upon all the [illegible] of Weather and Seasons as mere Matter of Chance, without any Direction or Design; but the Scriptures describe them, [illegible] they are, as Matters of infinite Wisdom. This is particularly very excellently spoken of in the Book of *Job* (Elihu) *God is great, and we know him not; [illegible] Drops of Water: [illegible] thereof: Which the Clouds do drop, [illegible] God doeth great Things which we cannot comprehend. For he saith to the Snow, Be thou on the Earth; likewise to the small Rain, and to the great Rain of his Strength. By the Breath of God Frost is given: and the Breadth of the Waters is straitened. [illegible] wearieth the thick Cloud.—He [illegible] the bright Cloud, and it is turned round about by his Counsels: that they may do whatsoever he commandeth them, upon the Face of the World, in the Earth. He causeth it to come, whether for Correction, or for Mercy. Hearken unto this, O Job: Stand still, and consider [illegible] Works of God. Dost thou know the* BALANCINGS *of the Clouds, the wonderful Works of him which is perfect in Knowledge?* And God by Job, speaking to *Job* out of the Whirlwind, attributes all these Changes to his own INFINITE WISDOM and POWER only. *Who* (says the ALMIGHTY to *Job*) *hath divided a Water-Course for the overflowing of Waters? To cause it to rain on the Earth, where no Man is; on the Wilderness wherein there is no Man. To satisfy the desolate and waste Ground, and to cause the Bud of the tender Grass to spring forth. Who can number the Clouds in Wisdom? or who can stay the Bottles of Heaven?* Who indeed? or what Power or Wisdom, but that of the ALMIGHTY?

13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day to observe and to do *them:*

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them.

15 ¶ But

15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.

When [illegible] your Posterity after you, shall, at any Time, [illegible] and political Vice, and Contempt of the Religion [illegible] Sin of Idolatry, all the former Blessings [illegible], and you shall feel the woeful Effects of your Folly, Wickedness, and Ingratitude.

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

A general Disappointment, Misery, and Calamity, shall come upon you, that will reach to all Ranks of People, and affect all Affairs, publick and private. Scarcity, Want, and untimely Death shall be the Affliction of Families; and a Defeat of all publick Enterprises and Counsels, shall make the whole Nation miserable.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto, for to do; until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings whereby thou hast forsaken me.

The Lord shall send upon thee Cursing, Vexation, and Rebuke,] The first of these Words seems to import, in general, that GOD would blast them in all their Designs; the second relates to Disquiet and Perplexity of Mind; the third to such Chastisements as should give them a severe Check or *Rebuke* for their Follies.

21 The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

Sometimes Providence will scourge you with Pestilence, sometimes with Fevers, and a thousand other Distempers, that will cut off your People in great Numbers.

22 The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew: and they shall pursue thee until thou perish.

And with an extreme Burning, and with the Sword,] Both these Words seem to relate to the Indisposition of the Air, by extreme Heat and Drought, for what we render *the Sword*, may be as well translated *Drought*.

And with Blasting, and with Mildew,] These, again, relate to the Destruction of their Corn, and the Fruits of the Earth, consequent upon the Corruption of the Air.

We ought to take Notice in this Chapter, that all Manner of Success and Felicity, whether in Trade or Husbandry, in War or Peace, in going out or coming in, in every Circumstance of Life; whether plentiful Harvests, or Abundance of Fruit, whether Children the Fruit of the Womb, or an Increase of Cattle; all these, and if there be any other Blessings, they are all spoken of as the immediate Operation and Gift of GOD, whose Eyes are upon the Children of Men to reward them that fear him. On the contrary, all Affliction and Unhappiness, all ill Success in our Affairs, whether Losses in Trade, or unprofitable Husbandry; whether unfavourable Seasons, Blastings and Mildews, and scanty Harvests; a Dearth of Cattle, or a Want of Children; whether Anxiety and Perturbation of Mind, or a diseased Body; *wasting* CONSUMPTION, the *burning* FEVER, the *sore* INFLAMMATION, and the *destroying* PLAGUE. All these, and if there be any other Ills that afflict Human Life, they are here all attributed to the Direction of GOD; and to have their Root in *Sin*, and in transgressing the Commandments of the MOST HIGH.

23 And thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

This signifies that the Heavens should afford no Moisture, and the Earth should become exceeding hard through Drought. See *Lev.* xxvi. 19. *Maimonides* observes, that the ancient *Zabii* taught the People to worship the Planets, because the Fruitfulness of the Earth, and other Blessings, depended upon their Will and Pleasure. In Opposition to which, *Moses* teaches the *Israelites*, that the Way to enjoy Fruitfulness, Health, and other good Things, was to worship the Lord of Heaven and Earth, and him alone.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed.

The Lord shall make the Rain of thy Land Powder and Dust,] *Tzaa*, By Reason of the long Drought, Dust blown up into the Air by the Wind, shall fall down in Showers, instead of Rain.

From Heaven shall it come down upon thee, until thou be destroyed.] The Heavens shall afford you nothing but Clouds of Dust, in the room of Dews and Showers, to cut you short of any Prospect even of the common Necessaries of Life.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth.

Not only dispersed into the remotest Part of the World, but tossed up and down like Vagabonds from one Country to another, without any fixed Settlement. Which hath been notoriously verified since their last Dispersion by the *Romans*, *dispersi pulsantur, & Cœli & soli per exterrea vagantur per orbem*; "Banished from their Country, they wander over the World in a dispersed and straggling Condition;" as *Tertullian* saith of them in his Time. Compare *Neh.* i. 8. *Jer.* ix. 16. *Ezek.* vi. 8. xii. 14, 15.

26 And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

Your Conquerors shall not only transplant you into distant Countries, but make such terrible Slaughter of you, that the Carcases of vast Numbers shall be exposed in the Streets, and lie like Beasts without Burial. Nothing was accounted a greater Calamity among the Ancients, than to have their Bodies lie exposed to be devoured by Birds and Beasts. This is what *Jeremiah* calls, *being buried with the Burial of an Ass*, Ch. xxii. 19. And the Psalmist bewails it as one of the sorest Judgments that had befallen his Nation, *Ps.* lxxix. 2, 3. How far this terrible Threatning was fulfilled in the *Babylonish* Captivity will appear, by consulting those pathetic Descriptions of that Calamity in the Book of *Lamentations*, where it is often declared, that those Judgments inflicted upon them was a Consequence of their Breach of God's Covenant. See *Lam.* i. 14, 18. ii. 17, 21. iv. 6, 13, 14.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

With the Botch of Egypt,] Some take this for the Leprosy, to which the *Egyptians* were subject; others for that *Boil breaking out into Blanes*, whereof is Mention, *Ex.* ix. 9. For that is called *Schechin*, as this is. *Thevenot*, in his Description of the Diseases of *Egypt*, mentions, among others, a Kind of Inflammation breaking out in Pushes or Botches over all the Skin, about the Time of the *Nile*'s beginning to overflow. That, or some such Disease, seems to be here meant.

And with the Emerods,] Those painful Tumours in the Fundament, which sometimes turn into Ulcers. The Word is no where to be met with but here, and 1 *Sam.* v. 6, 9, 12.

And with the Scab, and with the Itch, whereof thou canst not be healed.] Cutaneous Diseases; which, when they proceed from a general Corruption of Blood, are next to incurable.

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart.

These Calamities at Home and Abroad, will, in Time, throw you into Distraction, Stupidity, and Infatuation; quite astonish and confound your Understandings, and put you upon Methods opposite to common Sense; whereby you shall run into the very Jaws of general Destruction. Compare *Jer.* xxv. 16, 18. *Zeph.* i. 17. *Lam.* iv. 14. *Jer.* iv. 9. *Ezek.* iv. 17.

29 And thou shalt grope at noon-days, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed, and spoiled evermore, and no man shall save *thee*.

The

Thou shalt grope at Noon-days.] i. e. Your Minds shall be so darkened, that in the plainest Things you shall mistake the Means of your own Preservation.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to relieve *them.*

32 Thy sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

When you have provoked the Divine Justice to deliver you into the Hands of a foreign Power, not a Man of you will have any Thing then which he can call his own. Every Possession, every Enjoyment will be precarious. Husbands and Wives, Fathers and Children, Houses and Lands, Fields, and Vineyards, will all become a Prey; be snatched away from the Owners, with sudden and unrelenting Violence.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not, eat up; and thou shalt be only oppressed and crushed alway:

This was remarkably verified, when *Salmanesser* came and dispossessed the ten Tribes; and when *Nebuchadnezzar* carried the other two Tribes away, and placed other People in their Room.

And thou shalt be only oppressed and crushed alway.] i. e. They should not be quite rooted out and destroyed, as the *Amalekites* and *Canaanites* were, of whom no Footsteps now remain; but be scattered about through other Nations, and there only oppressed, crushed, and enslaved.

34 So that thou shalt be mad, for the sight of thine eyes which thou shalt see.

Against these direful Calamities, which shall still be hovering in your Eye, you shall have no Remedy left, but doleful and distracting Reflexions upon your own Folly and Impiety, which has drawn them down upon you.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou, nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

This was partly fulfilled when *Jehoiachim* was carried Captive to *Babylon*, 2 *Kings*, xxiv. 15. and afterwards *Zedekiah*, xxv. 7. *Jer.* xxxix. 7. lii. 11. for the *Assyrians* were a People, tho' not quite unknown to the *Jews* in *Moses*'s Time, yet with whom they had but little Intercourse; but it was more especially accomplished in their last Dispersion by the *Romans, a Nation which neither they nor their Fathers knew.*

37 And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.

Such will be then the miserable State to which you will be reduced, that you will become both the Wonder and the Scorn of other Nations, and your very Name be a Proverb of Reproach. See 1 *Kings*, ix. 7, 8. *Jer.* xviii. 16. xix. 8. *Lam.* ii. 15, 16. Your Calamities shall be so great, that *Calamities like those of the Jews* shall become a proverbial Expression among other Nations, to denote the most grievous Calamities.

38 Thou shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

39 Thou shalt plant vineyards and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*: for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint thyself with the oil: for thine olive shall cast *its fruit.*

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them: for they shall go into captivity.

42 All thy trees and fruit of thy land shall the locust consume.

43 The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

The Stranger that is within thee, among you, who were formerly poor, shall rise to great Wealth and Prosperity, by your Ruin.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

And this indeed have they been in a most wonderful and astonishing Manner. Since Men was first placed on the Earth, never was there a People that were made a Sign to all the Inhabitants over the whole Face of it, as the *Jews* have been. Never did any other People undergo such a strange Series of Fortune; never were Calamities like theirs, never were People so dispersed and carried into Captivity, and yet kept so entire and separate, as to be a Spectacle and Sign to all Nations. Though the above Verse was written above 3000 Years ago, yet do the Nations of the Earth see it in full Force at this Day. The Seed of this very People still remain, and their State such, as makes them for a Sign and a Wonder over the Face of the Earth. What a striking and wonderful Evidence is this of the Divinity of the Holy Scriptures? Who but GOD, *who declareth the End from the Beginning, and from ancient Times the Things that are to come; who worketh and none can let it, and who confirmeth the Words of his Servants.* Who but HE could declare this, and bring it to pass? O GOD, very wonderful art thou! Thou makest thine Enemies to bear Witness to thy TRUTH, and advance thy HONOUR.

47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*:

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

A *Yoke of Iron* signifies *cruel Thraldom* and *rigorous Oppression.* See *Jer.* xxvii. 11, 12. This is highly just, that they who refuse the reasonable Service of GOD, should be Slaves to their Enemies, and, instead of the easy Yoke of GOD, should be put under a Yoke of Iron. See 2 *Chron.* xii. 8.

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth, a nation whose tongue thou shalt not understand:

As swift as the Eagle flieth.] This is a Metaphor frequently used in Scripture, in Descriptions of warlike and invincible People, 2 *Sam.* i, 23. *Jer.* iv. 13. xlviii. 40. xlix. 22. *Lam.* iv. 19. *Ezek.* xvii. 3. *Dan.* vii. 4. and might, perhaps, here allude to the *Roman* Eagles or Ensigns. The Meaning is, that as distant as the *Romans* were from them, they would soon reach them.

50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young

51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or*

the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

This was literally fulfilled by the *Romans*, to whom the best fortified Places in *Judea* were forced to yield, as may be seen in *Josephus*'s History of the *Jewish* War, which is the best Commentary on this Part of the Prophecy.

53 And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee:

Not the stoutest and most obstinate Resistance will avail you any Thing; all the Advantage you will gain by it will be, to suffer more in long and pressing Fears by the Siege, as will force you, after Thousands have perished with Hunger, to feed upon the Flesh of one another. This was likewise fulfilled, when *Titus* and his Son *Vespasian* besieged *Jerusalem*, that the Besieged were reduced to a most grievous Famine, which forced them, after they had eaten up their Horses and other Creatures, to eat even their own Children, which Fathers, who used to live delicately, and the Women, should themselves eat up privately, and let none share with them.

54 *So that* the man *that is* tender among you and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and towards the remnant of his children which he shall leave:

The richest and nicest Courtier will be reduced to the most starving Condition. His Wants will make him throw off all Dainteeness of, and Compassion to his nearest and dearest Relations. Hunger will make him snatch the Meat out of the Mouths of his own Children, and grudge every Morsel which they eat. Accordingly *Josephus* relates, in the sixth Book of *the Wars of the Jews*, that Wives forced away the Meat out of the very Mouths of their Husbands; Children did the same by their Parents, and what was yet more unnatural, Mothers by their Infants, taking away from them, as they lay languishing in their Arms, the very last Support of Life.

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil towards the husband of her bosom, and towards her son, and towards her daughter,

The Famine should be so grievous, as to extinguish all Pity towards the dearest Relations, even in the most tender Breasts. This was literally fulfilled, both in the Siege of *Samaria*, wherein a Woman boiled her Son, 2 *Kings* vi. 28, 29. and the same Thing happened in the first Siege of *Jerusalem* by the *Babylonians*, *Baruch* ii. 3. *Lam.* ii. 20. iv. 10. and was still more exactly fulfilled in the last Siege by the *Romans*.

57 And towards her young one that cometh out from between her feet, and towards her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates.

She shall eat them—secretly] Not in order to escape the Infamy of the Action, but lest others should have a Share with her.

58 If thou wilt not observe to do all the words of this law *that are* written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

That you may learn to worship and obey with religious Veneration that awful and tremendous Being, whose Name is JEHOVAH, and to whose Service you are peculiarly devoted. The Name of God is God himself, for it follows, *The Lord thy God.*

59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61 Also every sickness, and every plague which *is* not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed.

62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude: because thou wouldest not obey the voice of the LORD thy God.

Josephus tells us, that in the Siege of *Jerusalem* there were destroyed, by Pestilence, Famine, and other Ways, no less than *eleven hundred Thousand*. And by the Slaughter that was afterwards made of them in the Wars of *Judea* under *Vespasian*, *Dion* says, so many of them were confumed, that *all Judea was in a Manner laid waste, and left as a Desart*. And ever since then Desolation by the *Romans*, there have been only a few of them remaining in the same Place.

63 And it shall come to pass, *that* as the LORD rejoiced over you to do you good, and to multiply you: so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

We must not imagine, from this and the like Expressions in Scripture, that a benevolent Deity *rejoices* in the Misery and Destruction of his Creatures, absolutely considered; the contrary is evident from other Declarations of Scripture, as well as from Reason, *Ezek.* xviii 23. 32. *Lam.* iii. 33. 1 *Tim.* ii. 4. But when the milder Methods of Providence are not effectual to produce the Reformation and Happiness of the World, then it suits even with the Benevolence of the divine Administration to inflict Punishments upon those who are otherwise irreclaimable; and in the Exercise of that just Severity God rejoices, not for its own Sake, but because it is the most expedient and necessary Means to bring about the Purposes of his Wisdom and Goodness, *Jer.* ix. 24. *Job* xxxvi. 8, 9, 10, 11, 12 And on the same Account God's Judgments are represented as Matter of Joy to Saints and Angels, *Rev.* xviii. 20. *Ps.* lviii. 10. *Jer.* li. 48.

64 And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

66 And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life.

And thy Life shall hang in Doubt before thee,] Your Life shall be so much at the Pleasure of your Enemies, among whom you are, that it shall hang as it were on a slender Thread, which is in Danger every Moment of being broke.

67 In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning, for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again, with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you*.

By

By the Way whereof I spake unto thee, &c.] Or, *to the Way*, i. e. to the Place whereof I said, *ye shall see it no more again.* As much as to say, that they should be brought back to that Country of Slavery to them, from whence they had been promised a perpetual Deliverance, if so that they obeyed the Commandments of the Lord their God.

And no Man shall buy you.] In Accomplishment of this Prediction, *Hegesippus* giving Account of what happened after the Destruction of *Jerusalem*, says, *Were were many, Captives offered to Sale, but few Buyers; because the* Romans *determined that the* Jews *for Slaves, and there were not* Jews *remaining to redeem their Countrymen.*

Whoever can read and consider this Chapter, without being moved at it, may justly be said, as the Prophet *Jeremiah* spoke of the *Jewish* People, to *have Eyes and see not, and Ears and hear not.* What the Evangelists inform us happened, with regard to many of the Discourses of our blessed SAVIOUR, viz. that those who heard them were astonished, for he spake *as one having Authority*; will certainly happen to any one, who reads this Part of the Book of *Deuteronomy* with due Attention.

Moses here speaks with such an Authority, with such an awful Command, with such a noble Confidence, that it is plainly to be perceived that he spake not of himself, but as it was given *unto him.* He speaks, as the People observed of our blessed SAVIOUR, *not as the Scribes and Pharisees*, as a Man directed and influenced merely by Human Wisdom, Learning, and Policy; but as a Man under a *divine* Influence, as one sent and commissioned by an ALMIGHTY SOVEREIGN. He shews not the least Doubtfulness of what he speaks concerning it, as knowing that he spake by the Authority of ONE, who was able and faithful to do all that he commanded him to speak. With the utmost Confidence he denounceth, to a People who were at that Time most signally favoured by the GREAT LORD of the Universe, who had seen the most wonderful Things done in their Favour, for whose Sake the very Courses of Nature were changed; the Sea divided in the Midst to give them a Passage; Water gushed out from the Stony Rock to give them Drink, and the Heavens rained down Bread to feed them; a People, whom the LORD, the Possessor of Heaven and Earth, had *set and was to place a People, to make them higher above all Nations which he has made, in Praise, and in Name, and in Honour*; and who were now going to enter upon that State of Felicity and Glory, which God had promised them. To this very People, and at this very Time, *Moses* with the greatest Confidence denounced the greatest Woes, the most bitter Calamities, the most deplorable State of Misery, that ever any of the human Race underwent, if ever they turned aside from the Law which he had been rehearsing to them. And he not only denounced Misery in general against them, whenever this should happen, but, wonderful to be told! he has described the several Particulars of it so exactly and minutely, that one can scarce distinguish between the Historian and the Prophet, so exactly do the Relations which Historians have given of the numerous and uncommon Miseries which came upon the *Jews* in after Ages, agree with what *Moses* here foretold should happen to them, whenever they should *not hearken unto the Voice of the Lord their God, to observe to do all his Commandments and his Statutes, which he had commanded them.* We shall compare those Particulars with the Relations of different Historians, of what has befallen the *Jewish* People at different Times, which will exhibit such an exact Agreement between the Denunciations of *Moses*, and what has actually happened to them, as cannot fail of amazing and astonishing the attentive Reader. Yes! Great and Wonderful God! thou hast borne Witness in the most evident Manner, to those that thou hast sent! Thou hast established and confirmed the sacred Records of thy Transactions with Men beyond Doubt. Thou hast so ordered and directed Things, that the Events of a long Succession of Ages to the present Time, have wonderfully borne Testimony that *Moses* acted by thy Command, and spake that which *thou saidst unto him*; and that the Records which he has left for all Ages of thy wonderful Transactions and Communications with the Children of Men, in the Persons of the People of *Israel*, are exceeding true. The whole Series of the History of this People, from their first Settlement in *Canaan* to this very Day, bears Witness that thou thyself didst bring them in, and cast them out.

If we search into all the Records of History, if we examine into the Behaviour of every Legislator in every Country since Man was plac'd on the Earth, and the Consequences which arose from the Observance or Non-observance of their Laws, we shall find nothing like this GREAT THING of the Law deliver'd by *Moses.* We shall find them all employing Art and Policy, soothing, enticing, and cunningly drawing in their People to submit to their Laws.

Lycurgus, the famous Lawgiver of the *Lacedemonians*, to make his Laws perpetual, had Recourse to the Policy of pretending a Necessity for his taking a short Journey upon a Matter of the highest Importance, and desiring his People would swear to the punctual Observance of his Laws till his Return; and then departing, he went to a neighbouring Kingdom, where he put a voluntary End to his Life, that the *Spartans* should never be released from the Oath they had taken to him. But, *Moses* with an Authority, and in a Manner truly Divine, leaves his People [illegible] he makes Use of no cunning navigating Arts, but calls Heaven and Earth to witness that he [illegible] and Good, Death and Life, Blessing and Cursing. He [illegible] with an Assurance that nothing but a Divine [illegible] could inspire, that long Life, Happiness, and [illegible] certainly be their Portion, if they kept the Law of the Lord their God which he had [illegible] them, and, on the contrary, Misery and Destruction would inevitably [illegible] if they turned aside from hearkening unto the Voice which he had commanded them. And the Fate of his People from that very Day to this has been accordingly: *Blessing* and *Cursing* have happened unto them according as *Moses* spake. [illegible] remarked, that he dwells longer, and is more particular in recounting the Curses than the Blessings, as it had a Prediction of the People's Disobedience, and foresaw that a larger Portion and longer Continuation of the Evil would fall to their Share, than of the Good. And this cannot be a more lively Instance than of Christ's visiting, or the Scene of the Jews at this Day.

We will consider them with a View to their Order, rather than the Order wherein they [illegible] properly begin with this Paragraph [illegible] *Nations* [illegible] *Earth*, a [illegible] And the *Chastisements* might be [illegible] with the *Habitable Place* [illegible] to itself *Judea*. [illegible] *Canaan* by *Israel* [illegible] *Nations*, [illegible] And he compares them in his Manner to Eagles, [illegible] *Eagles* [illegible] *Moses* [illegible] But the Description cannot be applied to any Nation with such Propriety as to the *Romans*. [illegible] *Bad of the Earth*, [illegible] Conquerors and Destroyers [illegible] coming here in *Brutus*. [illegible] Ensigns of their Conquests might very [illegible] perhaps not with [illegible] Colours, which was an Eagle, [illegible] Language was not unknown to the *Jews* that the *Romans*.

2. The Enemy [illegible] further characterized in the next Verse, *A Nation of fierce Countenance, which shall not regard the Person of the Old, nor shew Favour to the Young.* Such were the *Caldeans*, and the Jewish Historian in Josephus expressly, 2 *Chron.* xxxvi. 17. that for the Wickedness of the *Jews* God brought upon them the King of the *Caldeans*, who slew their Young Men with the Sword in the House of their Sanctuary, and had no Compassion upon young Men or Maidens, old Men, or those that stooped for Age: He gave them all into his Hand. Such also were the *Romans*; for when Jerusalem entered *Gadara*, *Josephus* saith, that "he slew all Man by "Man, the *Romans* shewing Mercy to no Age, but out of Hatred to "the Nation, and Rem[illegible] of their former Injuries." The like Slaughter was made at *Gamala*, "that no body escaped besides two Women, and they escaped by concealing themselves "from the Rage of the *Romans*. For they did not so much as "spare young Children, but every one at their First Coming "up many cast them down from the Citadel."

3. Their Enemies were also to besiege and take their Cities, *Ver.* 52. *And he shall besiege thee in all thy Cities, until thy high and fenced Walls come down, wherein thou trustedst, throughout all thy Land: So shalt thou besiege in all thy Cities throughout all thy Land, which the Lord thy God hath given thee.* 2 Kings xviii. 9, 10. So did *Shalmaneser King of Assyria come up against all the fenced Cities of Judah, and took them.* Ver. 13. And *Nebuchadnezzar* and his Captains took and besieged *Jerusalem*, burnt the City and Temple, and *brake down the Walls round about*, Ibid. ch. xxv. 10. So likewise the *Romans*, as we may read in *Josephus*'s History of the *Jewish* War, took several fortified Places, before they besieged and destroyed *Jerusalem*. And the *Jews* may very well be said to have *fenced or high walled Walls*, for they seldom ventured a Battle in the open Field. They confided in the Strength and Situation of *Jerusalem*, as the *Jebusites*, the former Inhabitants of the Place, had done before them, 2 *Sam.* v. 6. 7. insomuch that they are represented saying, *Jer.* xxi. 13. *Who shall come down against us? or who shall enter into our Habitations?*

Jerusalem was indeed a very strong Place, and wonderfully fortified both by Nature and Art according to the Description of *Tacitus* as well as of *Josephus*: And yet how many Times was it taken? It was taken by *Sesac* King of *Egypt*, by *Nebuchadnezzar*, by *Antiochus Epiphanes*, by *Pompey*, by *Sosius* and *Herod*, before its final Destruction by *Titus*.

4. In these Sieges they were to suffer much, and especially from Famine, *in the Straitness wherewith thine Enemies should distress them*, ver. 53, &c. And accordingly when the King of *Syria* besieged *Samaria*, *there was a great Famine in* Samaria; *and behold they besieged it, until an Ass's Head was sold for fourscore Pieces of Silver, and*

and the Curtil Part of a Calf and Dove, Pieces of Silver, 2 Kings [illegible] when *Nebuchadnezzar* besieged *Jerusalem*, [illegible] *no Bread for the People* [illegible] and in the last Siege of *Jerusalem* [illegible] a most terrible Famine in the City, and [illegible] such an Account of it, that we cannot [illegible] without shuddering. He saith particularly, that "Women [illegible] the Food out of the very Mouths of their Husbands, and Sons of their Fathers, and (what is more miserable) Mothers of their Infants"; and in another Place he saith, that "[illegible] Hunger, it no longer spared any Likeness of Food a Brute could, and the dearest Friends and Relations fought with one another, snatching away the miserable Provisions of Life"; so [illegible] the Words of *Moses* fulfilled, *ver.* 54, 55. the Man [illegible] *will be grieved against his Brother, and against the Wife of his Bosom, and against the Children, he shall eat* [illegible] *nothing left* [illegible] *in the Straits, wherewith thine Enemies shall distress thee in thy Gates*: and in like Manner the Woman's *Eye shall be evil towards the Husband of her Bosom, and towards her Son, and towards her Daughter.*

5. Nay it was expressly foretold, that not only the Men, but even the Women should eat their own Children. *Moses* had foretold the same Thing before, *Lev.* xxvi. 29. *Ye shall eat the Flesh of your Sons, and the Flesh of your Daughters shall ye eat.* He repeats it here, [illegible] *shall eat the Fruit of thine own Body, the Flesh of thy Sons and of thy Daughters*: and more particularly, [illegible] *the tender and delicate Woman among you, which would not adventure to set the Sole of her Foot upon the Ground, for Delicateness and Tenderness: She shall eat her Children for Want of all things secretly in the Siege and Straitness, wherewith thine Enemies shall distress thee in thy Gates.* And it was fulfilled about six hundred Years after the Time of *Moses* among the *Israelites*, when *Samaria* was besieged by the King of *Syria*, and two Women agreed together, the one to give up her Son to be boiled and eaten to-day, and the other to deliver up her Son to be dressed and eaten to-morrow, and one of them was eaten accordingly. 2 Kings vi. 28, 29. It was fulfilled again about 900 Years after the Time of *Moses* among the *Jews* in the Siege of *Jerusalem* before the *Babylonish* Captivity; and *Baruch* thus expresseth it, iii. 1, &c. *He hath made good his Word, which he pronounced against us, to bring upon us great Plagues, such as never happened under the whole Heaven, according as it came to pass in Jerusalem, according to the Law of Moses, that a Man should eat the Flesh of his own Son, and the Flesh of his own Daughter*: And *Jeremiah* thus laments it in his *Lamentations*, iv. 10. *The Hands of the pitiful Women have sodden their own Children, they were their Meat in the Destruction of the Daughter of my People.* And again it was fulfilled above 1500 Years after the Time of *Moses* in the last Siege of *Jerusalem* by *Titus*, and we read in *Josephus* particularly of a Noblewoman's killing and eating her own sucking Child. *Moses* saith, *The tender and delicate Woman among you, who would not adventure to set the Sole of her Foot upon the Ground, for Delicateness and Tenderness*: And there cannot be a more natural and lively Description of a Woman, who was according to *Josephus* illustrious for her Family and Riches. *Moses* saith, *she shall be in Want of all Things*: And according to *Josephus* she had been plundered of all her Substance and Provisions by the Tyrants and Soldiers. *Moses* saith, that she should do it *secretly*. And according to *Josephus*, when she had boiled and eaten half, she covered up the Rest, and kept it for another Time. So many different Times and distant Periods hath this Prophecy been fulfilled; and one would have thought that such Distress and Horror had almost transcended Imagination, and much less that any Person could certainly have foreseen and foretold it.

6. Great Numbers of them were to be destroyed, ver. 62. *And ye shall be left few in Number, whereas ye were as the Stars of Heaven for Multitude.* Now not to mention any other of the Calamities and Slaughters which they have undergone, there was in the last Siege of *Jerusalem* by *Titus* an infinite Multitude, saith *Josephus*, who perished by Famine: and he computes, that during the whole Siege, the Number of those who were destroyed by that and by the War amounted to eleven hundred thousand; the People being assembled from all Parts to celebrate the Passover: And the same Author hath given us an Account of 1240490 destroyed in *Jerusalem* and other Parts of *Judea*, besides 99200 made Prisoners; as *Basnage* has reckoned them up from that Historian's Account. Another *Jewish* Writer relates that there were above one hundred and sixteen thousand dead Bodies of the rich and honourable Men of *Jerusalem*, carried out of one Gate of the City, during the Siege, besides those which were carried out at other Gates, and thrown over the Wall. Indeed there is not a Nation upon Earth, that hath been exposed to so many Massacres and Persecutions. Their History abounds with them. If God had not given them a Promise of a numerous Posterity, the whole Race would many a Time have been extirpated.

Dion, an Heathen Historian, saith, that *Julius Severus*, a famous Commander, sent by the Emperor *Adrian* against them, so beset and attacked them separately, in several Parties, that *very few* of them escaped; so that we find the Historian relates the Fact almost in the very Words that *Moses* had denounced the Threatening, *ver.* 62. *and ye shall be left few in Number.* Fifty of their strongest Fortresses were razed, and nine hundred and eighty-five of their most noble and populous Towns sacked and consumed by Fire, insomuch that, (as the Historian's Words are) *all Judea was in a Manner laid Waste, and left as a Desart.* Some Ages after this, *Anno* 1009, when they had multiplied again in the Countries where they were dispersed, they so incensed all Christian States against them, by stirring up the *Persians* to attack them, (who destroyed the Churches dedicated to our Saviour at *Jerusalem*) that it was resolved by the common Consent of all Christians, that no *Jew* should live in their Territories, but be driven out of them thro' all the World. By which Means the greatest Part of them died of several Kinds of Death, or made away with themselves; so that they were again *left few in Number.* One of their own Writers saith, "It is not in the Power of Man to tell all the Kingdoms and Cities where they were scattered; and in which they suffered Things so horrid, that it is fitter to pass them over in Silence than relate them; but therein was verified the Divine Prediction, *Lev.* 26, 30. *Ye shall perish among the Heathen, and the Land of your Enemies shall eat you up.*"

They have indeed in an unexampled Manner been cut off by every Sickness and every Plague, *ver.* 61; so that they themselves are sensible the Words of *Moses* have been fulfilled as to this Point: For *Solomon ben Virga* having given, in the fifteenth Section of his Book called *Schebet Jehuda*, how they were transported out of *Portugal* into *Spain*, and so cruelly used by, that not one of a Thousand escaped; and then now they were destroyed in *Germany* and *France*, where of innumerable Multitudes, (equal to the Number which came out of *Egypt*) scarce five thousand survived; and what he hath left in *Castile* and *Portugal*, where they suffered such Things as cannot be expressed nor conceived; by Famine, by Depredations, by Transportations, and by being sold for Slaves or drowned in the Sea; he concludes the melancholy Relation with observing, that they who fled from *Castile* to avoid these terrible Calamities, found wherever they went the Words of *Moses* fulfilled, "*Every Sickness and Plague which is not written in the Book of this Law, them will the Lord bring upon thee, until thou be destroyed.*"

7. They were to be carried into *Egypt*, and sold for Slaves at a very low Price, *ver.* 68. *And the Lord shall bring thee into Egypt again, with Ships, and there ye shall be sold unto your Enemies for Bond-men and Bond-women, and no Man shall buy you.* They had come out of *Egypt* triumphant, but now they should return thither as Slaves. They had walked through the Sea as dry Land at their coming out, but now they should be carried thither in Ships. It is likely they were carried thither in the Ships of the *Tyrian* or *Sidonian* Merchants, or by the *Romans* who had a Fleet in the *Mediterranean*: And this was a much safer Way of conveying so many Prisoners, than sending them by Land. It appears from *Josephus*, that in the Reigns of the two first *Ptolemies* many of the *Jews* were Slaves in *Egypt*. And when *Jerusalem* was taken by *Titus*, of the Captives who were above seventeen Years he sent many bound to the Works in *Egypt*; those under seventeen were sold: But so little Care was taken of these Captives, that twelve thousand of them perished for Want. And we learn from St *Jerome*, that 'after their last Overthrow by *Adrian*, many Thousands of them were sold, and those who could 'not be sold, were transported into *Egypt*, and perished by Shipwreck or Famine, or were massacred by the Inhabitants.'

8. They were to be rooted out of their own Land, ver. 63. *And ye shall be plucked from off the Land, whither thou goest to possess it.* They were indeed *plucked from off the Land*, when the ten Tribes were carried into Captivity by the King of *Assyria*, and other Nations were planted in their Stead; and when the two other Tribes were carried away Captive to *Babylon*; and when the *Romans* took away their Place and Nation; besides other Captivities and Transportations of the People. Afterwards, when the Emperor *Adrian* had subdued the rebellious *Jews*, he published an Edict, forbidding them upon Pain of Death to set Foot in *Jerusalem*, or even to approach the Country round about it. *Tertullian* and *Jerome* say, that they were prohibited from entring into *Judea*. And ever since, their Country hath been in the Possession of foreign Lords and Masters, few of the *Jews* dwelling in it, and those only of a low servile Condition. *Benjamin* of *Tudela* in *Spain*, a celebrated *Jew* of the twelfth Century, travelled into all Parts to visit those of his own Nation, and to learn an exact State of their Affairs: And he hath reported, that *Jerusalem* was almost entirely abandoned by the *Jews*. He found there not above two hundred Persons, who were for the most Part Dyers of Wool, and who every Year purchased the Privilege of the Monopoly of that Trade. They lived all together under *David's* Tower, and made there a very little Figure. If *Jerusalem* had so few *Jews* in it, the Rest of the *Holy Land* was still more depopulate. He found two of them in one City, twenty in another, most whereof were Dyers. In other Places there were more Persons; but in upper *Galilee*, where the Nation was in greatest Repute after the Ruin of *Jerusalem*, he found hardly any *Jews* at all. A very accurate and faithful Traveller of our own Nation, Mr. *Sandys* who was himself also in the *Holy Land*, saith that 'it is for the most Part now inhabited by '*Moors* and *Arabians*; those possessing the Vallies, and these 'the

[illegible] the Mountains. *Text.* there be few. But notwithstanding *God's* with [illegible] Christians of all sorts and Nations, such compared to the [illegible] Hebrews. Here be also some *Jews* [illegible] to Part of the Land, but in their own Country do [illegible] *Israel.*

[illegible] But they were not [illegible] to be plucked off from their own [illegible] all Nations, ver. 25. [illegible] *the Land*; and [illegible] *Nations* [illegible] conducted to the [illegible] and were [illegible] in the *Babylonish* Captivity, but they have more amply been fulfilled in the great Dispersion of the *Jews* by the *Romans*. And in what Place have the *Jews* been kept [illegible] and where are they? And where is the Nation that is a Target to them, at which they are Strangers? They scattered in many Parts of the Earth, are spread through most of the Countries of *Europe* and *Asia*, and there are several Families of them in the *West-Indies*. They circulate through all Parts, where Trade and Money circulate; and are, as we may say, the *Bankers* of the whole World.

10. But though they should be so dispersed, yet they should not be totally destroyed, but remain as a distinct People, as *Moses* had before foretold, *Lev.* xxvi. 44. *And yet for all that, when they be in the Land of their Enemies, I will not cast them away, neither will I abhor them, to destroy them, and break my Covenant with them.* The *Jewish* Nation, like the Bush of *Moses*, hath been always burning, but never consumed. And what a marvellous Thing is it, that after so many Wars, Battles, and Sieges, after so many Loss, Damages, and Pestilences, after so many Rebellions, Massacres, and Persecutions, after so many Years of Captivity, Slavery, and Misery, they are not *swept away*, and cast out as a Nation and People, yet to unite as a distinct People by themselves? And where is any Thing comparable to this to be found in all the Histories, and in all the Nations under the Sun?

11. However, they should suffer much in their Dispersion, and not rest long in any Place, ver. 65. *And among these Nations shalt thou find no ease, neither shall the sole of thy Foot have Rest.* They have been so far from finding *Rest*, that they have been banished from City to City, from Country to Country. In many Places they have been banished, and recalled, and banished again. We will here only just mention their great Banishments in most Times, and from Countries very well known. In the latter End of the thirteenth Century they were banished from *England* by *Edward* I. and were not permitted to return and settle again till *Cromwell's* Time. In the latter End of the fourteenth Century they were banished from *France* (for the seventh Time, says *Mezeray*) by *Charles* VI. and ever since they have been only tolerated, they have not enjoyed entire Liberty, except at *Metz*.

In the Year 1506, a dreadful Massacre was made of them at *Lisbon*, for three Days together, where Men were not suffered to die of their deadly Wounds, but were dragged by their mangled Limbs into the Market-Place, where the Bodies of the Living and the Slain, with others half alive, half-dead, were burnt together in Heaps. Two Thousand of them perished in this barbarous Manner. Parents durst not mourn for their Children, nor Children sigh for their Parents, when they saw them haled to the Place of Torment. Fear so disjointed them, as an Historian relates, that the Living in their Aspect did not much differ from the Dead, so that they were exactly in the Condition *Moses* describes they should be, *Ver.* 65. 'And the Lord shall 'give thee a trembling Heart, and Failing of Eyes, and Sor-'row of Mind.' Much about the latter End of the fifteenth Century they were banished from *Spain* by *Ferdinand* and *Isabella*; and according to *Mariana*, there were an hundred and seventy thousand Families, or as some say eight hundred thousand Persons who left the Kingdom: Most of them paid dearly to *John* II. for a Refuge in *Portugal*, but within a few Years were expelled from thence also by his Successor *Emanuel*.

Manasseh, a *Jewish* Writer, gives the following Account of this their last Expulsion out of *Spain*. He says, that, 'Three hun-'dred thousand of them, Old and Young, Men and Women, 'among whom he was one, went away on Foot, upon one Day, 'not knowing whither to go. Some went into *Portugal*, others 'into *Navarre*, where they conflicted with many Calamities: 'For some became a Prey, or perished by Famine and Petti-'lence; and therefore others committed themselves to Sea, 'hoping to find a quiet Seat in some other Countries. But on 'the Sea they met with new Disasters; for many were sold for 'Slaves when they came on any Coast, many drowned, many 'burnt in the Ships which were set on Fire. In short, all suf-'fered the Punishment of God the Avenger: For after all this, 'a Plague came and swept away the rest of the miserable 'Wretches, who were hated by all Mankind; so that all that 'vast Number perished by one Calamity or other, except a very 'few.' Some who sought for Rest in the Kingdom of *Fez*, lived there a long Time upon Grass, and eat its very Roots, and then died, and their Bones lay exposed, none being so charitable as to bury them.

But all their sad Calamities, though continually most grievous, could not redeem their Estimation in the World; nor all the Blood of those [illegible] through the [illegible] [illegible] Blood [illegible] [illegible] *Christians*, the [illegible] and Man to be [illegible] Man or Dress [illegible] were they [illegible] Crime Corporeal [illegible] In our own [illegible] from *Poyntz* [illegible] *Hays* and *Poyntz*, [illegible] them, and they [illegible] [illegible] fect in all [illegible] and in every [illegible] to them all [illegible] their Law [illegible] their Language [illegible] *Poyntz*, an [illegible] ways pleed the [illegible] *Christian*, was [illegible] Lands [illegible] that [illegible] Time Mark [illegible] many [illegible] Kings of [illegible] Sum [illegible]

But they should [illegible] some [illegible] where they [illegible] other People [illegible] [illegible] Wa[illegible] and Places, [illegible] they [illegible] particula[illegible] [illegible] but governed [illegible] of *Moses* Words, [illegible] as our old [illegible] *They all never but paper Hings and Vanishes.*

An ingenious Learned Writer, *J. Williams*, takes Notice, and gives Instances of it, that the *Jews* no [illegible] which, and by Degrees become considerable in any Country, but some great Calamity hath befallen them. This the attentive and considerate Perusal of their History will justify; particularly in *France*, *Spain*, and *England*. God not suffering them to be destroyed, like the *Amalekites*, *Jebusites*, and other Nations, (to whom he denounced Punishment for their Sins) of whom no Footsteps are left, but to remain scattered and tossed about through all Christian Countries, (for a Testimony to the Truth of our Religion) and there to be *only oppressed and crushed away*, but not destroyed.

R. Solomon Virga, in the Account of the Oppressions they have undergone, mentions some so extraordinary, and without any Profit accruing therefrom to the Oppressors, that nothing like it was ever heard of among any other People, and which natural Reason would conclude, nothing but the Curse of God could bring upon Men. In *Portugal*, he saith, they were not only stripped of all, but forced to go about like Dogs, with a great Clog of Wood bound to their Necks, which exposed them to the Scorn and Laughter of all Men: For while some threw it behind their Backs, others would come and threw it down before their Feet; some dragging them backwards, and others cruelly beating them with it.

It deserves to be particularly remarked, that *Moses* in the 29th Verse, where he foretels that they should be *oppressed and spoiled evermore*, adds, *And no Man shall save thee.* Which has been so remarkably fulfilled, that the Magistrates who had a Mind in many Places to preserve them from these Outrages, durst not venture to appear for their Rescue. And those that did take them into their Protection, were the Instruments of further Wrongs to them, by grievous Exactions for undertaking their Defence. So strangely, as a learned Writer, Dr. *Jackson*, has observed, did the Wisdom of God bring that to pass, which his Servant *Moses* had threatened in Case of their Disobedience to the Divine Laws, "*No Man shall save thee.*" For even Succour itself turned into their Sorrow; and it is hard to say, whether Men's Purposes for their Good, or for their Evil, brought down greater Plagues upon them.

13. And *their Sons and their Daughters should be given unto another People*, ver. 32. And in several Countries, in *Spain* and *Portugal* particularly, their Children have been taken from them by Order of the Government to be educated in the Popish Religion. The fourth Council of *Toledo* ordered, that all their Children should be taken from them, lest they should partake of their Errors, and that they should be kept up in Monasteries, to be

[illegible]

If it be said there is a great Difference between the Heathen Idolatry, and the pretended Image Worship in the Popish Church; granted the Idolatry is of a different kind; and [illegible] a kind of Worshipping, by saying in excuse, that after the Idolatrous Worship among the People, from the one hand, [illegible] *Baal* and the other Gods, [illegible] *Baal's* Image, and altars, [illegible] the Heathen Gods too well, but were perfect strangers to this Image Worship in Use. And to strengthen this Imputation, it may be observed, that the Words, *[illegible] Fathers have known*, are inserted in the thirty first Verse, where speaks of their *[illegible]* which makes it probable, that what is said in the three Verses, points at what they should do in their Captivity as *Exiles*, and *vex. 62.* at what should happen in their Dispersion.

Moses [illegible] a *Jew* by Nature, and stands it in this Manner; for reading the Words of this Verse in the Book *[illegible]*, he says, "This was the first [illegible] after a [illegible] Sentence, in this present Captivity, because of the Idolatry wherewith the *Hebrews* have been afflicted, in *Egypt* and *Babylon*, and *Syria*. But they have been often punished for [illegible] Reason, or to be undone; and [illegible] rather to comply with the Idolatrous Worship in the Popish Church, than to be [illegible], and have their Goods confiscated.

[illegible]

[illegible] Name indeed we are an awful Proof of Loss of Spirit, and [illegible] the Height of Impiety and Depth of Apostacy, would it, forsooth, [illegible] speaking of any [illegible] Proceeding, "Now but a [illegible] should do this!" And when we are speaking of any Thing that is too bad to be done to any, however abject and contemptible, we say, "I would not have done so to a *Jew*!" Thus are in all Respects treated as if they were of another Species. And when a great Master of Nature would draw the Portrait of a *Jew*, how does he attribute a Character hard he represented in the Person of his *Jew of Venice*!

17. And *your Plagues shall be wonderful, even great Plagues, and of long Continuance*, ver. 59. And have not their Plagues continued now twice 1700 Years? Their former Captivities were very short in Comparison: And *Ezekiel* and *Daniel* prophesied in the Land of the *Chaldeans*: But now they have no true Prophet to foretel an End of their Calamities, they have only false [illegible] to delude them and aggravate their Misfortunes. In their former Captivities they had the Comfort of being conveyed to the same Place; they dwelt together in the Land of *Goshen*, they were carried together to *Babylon*: But now they are dispersed all over the Face of the Earth. And what Nation has suffered so much, and yet endured so long? What Nation hath subsisted as a distinct People in their own Country, so long as these have done in their Dispersion into all Countries? And what a standing Miracle is this exhibited to the View and Observation of the whole World?

Here are Instances of Prophecies, of Prophecies deliver'd above three thousand Years ago, and yet as we see fulfilling in the World at this very Time. And what stronger Proofs can we desire of the Divine Legation of *Moses*? How these Instances may affect others, we know not; but for ourselves we must acknowledge, they not only convince, but amaze and astonish us beyond Expression. They are truly, as *Moses* foretold they would be, *a Sign and a Wonder for ever*, ver. 45. 46. *Moreover all these Curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed; because thou hearkenedst not unto the Voice of the Lord thy God, to keep his Commandments, and his Statutes which he commanded thee: And they shall be upon thee for a Sign and for a Wonder, and upon thy Seed for ever.*

CHAP. XXIX.

1 *Moses causeth the Israelites to renew the covenant with the Lord, which was made in Horeb, exhorting the people to obedience* [illegible] 18 *and denouncing grievous threatenings against the transgressors of it.*

THese *are* the words of the covenant which the LORD commanded Moses to make with the children of Israel, in the land of Moab, besides the covenant which he made with them in Horeb.

Moses having thus repeated, and enlarged upon, the Laws formerly delivered at *Horeb*, shewn this new Generation the Covenant

nant they were under, the Time and Manner of their [illegible] it, and the [illegible] against [illegible] and Curses annexed to it [illegible] which [illegible] the [illegible] tion [illegible]

Besides [illegible] the [illegible] Lord having [illegible] ing [illegible] Covenant which they had before entered into.

2 ¶ And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land;

Some of them had [illegible] when they were young, [illegible] them had understood, which [illegible] which God had brought upon *Pharaoh* and his People, [illegible] pilling their Deliverance.

3 The great temptations which thine eyes have seen, the signs and those great miracles:

4 Yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

The Meaning of this Complaint is, that God was [illegible] *make* [illegible] [illegible] Country [illegible] [illegible] them in [illegible] their to [illegible] See parallel passages *Isaiah* xl. 4, 6, [illegible] xxvii. 2. *Mat.* iii. 11, 12, 13, 14. And [illegible] many explains these Words, to import, *that* [illegible] *these* [illegible] to them—*Let* [illegible] See on *Exod.* [illegible] *Le Clerc* takes them metaphorically; *Hath* [illegible] *Heart* [illegible] &c. As much as to say that God had given them Understanding, but they had not made a right Use of it, &c. Or as the Prophet *Jeremiah* expresses it, *they have Eyes, but see not, and Ears but hear not*, Ch. v. 21.

5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

See Ch. viii. 4.

6 Ye have not eaten bread, neither have you drunk wine, or strong drink: that ye might know that I am the LORD your God.

The Meaning is, that they were not nourished by the ordinary Means of Subsistence, but were constantly supported by a miraculous Supply from God, who graciously fed them for a Course of Years without any Labour of their own.

That I am the Lord, Or, *that I am Jehovah*; *i. e.* that God who can bring to pass whatever I will. See on *Exod.* vi. 3.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them.

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 Keep therefore the words of this covenant and do them, that ye may prosper in all that ye do.

The *Hebrew* Word which we render *Prosper*, is translated by the LXX, that ye may *act wisely* or *wisely*, by observing the Laws of God, which was the Way to prosper.

10 ¶ Ye stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

They were assembled at the Tabernacle, from whence he delivered these Words to them by the Priests and *Levites*. See Ch. xxvii. 9, 14.

11 Your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water:

12 That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day:

[illegible] this [illegible] not [illegible]

[illegible] a [illegible] God, [illegible] to Jacob.

[illegible] covenant and [illegible]

15 But with him that standeth here with us this day before the Lord our God, and also with *him* that is not here with us this day:

[illegible]

[illegible] of Egypt, and how we came through the nations which ye passed by:

17 And ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:

18 Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go *and* serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood,

Lest there [illegible] *a Man, or Woman—whose Heart turneth away*, &c.] These Words are to be connected with *ver.* 14, and 15. with that for which he engaged them to renew their Covenant with God, that none of them might tempt him to serve other Gods. Others connect them with *ver.* 20. thus: *Lest there should be—Man or Woman—whose Heart turneth away—the Lord will not spare him*, &c. The Order in which these Words are placed, suggests to us the infectious Nature of Idolatry, how apt it is to spread from *Men* to *Families*, and from *Families* to *Tribes*.

Lest there be among you a Root that beareth Gall, &c.] i. e. Lest there be any false Opinion lurking among you concerning the Gods of your Neighbours, from which impious Consequences might be deduced, and bitter Effects ensue. This is the Root which *Moses* was striving to pluck out of their Minds. The Word which we translate *Gall* is thought to signify some poisonous or noxious Herb that grows among the Corn, but what Herb is not determined. It is the same Word which we render *Hemlock*, Hos. x. 4. and is commonly joined with *Wormwood*, as here. See *Jer.* ix. 15. *Lam.* iii. 19. *Amos* vi. 12. to this Passage the Apostle alludes, *Heb.* xii. 15. *Lest any Root of Bitterness springing up trouble you.*

19 And it come to pass when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst:

Bless himself in his Heart,] i. e. Promise himself Peace and Prosperity, and lull himself into Hopes that he may live and prosper under the open Violation of such sacred Engagements, and the habitual Practice of sinful Lusts and Debaucheries.

This is highly deserving of being taken Notice of by us. *Moses* here assures the People, that however much they might flatter themselves with Peace and Safety, from any of the Privileges they enjoyed; though God himself had even vouchsafed to have his Tabernacle among them; though they dwelt in the City of God; yet nought of these would avail to save them, or turn away the Anger of the Lord, whenever they forsook his Law, *but all the Curses that are written in this Book* [illegible]

The *Jewish* People we find in after Ages confided much for Safety and Happiness upon their [illegible] Privileges, though at the same Time they lived in the Violation of the Commandments and Statutes of the Lord their God. The *Temple*, the *Temple*

Temple of the Lord, was their City and their Confidence; as though Having that among them we should be safe to save and to bless them, though they defiled it with their Abomination. But they have found by Experience what *Moses* here denounced, that though, even in those, they blessed themselves in their Hearts, saying, 'We shall have Peace, though we walk in the Imagi-'nations of our Hearts;' yet the LORD hath not spared them, and all the Curses that are written in this Book have lain upon them.—— We may likewise apply this, each of us, to ourselves; to keep us at all Times from flattering ourselves, or trusting that *we shall have Peace*, though we walk in the Imaginations of our Hearts, contrary to the Will of God.

To add Drunkenness to Thirst] Or, *add scorching* or *drenching to the Thirsty*; i. e. To abound in all Manner of Wickedness, to give all Indulgence to the craving thirsty Appetites, and add Sin to Sin, *Is.* xxx. 1. It is a metaphorical Expression, to denote a presumptuous Continuance in Sin, a disingenuous Obstinacy in Rebellion, called in Scripture *a Drawing up Iniquity like Water*, Job xxxiv. 7. Which Course of Wickedness doth but beget a greater Inclination to do wickedly still; as Drunkenness doth not slake, but increase the Thirst, *Is.* lvi. 12.

20 The LORD will not spare him, but then the anger of the LORD, and his jealousy shall smoke against that man, and all the curses *that are* written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

None shall be punished more exemplary than those who abuse the Goodness of God, and turn his Grace into Lasciviousness, *Rom.* ii. 4, 5. The Punishment of the fallen Angels, the bringing in of the general Flood, the Overthrow of *Sodom* and *Gomorrah*, are Examples of this Kind, written on Purpose for our Admonition. Upon which Account, excellent is the Advice of the Son of *Sirach*, *Eccl.* v. 4. *Say not, I have sinned, and what Harm has happened to me? For though the Lord is long suffering, he will in no wise let thee go, &c.*

Shall blot out his Name] Shall suffer no Posterity to survive him, to preserve his Name and Memory. See on *Ex.* xx. 5. *Visiting the Iniquity, &c.*

21 And the LORD shall separate him unto evil, out of all the tribes of Israel, according to all the curses of the covenant, *that are* written in this book of the law:

The Lord shall separate him unto Evil,] Whereas such a presumptuous Sinner may think to escape in a Crowd, and flatter himself that the Blessings promised to God's People, among whom he lives, shall be his Portion; he shall be singled out, and render'd a Monument of GOD's Displeasure.

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;

So that the Generations to come—shall say, &c.] Heb. *And the Generations*; for it appears to be a new Paragraph, the Sense whereof is, Whenever your Impieties arrive at such an Height, as to bring your Nation under the terrible Desolations before spoken of, *Ch.* xxviii. 36, 49, 50, &c. laying all your Country waste, and reducing its Inhabitants to Slavery; Providence will do it in such a Manner, as shall convince all considering People around you, that it is the Effect of nothing but the just Judgment of Heaven upon your obstinate Disobedience to its Laws, and a perfect Completion of the very Threats left now upon Record.

23 *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:

And that the whole Land is Brimstone, &c.] i. e. When your Land is quite desolate and laid waste. Alluding to the Destruction of *Sodom* and *Gomorrah* by Fire and Brimstone. See *Gen.* xix. 24, 28.

Salt, and burning,] i. e. Parched and dried up, and made barren. Alluding to the Salt or Bitumen with which the Plains of *Sodom* and *Gomorrah* abounded. See *Gen.* xiv. 3.

24 Even all nations shall say, Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

In those Judgments which should be inflicted upon them for their Disobedience, the Divine Power and Vengeance should be so visible, that the Nations should enquire into the Cause of them.

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

This contains the Answer to the former Question; the Reason why they were punished in so signal a Manner was, that their Iniquities were exceedingly aggravated; that they had sinned against a clear Revelation of the Will of God, and renounced their Allegiance and Duty to him, notwithstanding they were favoured with extraordinary and peculiar Privileges.

How very wonderful and deserving our Notice is this! For we find, in Fact, at this very Day, that so visible and particular have been the Divine Judgments, inflicted upon the *Jewish* People, that the Nations around have been astonished, and enquired with a more than ordinary Curiosity into the Reasons of it. That delightful Country, the Land flowing with Milk and Honey, has been for many Centuries [illegible] and barren, that all who have seen it have been [illegible] with Amazement, as thinking it scarcely possible, (so desolate and changed is the Face of it now) that it could ever be so fruitful as it is described to have been, or capable of sustaining such a numerous People as the Children of *Israel*.

26 For they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given unto them.

And served other Gods—whom he had not given unto them] It might be better translated, as it is by *Le Clerc* and others, *Other Gods who gave them nothing*, or, *who were no Benefit to them*. And indeed this is the Folly of the superstitious Worshippers of Idols, they adore as Gods Things worthless and unprofitable.

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses *that are* written in this book.

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The secret *things belong* unto the LORD our God: but those *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

Some of the best Interpreters translate the Words thus, agreeably enough to the *Hebrew*: 'The Secrets of the LORD our 'GOD are revealed to us, and to our Children' intimating, that as GOD had favoured the *Jews* with peculiar Manifestations of his Will, so they were liable to be punished more grievously than all other People, if they degenerated into the Corruptions and Impieties of the World. As the Words stand in our Version, they may be thus understood in Connection with the preceding Verses: Should particular Circumstances be enquired into, such as, whether the *Hebrew* Nation will actually revolt from GOD, and at what Time the Punishments before described will be inflicted upon them or their Posterity. *Moses* observes, that such Events are among the *Secrets* of Providence, which belong to God alone, and it is not proper for Men to know. Mean Time, says he, it is sufficient for you to be plainly told the fearful Consequences of a wilful and irreclaimable Breach of those Laws and Institutions which God hath revealed to you, and whereby he has distinguished you from all other Nations. Thus the Expression will be much of the same Import with that of our Saviour to his Disciples, *Acts* i. 7, 8. *It is not for you to know the Times and the Seasons, which the Father hath put in his own Power.*

From hence we may learn, that according to our State and Nature at present, many Things must and will lie hid from us; and therefore we should not too curiously or solicitously concern ourselves about the seeming Irregularities, and those to us unaccountable Things, which happen in the World, or which even concern our Nature and Condition; but sedulously and diligently attend to such Things as our CREATOR and SOVEREIGN hath made known to us; to regard these as all that concerneth us, and to take Care to teach them to our Children.

CHAP. XXX.

1 *To the former threatenings Moses addeth promises to the penitent.* 11 *He sheweth that the law is plain, and therefore they could have no excuse for not keeping it.*

AND

AND it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to mind among all the nations whither the LORD thy God hath driven thee,

After having been [illegible] forth the [illegible] Divine Wrath against their continual Disobedience, Moses [illegible] Discourse to the comfortable Argument of Repentance. Teaching them, that whatever miserable Circumstances their Nation should, at any Time, or in any the longest Captivity, labour under, as a Punishment for their Sins, God would yet not absolutely and irreversibly reject them, but allow them the Benefit of Repentance. And that, whenever a true Sense of their Miscarriages, and a hearty Consideration of their Obligations to the Divine Laws, wrought them up into a general and sincere Reformation of Life, they should be, in due Season, restored to the Peculiar of their Country, and to the Blessings of their Religion.

Thou shalt call them to Mind, i. e. Reflect seriously upon the Ways. In which Consideration Repentance begins. *Ezek.* xviii. 28.

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul:

Here is a full Description of true Repentance, expressed by *returning*, and obeying God universally and heartily. This they did in some Measure, after they were carried Captive to *Babylon*; since which Time we read no longer of their Idolatry. But they degenerated into other grievous Sins, which made them reject the *Messiah* when he came unto them; for which they are punished to this Day, and will be till they repent and be converted. *Rom.* xi. 23, 25, 26. *Luke* xxi. 24.

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath scattered thee.

Then the Lord—will turn thy Captivity] i. e. Bring back thy Captives, as appears from the following Words; and *Captivity* is sometimes used for *Captives*, Ps. [illegible]. This was fulfilled in Part, when they returned from *Babylon*; and will be more compleatly fulfilled when they shall believe on our Saviour. *Rom.* xi. [illegible]

4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

Not the widest and most distant Dispersion of any of your Tribes shall cause them to be finally lost. But God, upon the forementioned Conditions, will so order it, that they shall, in the most material Instances, recover their ancient Condition. Unto this Promise *Nehemiah* alludes in his Prayer for the Restoration of *Jerusalem*, *Neh.* i. 8, 9. And it was in Part fulfilled when *Cyrus* made a *Proclamation throughout all his Kingdom*, that all the *Jews* might return, if they pleased, into their own Country, *Ezra* i. 1, 4. The *Jews* themselves apply this Place to their present Condition, being of Opinion that God hath appointed a Time for their Deliverance, and that if they did repent, it would shorten the Days of their Banishment.

The outmost Parts of Heaven.] i. e. The outmost Parts of the Earth under the Heaven.

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

And he will do thee Good.] As a Comment upon these Words, see *Jer.* xxxii. 42, 43, &c. *Zech.* viii. 13, 14, 15.

There are in this and several other Prophecies concerning the Restoration of the *Jews*, such magnificent Descriptions of it, as do no Way appear to be sufficiently accomplished in any Restoration yet past; and therefore they are to be interpreted of a more compleat one, still to come, after the Conversion of that People to the Christian Religion, by Faith in the true *Messiah*; as many of the most judicious Christian Writers, not without great Appearance of Reason, conclude.

6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart and with all thy soul, that thou mayest live.

[illegible]

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

[illegible]

8 And thou shalt return and obey the voice of the LORD, and do all his commandments, which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers:

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes [illegible] in this book of the law, and if thou turn unto the LORD thy God with all thine heart and with all thy soul.

11 ¶ For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

[illegible]

12 It is not in heaven, that thou [illegible] Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

[illegible]

13 Neither is it beyond the sea, that thou [illegible] should say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

[illegible]

14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Moses is taught to tell them, that [illegible] their Consciences. [illegible] that might be well laid up in their Memories, [illegible] 6, 7, 8, 9, 10, 11, 12, 13, 14. [illegible] known only to a few, and [illegible] Vulgar, as there were in the Egyptian Wisdom. These Words be justly applicable to Moses's Laws, yet which is more, St. *Paul* adapted them to the instructions of the Gospel, *Rom.* x. 6. For it was no very difficult Task to remember all the Punctilios of the ceremonial Law; but nothing easier than to lay up in the Memory the Laws of the Gospel. These Words relate chiefly, if not only, to those moral Commands of the Love of God and our Neighbour, and of Sobriety with Respect to ourselves, which are, and always were, the main and substantial Points of all Religions. Compare *ver.* 11. with *ver.* 6, 16, 20.

15 ¶ See, I have set before thee this day life and good, and death and evil:

Moses concludes his Speech with calling Heaven and Earth, Angels and Men to witness that he had set before them for their Choice, LIFE and GOOD, DEATH and EVIL; LIFE and GOOD in loving the LORD their GOD, and hearkening to his Voice to obey his Commandments; and DEATH and EVIL in turning away their Hearts from hearkening thereto. And this is the Choice which is given to every Man that cometh into the World; LIFE and GOOD, if he will love the LORD his GOD, and hearken to his Words to do thereafter; or DEATH and EVIL, if he will turn aside from his Commandments to do after his own Imaginations.

16 In that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the Lord thy God shall bless thee in the land whither thou goest to possess it.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them:

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan, to go to possess it.

19 I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him (for he *is* thy life, and the length of thy days) that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAP. XXXI.

1 *Moses declaring he is not to go over Jordan, encourageth the people and Joshua to enter the land of Canaan with a couragious heart.* 9 *He delivereth the law to the priests, and commandeth them to read it publickly every seventh year to all the people, at the feast of tabernacles.* 14 *The Lord appeareth in the tabernacle to Moses and Joshua.* 16 *He declareth that the Israelites will break his covenant,* 19 *and commandeth Moses to write a divine song, to be learnt in general by them, that it might stand for a witness against them.*

AND Moses went and spake these words unto all Israel.

Soon after *Moses* had finished the foregoing Discourses, he gave a new Summons to the *Israelites*, at least to the chief Heads of them, to acquaint them that the Time, both of his Government and Life too, was now very short. That he was now to commit them to the Conduct of *Joshua*, a faithful and couragious Officer; to whom therefore he exhorted them to pay all due Respect, and follow him with a chearful and undaunted Assurance in the Divine Power and Providence, which would not fail to give them the same Success against the *Canaanites*, as it had already done against other Nations, and give them a Settlement in their Country.

2 And he said unto them, I *am* an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.

Also the Lord hath said unto me,] It might be better translated, *for the Lord hath said unto me*, as the Particle *vau* is rendered elsewhere, (*Is.* iii. 7. *Jer.* xvii. 8.) and then the Sense is easy, giving the Reason why he could no longer take the Charge of them, namely, because GOD had otherwise ordered it.

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them, as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee, he will not fail thee nor forsake thee.

Be strong, and of a good Courage,] By Faith in GOD; which your Forefathers wanting, durst not go up and possess the Land, which GOD commanded them, *Ch.* i. 28, 32.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, he *it is* that doth go before thee, he will be with thee, he will not fail thee neither forsake thee: fear not, neither be dismayed.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

By *Law* here we are to understand the whole five Books of *Moses*, for so the Word signifies in Scripture. Thus St. *Paul*, in in *Gal.* iv. 21. asks this Question, *Do you not hear the Law?* And then quotes what we read *Gen.* xvi. and xxi. So *Nehemiah* saith, *Ch.* x. 34, 35. they brought the First-fruits, *as it is written in the Law*, referring to *Exod.* xiii. 12. xxiii. 19. *Josiah put away the Workers with familiar Spirits*, 2 Kings xxiii. 24. *that he might perform the Words of the Law*, which Law we find *Lev.* xix. 31. xx. 6, 27. And *Hezekiah* appointed the daily Oblations, 2 *Chron.* xxxi. 3. *as it is written in the Law*, which plainly refers to the xxviiith and xxixth of *Numbers*. And *Joshua* built an Altar on Mount *Ebal*, *Ch.* viii. 30, 31. *as it is written in the Book of the Law*, which is no where but in this Book of *Deuteronomy*, *Ch.* xxvii. 4.

Moses delivered the Law to the Priests and to the Sons of *Levi* that bare the Ark, and unto the Elders, i. e. to the three Ranks and Degrees of Men, of which the whole Congregation consisted.

The *Jews* alledge, that *Moses* having delivered one Copy unto the Priests, gave likewise one to each Tribe, which he committed to the Care of the Elders of it.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God, in the place which he shall choose: thou shalt read this law before all Israel, in their hearing.

Which was the most proper Season that could be chosen for the Purpose, when they had gathered in all the Fruits of the Earth, and so had great Leisure to attend to the Reading of the Law; and being at the End of *every seventh Year*, when Men's Minds were freed from Cares by the Release of their Debts, the Law was likely to make a greater Impression upon them.

This Order being directed to a particular Person, imports, that the *Supreme Governor* was either to do it himself, or take Care it should be done by the Priests, and those who had the Charge of instructing the People.

12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law:

13 And *that* their children which have not known *any thing*, may hear and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers, and this people will rise up, and go a whoring after the gods of the strangers of the land whither they go *to be* amongst them, and will forsake me, and break my covenant which I have made with them.

What a convincing Proof is this that these Sacred Writings are indeed Divine! for what human Knowledge could or would have pronounced, at a Time when the whole People were undoubtedly actuated with the greatest Willingness, and the strongest Resolution to keep the Commandments of the LORD their GOD, that they would indeed forsake the LORD and break his Covenant? Or what human Legislator would at the same Time he gave his Laws, leave it upon Record that his People would certainly forsake and break them.

Thou shalt sleep with thy Fathers,] *Sleep* is a common Word for *Death*, and to those who believe a Resurrection, has a peculiar Propriety, to put them in mind that Death shall not have Dominion over them for ever, but that in the Morning of the Resurrection they shall awake, as certainly as they fall asleep.

After the Gods of the Strangers of the Land,] i. e. After the Gods of the *Canaanites*, who being expelled, became *Strangers of the Land*; which was an Aggravation of their Sin and Folly, that they should worship such Gods as were not able to protect their own Servants and Votaries.

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befal them, so that they will say in that day, Are not these evils come upon us, because our God *is* not amongst us?

Then my Anger shall be kindled against them,] So we read it was, upon their first Defection to Idolatry, *Jud.* ii. 14. and continued so in all Ages, as we read in that and the following Sacred Books.

I will hide my Face from them,] A Metaphor borrowed from Kings, who will not allow those who have offended them to come into their Presence and see their Face. On the other Hand, their Friends have Access to see them as oft as they please.

So that they will say—are not these Evils come upon us because our God is not amongst us?] GOD's withdrawing his Favour and Protection from them, made so remarkable a Change in their Affairs, that it could not but at last make them reflect upon the Cause of it; as we find it did, *Judg.* iii. 9, 15. iv. 3.

18 And I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

Now therefore write ye this Song,] Which follows in the thirty-second Chapter. This hath been always thought the most profitable Way of instructing People, and communicating Things to Posterity, by putting them into Verse. For which Reason, as *Aristotle* reports, People anciently sung their Laws. And *Tully* tells us, it was the Custom among the ancient *Romans* to have the Virtues and Praises of their famous Men sung at their Feasts. In one Word, the Poetry of ancient Ages contained the Doctrine of GOD, and of divine Things, the Offices and Rewards of Virtue, the Punishments of Vice, the Examples and Incitements to noble Actions.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now before I have brought them into the land which I sware.

It will testify against them that they were [illegible] of their Duty, and [illegible] their Defection from [illegible] and be a clear Testimony and Evidence, that the Calamities which befal them are sent from GOD.

How ought this to be remarked with Wonder! for to this very Day, above 3000 Years after, this Song is a strong Witness and Evidence, both to *Jews* and *Christians*, that *Moses* did indeed speak by the Commandment of GOD himself.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

And he gave Joshua—a Charge,] He, that is GOD, as is evident from the following Words. GOD, in the Presence of all the Assembly, confirmed the Commission given to Joshua as the Successor of *Moses*, in conducting the *Israelites* into Canaan, charging him to behave with exemplary Courage, and promising him Success in all his Enterprizes.

24 ¶ And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished;

25 That Moses commanded the Levites which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

Take this Book of the Law, and put it in the side of the Ark,] Or, *by the Side of the Ark*, as the same Words signify, 1 Sam. vi. 8. for it doth not appear that it was laid up within the Ark, being expressly said there was nothing in the Ark, save the two Tables of Stone, 1 *Kings* viii. 9. 2 *Chron.* v. 10.

27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

It is probable that *Moses* having spoke to the People what he was ordered, *v.* 1, 2, &c. he dismissed them, *v.* 30. and would write the following Song. Which done, he summons the Elders (and People, *v.* 30.) anew, to deliver to them, by Word of Mouth, the Song which he had wrote.

29 For I know, that after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you: and evil will befal you in the latter days, because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

And Moses spake—the Words of this Song,] *Moses* himself, with an audible Voice, first pronounced to the Representatives of the Congregation, and afterwards order'd to be repeated to the People of every Tribe, the following Hymn.

CHAP. XXXII.

1 *Moses song, which setteth forth God's sovereignty and vengeance:* 46 *He exhorteth them to set their heart upon it.* 48 *God sendeth him up to mount Nebo to see the land, and die.*

GIVE

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

[illegible] to Heaven and Earth is calling to the Inanimate [illegible] to inhabit them, and he had said, [illegible] God and [illegible] Heavens, and Mankind upon Earth, to [illegible] Witnesses of [illegible] I am going to speak, [illegible] and [illegible] that the Memory of [illegible] may always re[illegible]

2 My doctrine shall drop as the rain, my speech distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

My Doctrine [illegible] As nothing is more grateful to the thirsty Herb than gentle Showers, so there is no Thing more [illegible] to the Mind of Man than the Divine Word, that is [illegible] Dew and Showers [illegible] Doctrine, or Word I [illegible] Mouth, will be [illegible] Doctrine [illegible] Way of [illegible] Word [illegible] Doctrine [illegible]

3 Because I will publish the name of the LORD: ascribe ye greatness unto our God.

Because I will publish the name of the LORD: [illegible] God.

Publish the name of the LORD: [illegible] the Un[illegible] Name [illegible] Word [illegible] Name [illegible] Word [illegible] Command of God [illegible] God [illegible] through me.

4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth, and without iniquity, just and right is he.

He is the Rock, his work is perfect: [illegible] Rock [illegible] Strong Protector of his [illegible] Refuge. Hence [illegible] the Idea of the Nation [illegible] when they trusted.

His Work is perfect: [illegible] according to [illegible] there is no Defect [illegible] Work of Creation [illegible] with the most exact Equity [illegible] Work.

His Work is perfect: [illegible] the exact Justness of the Measures [illegible] whereby he governs the World. See [illegible]

A God of Truth [illegible] Or we may take *truth* here in its [illegible] Sense, for Equity, Uprightness, and moral Rectitude; in which Sense it is more emphatical; *God of Truth*, [illegible] the old Aphorism of the *Chaldeans*, *God is Truth and Light in his Body, and Truth in his Mind.*

And without iniquity. We are often ignorant of the Methods and Reasons of the Divine Proceedings, yet it is as impossible there should be Injustice or Iniquity in God, as that unalterable Wisdom should act foolishly, or infinite Goodness degenerate into Malice, or in the Scripture Phrase, that Light should become Darkness.

Just and right is he. See Deuteronomy xxxii. 25.

5 They have corrupted themselves, their spot is not *the spot* of his children: *they are* a perverse and crooked generation.

They have corrupted themselves, &c.] Yet as fully as God hath displayed the [illegible] in his Dealings with the *Israelitish* Nation, how corrupt and ungrateful hath been their Behaviour!

Their Spot is not the Spot of his Children.] Or, as it is in *Le Clerc's*, according to the *Samaritan* Version, *the Sons of Pala[illegible] are not his.* The true Characteristick of the sons of God, is to imitate and resemble God himself, 1 *Jo.* iii. 10. It is true, they have their *Spots* through Infirmity, to which all are subject; but the Crimes of the *Israelites* were of so high a Nature, as to bespeak them degenerate from their Profession of being God's peculiar People, they were the *Spots* of a crooked and perverse Generation, who would not be reclaimed. In Opposition to them the Character of the *Sons of God* is laid down, *Psalm* xv. 15, 16.

6 Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

Do ye thus requite the LORD, &c.] O thoughtless and [illegible] People, wise, but [illegible] of interest and Pleasure could [illegible] to make [illegible] Returns to that [illegible] Bounty to which you owe your Being, and every [illegible] of your Deliverance and Property!

Is not he thy Father that hath bought thee out of Egypt? [illegible] the Psalmist, *Psalm* [illegible] Pharaoh [illegible] Slave [illegible] Made thee a People [illegible] Order [illegible] the Government [illegible] Law. See Chap. v. 6.

7 Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

Look over the History of Time, and the uninterrupted Record of your own Nation in particular, [illegible] Fathers that are dead, or talk the [illegible] of those that are living, and learn what wonderful Mercies God hath wrought in your Behalf.

8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

God [illegible] distributed the [illegible] and Nations, in [illegible] People and Nations, in [illegible] the *Israelites* in the Desert [illegible] provided sufficiently for [illegible] Accordingly it is [illegible] by the LXX and *Chaldee*, the *Samaritan*, and *Arabic* [illegible] Chap. viii. 15. *Jer.* ii. 6.

He set the bounds of the people, &c. Reaches, *Jer. xxxiii. 20.* [illegible] circled them with his Divine Protection, defending them [illegible] Side from Danger.

According to the number of the children of Israel.] How [illegible] which the Holy Scripture gives us of the Care which [illegible] reign of the Universe takes of the Children of Men; *He keeps them as the Apple of his Eye.* Is it possible to express a greater Care? What is more tender than the Apple of the Eye, what more securely guarded! GRACIOUS GOD! doth thou indeed take this tender Care of Men? Doth thou preserve them in all their [illegible] and guard them as safely from Harm as thou hast the Apple of the Eye? What Comfort for poor weak Man is this! How ought it to banish all our Fears?

9 For the LORD's portion is his people; Jacob is the lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

The *Hebrew* Word, which is here translated *Portion*, signifies also *Care*, or *Provision* sufficiently for, as appears from Nehemiah xxii. 9. [illegible] Contest here [illegible] the *Israelites* in the Desert [illegible] provided sufficiently for [illegible] Accordingly it is [illegible] by the LXX and *Chaldee*, the *Samaritan*, and *Arabic* [illegible] Chap. viii. 15. *Jer.* ii. 6.

He found him in a desert land, &c. Reaches, *Jer. xxxiii. 20.* [illegible] circled them with his Divine Protection, defending them [illegible] Side from Danger.

He kept them as the Apple of his Eye.] How [illegible] which the Holy Scripture gives us of the Care which [illegible] reign of the Universe takes of the Children of Men; *He keeps them as the Apple of his Eye.* Is it possible to express a greater Care? What is more tender than the Apple of the Eye, what more securely guarded! GRACIOUS GOD! doth thou indeed take this tender Care of Men? Doth thou preserve them in all their [illegible] and guard them as safely from Harm as thou hast the Apple of the Eye? What Comfort for poor weak Man is this! How ought it to banish all our Fears?

11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

As

As an Eagle stirreth up her Nest, &c.] Her Nest is here put for the young Ones in the Nest. The Eagle is observed by Naturalists to have a most tender Affection to her Young; which provokes to fly, or *stir up*, by *fluttering* [illegible] *stirred out.* Therefore the Carriage of Providence with the *Israelites* is well compared to that of an Eagle towards her Young, when she does by her Voice stir them up, hover over them, cover them, bear and defend them by her Strength, and [illegible] Preservation whereof she is fitted, by the Goodness [illegible] ofying Danger, by her Affection for her Young, by her [illegible]nesses and great Strength. See on *Exod.* xix. 4.

Taketh them, beareth them on her Wings.] The Eagle is said to take her young Ones upon her Wings when they are too weak and feeble that they fail in their Attempt to fly, and to carry them till they acquire Strength to commit them [illegible] to the Air.

12 So the LORD alone did lead him, and *there was* no strange god with him.

God solicited his People, by *Moses* and *Aaron*, to aspire after their Liberty, when they were oppressed in *Egypt*; and like an Eagle carried her fainting Young on her Wings, so God supported his People when they were weary, and led them in dangerous Ways. See on *Deut.* i. 31. Compare *Exod.* xiv. 4. and *Rev.* xii. 14.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oil out of the flinty rock.

He made him ride on the High Places of the Earth.] Made the *Israelites* to possess a noble Country, full of lofty and powerful Mountains, and therefore called *the High Places of the Land*, that [illegible] them to ride, [illegible] So [illegible] *Hab.* iii. 11. *I will make Ephraim to ride, Judah shall plow* [illegible] People of *Israel* shall live in Pleasure, when *Judah* shall live in servitude. Or he made *Israel* to conquer and triumph, as *Rider* is often used, *Psal.* xlv. 4. lxvi. 12. *Rev.* vi. 2. xix. 11, 14.

and he made him to suck Honey out of the Rock.] Placed him in a Country where Honey *issued as in the very Rock*, and Oil *in the flinty Rocks*; a proverbial Expression, denoting a most fertile Land.

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat, and thou didst drink the pure blood of the grape.

And Milk of Sheep,] *Le Clerc* justly renders it: *Milk of Sheep and Goats.* For the *Hebrew* Word signifies both.

With Fat of Lambs,] By the *Fat of Lambs* is meant, in this Place, *fatted*, or well fatted Lambs.

With the Fat of Kidneys of Wheat,] This Expression sounds oddly in our Language. But the *Hebrews* call the best of every Thing by the Name of *Fat*. And see *Kidneys of Wheat* signifies large and plump Corn, affording Plenty of Flour. Thus it might be better translated *The finest and plumpest Wheat.* So *Psal.* lxxxi. 10. *the fat of the Wheat*, is, in the *Hebrew*, *the Fat of Wheat.* But *Le Clerc* renders it, we think, full as commodiously thus, *Great store of Fat of them Kidneys*, and Wheat, *with thou eat.* For the Fat upon the Kidnies was reckoned very delicate, and therefore in Animals for Sacrifice it was appropriated to the Altar; but in other Animals it might be eaten.

thou didst drink the pure Blood of the Grape,] The Metaphor is very elegant and natural, by Reason of the great Resemblance between red Wine and Blood, and at the same Time it is an animated Expression.

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

Moses here speaks in the prophetic Stile, which often represents future Events as actually present, or already past, to denote the Certainty of the Thing foretold. For the Prophet is transported in his Imagination, to the future Scene, and speaks of them as present to his View. So the Meaning is: *Israel*, in the Days of their Prosperity, shall make very bad Use of the Blessings of Providence; they shall spurn at the Yoke of God's Law, and become wanton and insolent [illegible] Lusts. See on *Ch.* vi. 11, 12. with *Neh.* ix. 25, 26. *Jeshurun* both here and in *Ch.* xxxiii. 5, 26. and *Isai.* xliv. 2. The Word may be derived either from *Jashar*, Righteousness, because they were a People professing Righteousness, governed by righteous Laws. Or it may be derived from *Ra'ah*, to see; because they were favoured with divine Manifestations.

[illegible]

16 They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

They provoked him to jealousy, [illegible] the Displeasure of [illegible] God, [illegible] Idolatry, [illegible] Idolatrous Worship, [illegible] knew nothing of, [illegible] such as the Name of.

17 They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.

They sacrificed to Devils, and not to God.] Notwithstanding actually called [illegible] God and Lord, Nehem. ix. 6. [illegible] Deut. xxxii. 17. [illegible] Idolatry which they practised, [illegible] Devils and Demons. Michaeli. [illegible] *Hebrew* [illegible] which we render *Devils*, [illegible] import *Demons*. The Devil is called, *Rev.* xii. 11. Other Demons is a Word of the same import with [illegible] Demons gave to Demons, either because they were [illegible] or because they appear in the Form of Goats. [illegible] sacrificed their Sons and Daughters, when they sacrificed them unto the Idols of Canaan, *Ezek.* xvi. 20, 21, 38.

To Gods that they knew not, [illegible] Hope of any Good from them, [illegible] the Words may be rendered, i. e. who had never done any Benefit upon them. As, on the contrary, the true God, *I bare you on Eagles Wings, Hos.* xiii. 5. which the *Chaldee* explaineth it, *I supplied to you Food.*

Whom your Fathers feared not.] They had not so much as the Plea of ancient Tradition for their Idol-worship, but were so prone to Idolatry, that every new Object or Mode of heathen Superstition catched their giddy Fancy, and drew them away from their Allegiance to the TRUE GOD. The original Word for *feared*, signifies they had not a superstitious Dread about them, lest they should be hurt by them, which differeth from that pious *Fear* and *Reverence* that we owe to the TRUE GOD. He meaneth they were such Gods as could neither do Good nor Evil. *Jer.* x. 5.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

Of the Rock that begat thee thou art unmindful,] See on *ver.* 4.

He still speaks in the prophetic Stile, representing what appears present to his prophetic View, as if it had already happened.

19 And when the LORD saw *it*, he abhorred *them*, because of the provoking of his sons, and of his daughters.

Because of the provoking of his Sons and of his Daughters,] For the *Jews* were form'd after the Manner of Sons, See on *Exod.* iv. 22. Daughters are here expressly named, because the Women were notoriously guilty of provoking God by their Idolatry. Thus we read *Jer.* vii. 18. *The Children gather Wood, and the Fathers kindle the Fire, the Women knead their Dough, to make Cakes to the Queen of Heaven, and to pour out Drink Offerings unto other Gods, that they may provoke me to anger.* And again, *Jer.* xliv. 15. *All the Women burn Incense unto other Gods.* And in *Ezek.* viii. 14. *There sat women weeping for Tammuz.*

20 And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith.

I will see what their End shall be.] I will discover by this Course what [illegible] of them [illegible] Promises.

Who had so often broken [illegible] that they were not to be trusted when they made Protestation of their Repentance.

[illegible] the Fruit of this. From this [illegible] God speaking. And in the [illegible] who had not only [illegible] but who put no Faith in the [illegible] Promises or his [illegible] who had no Trust or Confidence in his [illegible] the things which he had [illegible] Faith. Alas! how justly may God [illegible] Barrenness, the Rottenness of our Fruit and Mercy, that a [illegible] God hath spoken unto us. We do [illegible] that Confidence and Assurance in the Divine [illegible] what we [illegible] the Object of our [illegible] though God himself hath told us [illegible] that can join Man with God; [illegible] can raise him from Earth to Heaven.

21 They have moved me to jealousy with *that* [illegible] God, they have provoked me to anger with their vanities: and I will move them to jealousy with *those* [illegible] not a people, I will provoke them to anger with a foolish nation.

They have moved me to jealousy with that which is not God.] By *Idolatry* [illegible] Nations, with which [illegible] *Jer.* viii. [illegible]

[illegible] from him in [illegible] Nations, with which [illegible] not [illegible] but [illegible] taken in [illegible] from it. See [illegible] 42. *Rom.* x. 19. *I will move them to jealousy with a People*, because they were [illegible] than a Commonwealth resembled more a Mob [illegible] than a civil Society. Such were the *Babylonians*, who [illegible] and tyrannical Government. Or they may be called *a People*, because they were barbarous, and foolish. *Jer.* v. 5. *Rom.* i. 21, 22. God moved the Jews and [illegible] by suffering these barbarous People to conquer and enslave them.

22 For a fire is kindled in my anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

This Verse gives an Account, after a figurative Manner, of the dreadful Calamities which Providence would inflict upon the Land of *Judea*, in such Words as seem to import the total Consumption of it. Wasting Calamities are here compared to *Fire*, as also in *Isa.* xxx. 8. *Jer.* xlviii. 2.

And shall burn unto the lowest Hell.] Or to the lowest Parts of the Earth. So the Word *Hell* signifieth. *Num.* xvi. 30, 32, 33. i. e. Most dreadful Calamities, Judgments that shall never cease till they have [illegible] Constitution.

And set on fire the foundations of the Mountains.] i. e. Subvert their strongest Fortresses. This was perfectly fulfilled in the last Destruction of *Jerusalem*. For *Josephus* relates, observing the vast Height of the Walls, the Bigness of every Stone, [illegible] which they were laid and compacted, cried out, 'God was with us in the War, and he that drove the *Jews* from 'that Munition.' For what could the Hands of Men, or Machines avail against such Foundations? Which brings to Mind what is said, not only by [illegible], but by [illegible] Historian, 'That when 'Titus the Apostate ordered the Temple of *Jerusalem* to be 'razed, [illegible] Ploughs to be run out, near the Foundations, 'which [illegible] Workmen, and made the 'Place [illegible] desolate, that they desisted from the Attempt.' The Certainty of this has extorted the same Confession from the *Jews* themselves, though they pretend the Building went on, and was finished, but after many Years was overthrown by an Earthquake.

23 I will heap mischiefs upon them, I will spend mine arrows upon them.

The Judgments of God are often compared to Arrows, *Job* vi. 4. *Ps.* xxxviii. 2. xci. 5.

24 *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

They shall be burnt with Hunger.] Here, these Arrows or Plagues are enumerated. The first of them is Famine, with which they are threatened to be *burnt* or consumed. This was fulfilled in their Destruction by the *Chaldees*, when they were so *burnt* with Famine, that *their Visages were black as a Coal, and their Skin was [illegible] like a Stick*, Lam. iv. 8.

And devoured with burning Heat.] Heb. *Burning Coals.* Or, a *burning Carbuncle*, a fiery pestilential Ulcer in the body, a *Plague*, v. 5. The Vulgate renders it: *Birds of Prey shall tear them in Pieces*: i. e. They shall be left unburied, and become a Prey to the Birds of the Air.

Serpents of the Dust.] i. e. Serpents that creep upon and eat the Dust, *Gen.* iii. 14.

25 The sword without, and terror within shall destroy both the young man and the virgin, the sucking *also* with the man of gray hairs.

In the Field they shall be exposed to the Sword of their Enemies, and at Home dying with Fear, or making away with themselves, lest they then should fall into the Hands of their Destroyers. See *Lam.* i. 20. Thus God here threatenth his Servants for disobedience, as in *Ezek.* xiv. 21. *Rev.* vi. 8. *the Sword, and the Famine, and the Beasts, and the Pestilence.*

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand is high, and the LORD hath not done all this.

I said I would make the Remembrance of them to cease from among Men.] That is, spoken in the Language of Men; and the Meaning is, I would be but [illegible] to cut them out [illegible], and wipe out their very Memory from the Earth; but for that sudden and total Destruction of the People, in whose Behalf God had done so much, for [illegible] Religion amongst them, and for conveying it from them to the rest of the World, would occasion those Heathens to [illegible] against God himself, by ascribing their Destruction to their own Valour, or to the Power of their Idols, and not to his righteous Judgment. Therefore to prevent this wrong Construction of his [illegible] Judgments, it became the Divine Will not to [illegible] the Execution of them. We find *Moses* more than once representing before God the blasphemous Reflexions which the Nations would make, in Case of the total Destruction of the favourite Nation, as an Argument to appease the Divine Anger. See *Exod.* xxxii. 12. *Num.* xiv. 13. *Deut.* ix. 28.

28 For they *are* a nation void of counsel, neither *is there any* understanding in them.

29 O that they were wise, *that* they understood this, *that* they would consider their latter end!

O that they would duly and wisely consider the Dealings of God towards them, and so happily prevent the Evils that will otherwise befal them in the Generations to come.

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

How should it come to pass, or how can it be accounted for, that the People who formerly with an Handful of Men put vast Armies to Flight, (see *Lev.* xxvi. 8) should now, though so numerous, be beaten and put to Flight by an Handful of Enemies, except God had delivered them up for their Sins?

Except their God had sold them.] i. e. Except their God and Protector had quitted them, and delivered them up to the Will of their Enemies.

31 For their rock *is* not as our Rock, even our enemies themselves *being* judges.

That the Gods of the Heathen are not powerful like our God, even the Heathens themselves, our Enemies will allow; who are often forced to acknowledge the over-ruling Power of Jehovah controlling all their Designs, though they consider him only as the local tutelary God of the *Jews*. See *Exod.* viii. 19. xiv. 25. 1 *Sam.* iv. 7, 8. *Dan.* iii. 29.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter.

For their Vine is of the Vine of Sodom, &c.] God had planted *Israel* a noble Vine, a right Seed, but they turned into the degenerate Plant of a strange Vine, *Jer.* ii. 21. Perhaps it might be

be better rendered, *Notwithstanding their Vine, &c.* as the Particle *Chi* is often taken: i. e. Though the *Israelites* are distinguished from other Nations, being the professed Worshippers of the true God, yet their Vine, &c. As if he had said, They are a Shoot or Off-set from the Vine of *Sodom*; to signify that they imitated those degenerate People.

Their Grapes are Grapes of Gall.] i. e. Their Actions or *Fruits* are most wicked and disastrous. See *Isa.* v. 4. And so *Josephus* describes them before their last Destruction, when he saith their City was so wicked, that if the *Romans* had not fallen upon them, the Earth would have opened its Mouth, and swallowed them up, or Thunder and Lightening from Heaven must have destroyed them, as it did *Sodom*; *for they were a more atheistical Nation than those who suffered such Things.* And in another Place, 'That 'there was no one Work of Wickedness that was not committed, 'nor can one imagine any Thing so bad, that they did not do; 'endeavouring, publickly as well as privately, to exceed one 'another both in Impiety towards God, and Injustice to their 'Neighbours.' Thus does *Josephus*, their own Countryman, speak of them.

33 Their wine *is* the poison of dragons, and the cruel venom of asps.

Their Wine is the Poison of Dragons.] An Expression of the same Import with the former, signifying their Fruits or Works to be most perfidious and depraved, (*Rev.* xvii. 2) and so resembling the Poison of Dragons.

And the cruel Venom of Asps.] The Poison of *Asps* is called *cruel*, because it is accounted the acutest of all, instantly penetrating into the vital Parts.

34 *Is* not this laid up in store with me, *and* sealed up among my treasures?

Is not this laid up in Store with me.] That is, the Vengeance he is going to mention in the following Verses. Which by *Jos. Chez* and many others is referred to the Vengeance which God would inflict on the Enemies of the *Jews*. See *ver.* 36 and 43. As if he had said, Let not the Enemies of the *Israelites* think that they shall not be called to an Account for their cruel Usage of my People, when delivered into their Hands; let them know that their Sins are not forgotten, though the Punishment of them be deferred.

Sealed up among my Treasures.] Is it not a Thing ratified and determined? It is an Allusion to Deeds signed and sealed, though not presently executed, which are kept safely in a Cabinet. See *Job* xiv. 17.

35 To me *belongeth* vengeance, and recompence, their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

To me belongeth Vengeance.] As the supreme Lord and Judge of the World, whose Power no Force can resist, from whose Knowledge no Secret can be concealed, from whose Justice no Art can escape.

Their Foot shall slide in due Time.] Though they think themselves immoveably fixed in their Dominion and Prosperity, they shall be certainly overthrown, and visited with merited Judgments, when the great Judge of the World sees it most reasonable.

36 For the LORD shall judge his people, and repent himself for his servants; when he seeth that *their* power is gone, and *there is* none shut up, or left.

For the Lord shall judge his People.] It might be translated, *nevertheless*, as this *Hebrew* Particle is rendered, *Dan.* i. 1. For here seems to begin a new Paragraph. He shall plead their Cause; and deliver them from the Oppression of their Enemies, as the Expression signifies, *Psal.* x. 18. cxxxv. 14. Upon their Repentance he will at last exercise Compassion towards them, and turn his Vengeance upon the Heads of their cruel Oppressors.

And repent himself for his Servants.] i. e. He will revisit them with Mercy. So the Phrase signifies *Ps.* xc. 13. cxxxv. 14.

And there is none shut up, or left.] Or, *nothing shut up or left.* i. e. When they are destitute of all Things, and have nothing reserved, or remaining. Compare 1 *Kings* xiv. 10. xxi. 21. 2 *Kings* xiv. 26.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted,

And he shall say, where are their Gods?] It may be better rendered, *One shall say*, or, *it shall be said.* See on *Lev.* xvi. 32. The Meaning is, Where [illegible] them.

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink offering: [illegible] rise up and help you, *and be your protection.*

[illegible] power [illegible] in which [illegible] the [illegible] *Egyptian Plagues.*

39 See now that I, [illegible] I am he: there is no god with me: I kill, [illegible] I wound, and I heal: neither is there any that can deliver out of my hand.

See now that I, [illegible] [illegible] of the true God.

[illegible] have [illegible] alone [illegible]

[illegible] [illegible] *[illegible]* [illegible] the Word *[illegible]*.

40 For I lift up my hand to heaven, and say, I live for ever.

For I lift up my Hand to Heaven, and swear solemnly. For it was the Custom to lift up the Hand in swearing. See on *Gen.* xiv. 22.

And say, I live for ever.] i. e. As surely as I live for ever, I will whet my Sword, &c.

41 If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

If I whet my glittering Sword. Heb. *The Lightening of my Sword.* This Similitude shewed God's Judgments to be swift, powerful, and terrible. *Zech.* ix. 14. *Ezek.* xxi. 15.

I will render Vengeance to mine Enemies.] No Power shall be able to stop my Proceedings.

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.

I will make mine Arrows drunk with Blood.] i. e. I will execute Vengeance upon them to the full. This is a strong poetical Figure, implying the Abundance of Blood that should be shed.

From the Beginning of Revenges upon the Enemy. The Word *Parah*, which we render *Revenge*, comes from *Para*, *to make free*, and so may signify a Number of Captives, for such were wont to be shaven by Way of Contempt; and the Word *Rosh* signifies *Head*, as well as *Beginning*. So the Meaning may be, that God would execute a signal Vengeance upon the [illegible] *kings of Heaven* [illegible] *They shall be Captives to the Head of the Land of Dominion*; i. e. From him who is invested with the supreme Dominion, where the Semi-Pelagian Tenet, that *Free Will is the Law of Power* must be understood. And with this Interpretation the LXX agree.

43 Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

Rejoice, O ye Nations, with his People.] The LXX add the Word *[illegible]*, which is not in the *Hebrew*. And that Version is followed by the Apostle *Paul* in quoting this Passage, *Rom.* xv. 10. where we are directed to consider it as a Prediction of the bringing

bringing into the Church to share the Privileges of the Gospel, and be [illegible] the Church and People of God, in Conjunction with the [illegible] *Rejoice, O ye Nations, with his People.* Or it may be rendered to the same Sense thus; *Rejoice, O ye Nations,* (or Gentiles) *his People,* i. e. being now become his People. The whole Verse in the LXX runs thus: "Rejoice, ye Heavens, "with him, and let all the Angels of God worship him; rejoice, "ye Nations, with his People, and let all the sons of God en-"courage themselves in him. For he avenge[illegible] the Blood of his "Sons, and [illegible] and recompence his Enemies, even the "He[illegible] recompence. And the Lord will purify "the Land of his People." But none of the old Versions agree with them in their Alterations. The true Sense seems to be, that *Moses* having foretold what grievous Calamities should befal the Jews, and how again the Nations whom God made use of to punish them, and who had treated them with too much Cruelty, should in their Turn be punished; he, in the Conclusion, with a prophetick Rapture, foretels that there should a Time come, when that deadly Enmity that was between them should be laid aside, and they should all rejoice together, as one People. This seems particularly to relate to the last great Deliverance of the *Jews*, when they shall be brought home to *Jesus Christ*, the Saviour; which, whenever it happens, will undoubtedly be a Completion of Things, and will bring on a glorious Scene of Happiness and true Rejoicing, over all the Face of the Earth. *For he will avenge the Blood of his Servants.*] He will redress the Injuries done to his own People.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

7 Jesus, who first led *Moses* joined with him in taking Care to have the prophetick Hymn repeated to every Tribe throughout the whole Camp.

45 And Moses made an end of speaking all these words to all Israel.

46 And he said unto them, Set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe to do, all the words of this law.

Moses having concluded his prophetick Hymn, addressed himself afresh to them, in a pathetical Exhortation, to weigh and remember well the Contents of that divine Speech, and seriously to improve it in a hearty and careful Observance of the Laws he had given them, and by training up their Children in a Habit of the same Obedience.

47 For it *is* not a vain thing for you: because it *is* your life; and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

For it is not a vain Thing for you.] You shall not employ your Diligence in this Matter unprofitably. For *in keeping God's Commandments there is great Reward*, Psal. xix. 11.

It is your Life, i. e. It is the Way to Life, the Means to make you a happy People. See *Ch.* viii. 1. So our Saviour says, *This is Life eternal, to know the only true God, &c.* John xvii. 3.

48 And the Lord spake unto Moses that self-same day, saying,

Now God orders *Moses* to take his final Leave of the *Israelites*, by pronouncing a solemn Benediction upon each of their Tribes, *Ch.* xxxiii. This done, he is to repair privately to Mount *Nebo*, there to die in Peace, after he had thence taken a distant View of the promised Land.

49 Get thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho; and behold the land of Canaan which I give unto the children of Israel for a possession.

50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:

Die in the Mount.] Not presently, but after thou hast blessed the Children of *Israel*.

And be gathered unto thy People.] This, according to some of the *Jewish* Writers, signifies that *Moses* should be allotted unto the Souls of the just, called *his People*. For as unlikely as it can hardly be credited, that the People of *Moses* were not buried in Mount *Abarim*. See on *Gen.* xxv. 8.

51 Because ye trespassed against me among the children of Israel, at the waters of Meribah Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

Here *Moses* at his Death makes a Commemoration of his Sin, as an Acknowledgment of God's Justice, and a Warning to all People not to disobey or distrust the Voice of God.

52 Yet thou shalt see the land before *thee*, but thou shalt not go thither unto the land which I give the children of Israel.

CHAP. XXXIII.

1 Moses after extolling the glory of God, [illegible] Israel. 6 blesseth all the tribes one by one, [illegible] them. 26 He magnifies the happiness of Israel under the protection of their God.

AND this *is* the blessing wherewith Moses the man of God blessed the children of Israel before his death.

Moses having seen the Children of *Israel* valiantly encamped and ready to enter upon the promised Land, takes his last [illegible], and pronounceth a dying blessing upon the People in general, and upon each Tribe in particular, which from Place to Place [illegible] the Blessing of *Jacob* was, and for that very Reason has in it some Difficulty, and Obscurity. See on *Gen.* xlix. 1.

Moses the Man of God.] As much as to say, the *Judge*, the *Jews Man*. So Prophets are called, and Men set apart for the Service of Religion, 1 *Sam.* ix. 6, 7, 8. 1 *Kings* xiii. 1. 1 *Tim.* vi. 11. 2 *Tim.* iii. 17. 2 *Pet.* i. 21.

2 And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them.

In the first Place, he endeavours to make them sensible of that most signal Benefit which God had bestowed upon them, in choosing them to be his peculiar People. As if he had said, *Israel* is the favourite Nation, to whom God was pleased, with most awful Solemnity, with the Appearance of innumerable Hosts of Angels attending the Symbols of his Divine Presence, to deliver his Laws, and take them into special Covenant with himself at Mount *Sinai*.

And rose up from Seir unto them, and shone forth from Mount Paran.] The plain Meaning of the Words is, that the same Divine Presence which appeared to them on Mount *Sinai*, accompanied them through all their Journies and Encampments, especially about Mount *Seir* and *Paran*, the principal Places of their Abode till they came to the Place where they now were encamped, in the Plains of *Moab*. His Presence *rose* upon them like the Sun from Mount *Seir*, (for so the Word properly signifies, *Mal.* iv. 2.) and spread abroad his Beams upon them from Mount *Paran*. See *Jud.* v. 4, 5.

Rose up from Seir,] Namely, when, upon the Removal of the Cloud of Glory, the *Israelites* marched from the Neighbourhood of *Idumea*, in which is Mount *Seir*, *Deut.* ii. 1, 4.

From Mount Paran.] When *Israel* encamped in the Wilderness below Mount *Paran*, whither they came from the Wilderness of *Sinai*, *Num.* x. 12. xiii. 1, 2, 3.

And he came with ten thousands of Saints,] Or, *of holy ones*, i. e. Angels who waited on him at the giving of the Law, *Ps.* lxviii. 17. *The Chariots of God are twenty thousand, even thousands of Angels; the Lord is among them, as in Sinai.* See *Acts* vii. 53. *Gal.* iii. 19. *Heb.* ii. 2.

From his Right Hand] The Law is said to come from God's Right Hand, because we use the *Right Hand* in delivering Things.

Went a fiery Law.] For the Law was given out of the Midst of the Appearance of Fire, *Ex.* xix. 16, 18. *Deut.* iv. 12. v. 22, 23, 24. *Vitringa* would have this latter Part of the Verse thus translated: *On his Right Hand a Fire, out of the Fire a Law to them.* i. e. God came to Mount *Sinai* with a glorious Appearance of Fire. *Le Clerc* renders the whole Verse thus: *Jehovah came from Sinai, he rose up to them from Seir, shined forth from Paran; and*

and from among the ten thousands of his Saints there came a Fire to consume them, from his Right Hand, as a Law or Edict. Where by ten thousands of his Saints, he understands the ten thousands of *Israel*, as they are called, *Num.* x. 36. By the Fire that came from *his Right Hand*, he understands the Pillar of Fire encompassing the Throne of God, or the Symbol of the Divine Presence, which seems to be called the *Right Hand* of God, *Ps.* cx. 1. And whereas this *Fire* is called *a Law*, the Meaning is, that it served the *Israelites* as an Order or Law for their Encampment and Decampment, and for regulating their Marches. See *Num.* ix. 15, &c.

3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

Yea, he loved the People,] All this was the Effect of his Love to the People of *Israel*. See *Deut.* vii. 7.

All his Saints are in thine Hand,] All the *Israelites* who have any Sense of Piety and Gratitude, must, in Consequence of thy peculiar Favour to their Nation, be disposed to serve thee with prompt Obedience. Which is the Meaning of the Phrase, *Num.* iv. 28, 33. Or it may signify, They are under thy Care and Tuition; agreeable to what is said above, *Ch.* xxxii. 11. But the former sense is more agreeable to the Context.

And they sat down at thy Feet.] Or, *they have prostrated themselves at thy Feet*; an Expression of much the same Import with the former, signifying that all the Pious in *Israel* were determined by those Motives of Love and Gratitude to resign themselves to God with entire Reverence and Submission; for to sit down at one's Feet, betokens the most profound Respect and Veneration. Compare *Luke* x. 39. *Acts* xxii. 3. Or it may signify that they pitched their Tents where the Cloud of Glory that rested led them. *Onkelos* is of Opinion that this hath respect to their Journey at the Commandment of the Lord, *Num.* x. 13. for he interprets it, *They went forward according to thy Word.*

4 Moses commanded us a law: *even* the inheritance of the congregation of Jacob.

That is, Moses gave them this Law as the peculiar and perpetual Possession of the *Israelites*. So the Psalmist says, *Thy Testimonies have I taken as an Heritage for ever, Ps.* cxix. 111. And indeed so excellent a System of Laws is the greatest Blessing, the richest Inheritance that could be given to them and their Posterity.

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

And he was King in Jeshurun,] Or, *for he was King*, i. e. under God, the supreme Ruler and Governor of *Israel*, and therefore by his Authority required them to observe these Laws. As to the Word *Jeshurun*, see *Ch.* xxxii. 15. *Le Clerc* refers the *He* to God, not to *Moses*; because God was indeed the King and Lawgiver of the *Jews*, especially as God acted as their King on the Day that the Law was exhibited on Mount *Sinai*, and not *Moses*. Now the following Words shew this Day of giving the Law from Mount *Sinai* to be here meant. *Moses* sufficiently intimates that he was not their King, *Ch.* xvii. 14. And so does *Samuel*, who acted in the same Character as *Moses*, 1 *Sam.* viii. 7.

When the Heads of the People——were gathered together,] That Day is called *the Day of the Assembly*, Deut. xviii. 16. See *Ex.* xix. 7.

6 ¶ Let Reuben live, and not die; and let *not* his men be few.

As the Word *Not* is wanting in the *Hebrew*, we may render it, *though his Men be few*. Which agrees best with *Jacob's* Prophecy, *Gen.* xlix. 4. *That he should not excel, and yet live*; i. e. should still subsist, and be in some Measure a flourishing Tribe, though less numerous than some others. *Le Clerc* renders it, *Let Reuben live, and not die, and let his dead Men (mehir, mortales ejus) be few.* Which Prayer, he thinks, *Moses* put up for them, because this Tribe appears to have been greatly diminished in the Wilderness. See on *Num.* xxvi. 7. Here is no Mention of *Simeon*; but this Tribe is thought by some to be included in the Blessing of *Reuben*, to whom *Simeon* was next in Birth, and who stood most in Need of the same Blessing, for no Tribe was more impaired in the Wilderness than *Simeon's*. See on *Num.* xxvi. 14. Therefore *Le Clerc* paraphrases it, *Let Reuben and Simeon live*, &c. Others think that Tribe is included in the Blessing of *Judah*, with whom their Possessions were mixed, *Jos.* xix. 1. And what makes this the more probable, is, that he was joined with *Judah* in those Wars against the *Canaanites*, in which the divine Aid is implored for *Judah*. But the *Alexandrian* MSS. of the Septuagint reads this Verse thus:——*Let Reuben live and not die, and let the Men of Simeon be many, or not few.*

7 ¶ And this *is the Blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou an help *to him* from his enemies.

And this is the Blessing of Judah,] These Words are not of so one of the rest, so they seem to denote that *Judah's* Blessing was more remarkable than the rest. *Judah* is here put before *Levi*, because it was to be the royal Tribe.

This Benediction cannot relate to the Time when it was given; for then *Judah's* Hands were very sufficient for him, this Tribe being by much the greatest of the twelve [illegible] by two different Accounts of the Tribes of *Israel* in the Book of *Numbers*, *Numb.* i. and xxvi. and there was most Reason to put up this Petition for several of the Tribes, that to *Judah* Besides, what is the Meaning of *bringing Judah to his People*? How were he and his People at this Time separated? Wherefore because the other Part of the Petition, *be thou an Help to him from his Enemies*. This Petition implies a State of Distress; yet what Distress was *Judah* in at this Time, at least what greater Distress than the other Tribes? The antient *Targum*, and the old Versions, understand the first Petition of this, *let Judah be his People*, to be only a Request in his Behalf for a Return from the Day of Battle, but was this not the clear Reason for the same Petition in behalf of every Tribe? Nay how much better would it have suited *Reuben*, *Gad*, and the half Tribe of *Manasseh*, who left their People and their Settlement on the other side of *Jordan*, and passed over the River in the very Front of the Battle to assist their Brethren, *Jos.* iv. 12.

But if you refer the Prophecy to the Prophecy of *Jacob*, *Gen.* xlix. 10. and to the Circumstances of the Tribe of *Judah* after the Destruction of the other Tribes, every Thing appears natural and proper, and fitted to the Occasion. Do but suppose *Moses* in the Spirit of Prophecy to have a Sight of the State of Affairs when all the People were in Captivity, and you will see how this *prophetic Prayer* answers to that State. All the Tribes were in Captivity, the ten Tribes in *Assyria*, and *Judah* in *Babylon*; but it was implied in *Jacob's* Prophecy, that *Judah* should retain the *Sceptre*, and return again; for *Judah* only therefore does *Moses* pray, that *he may come to his People again*. *Jacob* had foretold, that at this Time the *gathering of the People should be to Judah*; that he should be all in all, the only Head of all the Remnant of *Israel*. These People, destined to be gathered to *Judah*, were now no People, could be no People, till the Return of *Judah*; at which Return many of all the Tribes were to join themselves to *Judah*, and with him to form one People; how properly then does *Moses* pray, that *Judah might return to his People?*

Let his Hands be sufficient for him.] Good Reason was there for this Petition, for scarcely were his Hands sufficient at the Return from *Babylon*. The Tribe of *Judah*, Num. xxvi. 22. in *Moses* his Time, consisted of 76,500, reckoning only those of twenty Years old and upward. But upon the Return from *Babylon*, *Judah*, with *Benjamin*, the *Levites*, and the *Remnant* of *Israel*, made only 42,360, *Ezra* ii. 64; and in so weak a State they were, that *Sanballat*, in great Scorn, said, *What do these feeble Jews?* Neh. iv. 2. And the People themselves complain, as being not sufficient to go through the Toil of building the Wall: *And Judah said, The Strength of the Bearers of Burdens is decayed, and there is much Rubbish, so that we are not able to build the Wall*, Nehem. iv. 10.

Be thou an Help to him from his Enemies.] The Books of *Ezra* and *Nehemiah* are convincing Proofs of the great Difficulties and Oppositions which the *Jews* found in setting up their Temple and City. Once their Enemies had so prevailed, that Orders came from the Court of *Persia* to stop all their Proceedings; and even at last, when *Nehemiah* came to their Assistance with a new Commission from *Artaxerxes*, they were so beset with Enemies, that the Men employed in building the Wall, *every one with one of his Hands wrought in the Work, and with the other Hand held a Weapon*. Neh. iv. 17.

Lay these two Prophecies now together; and they will explain each other. *Jacob* foretels that *Judah's Sceptre* should continue till *Shiloh* came; which is in effect foretelling that the *Sceptres* of the other Tribes should not continue so long. *Moses* in the spirit of Prophecy sees the Desolation of all the Tribes; he sees the Tribes of the Kingdom of *Israel* carried away by the *Assyrians*, the People of *Judah* by the *Babylonians*; he sees that *Judah* should again return, *weak, harassed*, and scarcely able to maintain himself in his own Country, for them the close he conceives this prophetic Prayer: *Hear, Lord, the Voice of Judah, and bring him unto his People. Let his Hands be sufficient for him, and be thou an Help to him from his Enemies.*

8 ¶ And of Levi he said, *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and* with whom thou didst strive at the waters of Meribah;

Let thy Thummim and thy Urim be with thy holy one.] [illegible] to God in Behalf of [illegible] *Urim* [illegible] the Priesthood, [illegible] Upon [illegible] the Discharge of their Duties [illegible] things which are [illegible] *Exod.* xxviii. 30. [illegible] the High-Priest, who was [illegible] God by *Urim* and [illegible] all the rest of the Priests, as [illegible]

Whom thou didst prove at Massah.] Their Words *La Clerc* refers to the [illegible] could prove or tempt at *Massah*. [illegible] *Exod.* xvii. 2, 7. and *Numb.* [illegible] appears, that *Israel* [illegible] the Autho[illegible] Prophet and High-Priest [illegible] by them. For that is the Meaning [illegible]

With whom thou didst strive at the Waters of Meribah.] This also [illegible] Murmurings of the People against *Moses* and *Aaron* who were the Heads of this Tribe.

9 Who said unto his father, and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and keep thy covenant.

Who said unto his Father, and to his Mother, I have not seen him, &c.] This is, [illegible] who, fired with an holy Zeal for [illegible] public Interest, performed impartial Execution upon the [illegible] Worshippers of the golden Calf, with no Respect of Persons, not excepting even their nearest Relations that were concerned in that Wickedness. See *Exod.* xxxii. 20, 28, 29. Some understand it of their Impartiality in the Administration of Justice, that they had not accepted, nor should accept the Persons of any, not even of their nearest Relations.

10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar.

They shall teach Jacob thy Judgments, &c.] They shall explain and declare the Meaning of the Law in Matters doubtful, and decide Controversies both in civil and criminal Cases. For though others might be Members of their Courts of Judgment, yet these chiefly consisted of Priests and *Levites*. See *Lev.* x. 8, 9, 10, 11. *Deut.* xvii. 9, 10, 11, 12. xxiv. 8. As for teaching the People in their religious Assemblies, that was not so much the Office of the Priests and *Levites*, as of the Prophets. We may as well render the Words in the Form of a Prayer; *May they teach Jacob thy Judgments, and Israel thy Law, &c.*

They shall put Incense before thee, &c.] i. e. They shall be the sole Ministers at the Altar. See *Exod.* xxx. 8. 2 *Chron.* xxvi. 18.

11 Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

Bless, Lord, his Substance.] Let them and their Families be ever plentifully maintained out of the Revenues of the stated Tythes and Offerings, which was the *Substance* allotted for the Maintenance of this Tribe.

And accept the Work of his Hands.] May they ever approve themselves to thee, both in their Ministry at the Altar, where the Priests officiated, and in their Ministrations about the Tabernacle, of which the *Levites* had the Charge.

Smite through the Loins, &c.] May those never prosper, who either sacrilegiously invade, or presumptuously despise their sacred Function. For none could be Enemies to them, without being Enemies to Religion and the *Jewish* Establishment. See *Num.* xvi.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the* LORD shall cover him all the day long, and he shall dwell between his shoulders.

Of Benjamin he said, The Beloved of the Lord shall dwell in Safety by him.] [illegible] Meaning is, [illegible] being *beloved of the Lord*, shall dwell near him, *i. e.* JEHOVAH. Because this Tribe had *Jerusalem*, the holy City, in it, *Ps.* xviii. 2. where the Temple of God was, the Place wherein the Divine Majesty [illegible] for the continual Protection of his People. The City *Jerusalem* being built on the Boundary which divided the Lots of *Judah* and *Benjamin*, Josh. xv. 8. hence [illegible] sometimes to the one, sometimes to the other. Compare [illegible] xv. 63. and *Ps.* lxxviii. 60. with *Judg.* i. 21. The City of *Jerusalem* belonged to *Judah*, and the North-Side, where the Temple stood, to *Benjamin*.

And the Lord shall cover him all the Day long.] [illegible] Divine Protection shall be [illegible] tenders it, *He shall be as a Hen gathereth her Chickens*, [illegible] same Image.

And he shall dwell between his Shoulders.] [illegible] *Judah* [illegible] as the Lion. Wherefore [illegible] Sense is easy [illegible] shall be in the Power of [illegible] tenders it, *Between his Arms*. [illegible] were, the *Shoulders* [illegible] mised Dissertation on *Judah*'s [illegible] Communion of the Tribes [illegible] Tribes, except *Judah*, were [illegible] that *Benjamin* should continue [illegible] State; [illegible] and concludes that of *Judah* [illegible] *a shield to the Morning* [illegible] *fe all day* [illegible] *the Lord will* [illegible] *between his shoulders*. What is the [illegible] same [illegible] *Morning* [illegible] *ing* and *Night* or the [illegible] *in Scripture*, under the *Cover of the Lord* [illegible] *and the Day* [illegible] *Continuance* [illegible] most exactly [illegible] Fortune with that [illegible] they returned home together, and were [illegible] came.

13 ¶ And of Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

Of Joseph he said, Blessed of the Lord be his Land.] i. e. Let this Tribe be situated in a plentiful Country, a Country enriched by the Divine Blessing upon it, and celebrated for the following Particulars.

For the precious Things of Heaven.] For fruitful Showers from Heaven. Compare *Gen.* xli. 25. *Le Clerc* connects these Words with the following, *For the precious Gift of Heaven, the Dew.*

And for the Deep that couchetb beneath.] For Springs of Water which burst out of the Bowels of the Earth, for the Use of Man and Beast.

14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth by the moon,

For the precious Fruits brought forth by the Sun.] i. e. Which are brought forth annually; meaning the rich Crops of Corn and fair Fruits which are *annually* produced by the Influence of the revolving Sun.

For the precious Things put forth by the Moon.] i. e. The precious Things which are put forth according to the monthly Revolutions of the Moon. That is, such Productions of the Earth as are gathered oftener than once a Year, even within the Course of a few Moons or Months; such as Hay, Pot-herbs, &c.

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

And for the chief Things of the ancient Mountains, &c.] The Productions of the ancient and famous Hills of *Ephraim*, *Samaria*, and *Bashan*, which fell to the Lot of *Joseph*'s Children, and which were exceeding fruitful in Grapes and Olives, and other excellent Fruits. See on *Gen.* xlix. 26.

16 And for the precious things of the earth, and fulness thereof, and for the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

For the precious Things of the Earth.] i. e. Of the Vallies and Champain Country; for it is opposed to the Hills before mentioned.

And

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And for the Good-will of him that dwelt in the Buſh.] Or, of him who appeared [illegible] in the [illegible] and the Vulgate and other Verſions [illegible], which was revealed to *Moſes* in the Buſh, alluding to *Exod.* iii. 2, 4.

Let the Bleſſing come upon the Head of Joſeph.] *Bleſſing* is not in the Original. So, according to the Connexion, [illegible] *Moſes* [illegible], *&c.* i. e. May the Good-will of God deſcend upon the Head of *Joſeph*.

Upon the Top of the Head of him that was ſeparated from his Brethren.] See on *Gen.* xlix. 26. [illegible] renders it, [illegible] *Brethren*; i. e. who was advanced to greater Honour than [illegible] his Brethren. Compare *Gen.* xxxvii. 7, 8, 9, 10. with *Gen.* xlii. 6. When he ſays, *upon the Top of the Head*, he [illegible] open and plentiful Effuſion of theſe Bleſſings, as the like Phraſe is alſo uſed in ſpeaking of Curſes, *Pſ.* vii. 16.

17 His glory *is like* the firſtling of his bullock, and his horns *are like* the horns of unicorns: with them he ſhall puſh the people together, to the ends of the earth: and they *are* the ten thouſands of Ephraim, and they *are* the thouſands of Manaſſeh.

His Glory is like the Firſtling of his Bullock.] By *Firſtling Bullock* is here to be underſtood [illegible] the beſt Bullock of the Herd. For Things that excel in their Kind are call'd *Firſt-born* in Scripture. The Beauty and Strength of this Tribe is compared to a Bullock, which *Bochart* [illegible] have been uſed as an Image of [illegible] Power and [illegible].

His Horns are like the Horns of Unicorns.] An *Horn* is a common Scripture Emblem of Power and [illegible]. So this is a farther Deſcription of the Strength of the Houſe of *Joſeph*.

With them he ſhall puſh the People together.] i. e. Throw down all that oppoſe him, particularly the *Canaanites*. *To the Ends of the Earth*, i. e. of the Land of *Canaan*.

And they are the ten Thouſands of Ephraim, and they are the thouſands of Manaſſeh, Or, [illegible] i. e. Theſe Bleſſings belong to the two [illegible] of the Houſe of *Joſeph*. Here he aſcribes to *Ephraim* ten thouſands, and to *Manaſſeh* only thouſands; thus foreſhewing, that *Ephraim* the younger was to be the more numerous of the two, as *Jacob* had before prophecied of them, *Gen.* xlviii. 19.

18 ¶ And of Zebulun he ſaid, Rejoice, Zebulun, in thy going out; and Iſſachar in thy tents.

On *Zebulun* he pronounces that their Pleaſure ſhould lie in Merchandize and *going out* to traffick with the neighbouring Nations, which they exerciſed by their convenient Situation near the Ports of the *Mediterranean* Sea. See on *Gen.* xlix. 13.

And Iſſachar in thy Tents.] *Zebulun* is to rejoice in their mercantile, active Life, in *going out* to traffick, but *Iſſachar* in *keeping at Home*; i. e. they are to *delight* in the Pleaſures of a Country Life, in Huſbandry and Agriculture. For that is the Meaning of *Rejoicing* or *delighting to dwell in Tents*. Accordingly the Children of *Iſſachar* are ſaid to have had *Underſtanding of the Times*, 1 Chro. xii. 32. i. e. they underſtood the proper Times for ſowing, planting, pruning, *&c.*

19 They ſhall call the people unto the mountain, there they ſhall offer ſacrifices of righteouſneſs: for they ſhall ſuck *of* the abundance of the ſeas, and *of* treaſures hid in the ſand.

They ſhall call the People unto the Mountain, &c.] They, i. e. *Zebulun* and *Iſſachar*, eſpecially the former, for to them belongs that Expreſſion, *They ſhall ſuck of the Abundance of the Seas*, ſhall offer many Sacrifices, and invite many to eat of the Peace-offerings which they ſhall offer on the Mount of the Lord, i. e. at the Temple. So the *Jeruſalem* Targum paraphraſes it: *The People of the Houſe of Zebulun ſhall be ready to go up to the Mount of the holy Houſe of the Lord.* The Expreſſion denotes that they ſhould be a rich and flouriſhing Tribe, for none but the Rich could afford to offer many Sacrifices. It may farther ſignify, that, by Means of their Traffick abroad, they ſhould bring over many of the *Gentiles* to the Knowledge and Worſhip of the true God.

There they ſhall offer Sacrifices of Righteouſneſs.] Peace-Offerings and Thankſgivings, call'd Sacrifices of Righteouſneſs in Oppoſition to Sin-Offerings. So the Meaning is, that they ſhould have often Occaſion to offer Sacrifices of Thankſgiving to God for their Proſperity.

For they ſhall ſuck of the Abundance of the Seas,] i. e. They ſhall grow rich by Traffick. *Jonathan* underſtands it thus: ‘ They ‘ ſhall inhabit on the Sea-ſhore, and ſhall enrich themſelves by ‘ fiſhing, eſpecially by the Profits of that Fiſh, wherewith they ‘ dyed Purple.’

And of Treaſures hid in the Sand.] This *Le Clerc* refers, with *Jonathan*, to their enriching themſelves by making Glaſs of a Kind of Sand found upon their Coaſt. For the River *Belus*, [illegible] Glaſs [illegible] [illegible]

20 ¶ And of Gad he ſaid, Bleſſed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

[illegible]

21 And he provided the firſt part for himſelf, becauſe there, *in* a portion of the lawgiver, *was he* ſeated; and he came with the heads of the people, he executed the juſtice of the Lord, and his judgments with Iſrael.

[illegible] Agreement between *Moſes* and them, *Num.* xxxii. [illegible] See *Joſh.* xxii. 1.

22 ¶ And of Dan he ſaid, Dan *is* a lion's whelp: he ſhall leap from Baſhan.

The *Danites* will be eminent for warlike Strength, and couragious as a young Lion.

He ſhall leap from Baſhan.] He may be compared with the young Lions of *Baſhan*, leaping down from the Mountains into the Plains at the Lambs or other Prey. See on *Gen.* xlix. 16, 17.

23 ¶ And of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and full with the bleſſing of the Lord: poſſeſs thou the weſt and the ſouth.

Of *Naphtali* he thus expreſſes himſelf: O happy People, whom Providence will place in a pleaſant and fruitful Quarter of the Holy Land! For they poſſeſſed the moſt fruitful Place of *Canaan*. See on *Gen.* xlix. 15, 21.

Poſſeſs thou the Weſt and the South.] Or, *the Sea and the South*. *Joſephus*, with whom all the [illegible] this Tribe to have poſſeſſed the [illegible] the North [illegible] Upper *Galilee*, directly contrary to what *Moſes* ſays here. [illegible] *Bochart* makes the *Weſt* and *South* to relate, not to the whole Land of *Canaan*, but to the [illegible] before mentioned. For the Portion of *Naphtali* extended from the South of [illegible] to the Sea of *Tiberias*. *Le Clerc* conjectures, that inſtead of [illegible], the *Sea* and the *South*, it might be read with a very little Variation, *jam merom*, i. e. poſſeſs thou the [illegible] of [illegible] *of Merom*, which was actually in the Poſſeſſion of this Tribe.

¶ 24 And of Aſher he ſaid, *Let* Aſher *be* bleſſed with children; let him be acceptable to his brethren, and let him dip his foot in oyl.

Let Aſher be bleſſed with Children.] May the Tribe of *Aſher* truly anſwer the Meaning of its Name (*Happy*) by being bleſſed with a numerous Poſterity. See *Num.* xxvi. 47.

Let him be acceptable to his Brethren.] Win the Favour and Affection of others by their goodly Aſpect, or by their Affability and obliging Behaviour. Or rather, let him be courted by them for the rich Productions of his Country, as the following Words ſeem to explain.

And

And let him dip his Foot in Oil.] Be situated in a rich Soil, where Oil shall be in such Plenty, that they may not only wash their Faces but their Feet in it. This prophetick Blessing was remarkably fulfilled, for *Asher*'s Portion abounded with the finest and most remarkable Oil, which was the most famed of all *Canaan*'s Productions. Compare *Jer.* xxxi. 6. and *Gen.* xlix. 20.

25 Thy shoes *shall be* iron and brass, and as thy days, *so shall* thy strength *be*.

Thy Shoes shall be Iron and Brass.] They must have had great Plenty of both sort of Metals before they could make, or rather adorn their Shoes with them, as was the Custom among some Nations. We may also render it, according to some, *Thou shalt tread upon Mines of Iron and Brass.* *Sion*, which is thought to have had its Name from the Brass and Iron which were there melted, was in the Tribe of *Asher*. And that there were formerly Mines of Iron there, is probable from a Place in *Homer*, where a *Sidonian* Woman thus speaks

I glory in being a Native of Sidon, a City rich in Brass.

But the exact Sense is that which we find in the Author of the *Fragments*, *Jonathan*, who observes that the *Hebrew* Word *Mineal* never signifies a *Shoe* in Scripture, but a *Bolt* or *Bar*. It comes from the same Root, and appears to be of the same Signification with *Mezeah*, which we translate *a Lock*, Cant. v. 5. *Neh.* iii. 3, 6, 13, 14, 15. And the Word which we translate *strength*, should be rendered *Peace* or *Rest*. So that the Blessing runs thus: "Thy Bolts shall be of Iron and Brass; and thou shalt have Peace "all thy Days." But the latter Part of the Verse, *And as thy Days so shall thy strength be*, may probably signify that during their Continuance as a Tribe, they should not meet with any remarkable Misfortune, or be brought low, but continue in their full Strength.

26 ¶ *There is* none like unto the God of Jeshurun, *who* rideth upon the heaven in thy help, and in his excellency on the sky.

There is none like unto the God of Jeshurun,] Having now blessed every particular Tribe, he concludes with declaring in general the Happiness of the *Israelitish* Nation, that their God was not like the foolish Gods of other Nations, but matchless and inimitable in all Perfections. For *Jeshurun*, see on *Ch.* xxxii. 15.

Who rideth upon the Heaven in thy Help,] Or, who rideth upon the Heavens *to* thy Help; who in sending thee Help *rides upon the Heavens*, and makes them subservient to his Will, by employing Thunder, Lightening, Hail-stones, and all the Artillery of the Skies, in thy Behalf. *He rideth upon them*, i. e. he presides over and directs them, just as the Rider manages the Horse, and turns him as he pleaseth. Compare *Ps.* xviii. 8, 9, &c. lxviii. 33, 34, 35.

And in his Excellency on the Sky,] Or, *And in his Magnificence on the Clouds.* i. e. When he is pleased to display his Grandeur and awful Majesty in thy Behalf, he *rides upon the Clouds*, raises such Storms and Tempests as demonstrate those Parts of Nature to be entirely under his Power and Controul.

27 The eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy *them*.

The eternal God is thy Refuge,] In Him who is the everlasting as well as the omnipotent God, you and all your Posterity may find a never-failing Security from every Danger, *Ps.* xc. 1.

And underneath are the everlasting Arms,] To support all those with an unwearied Power and Care, who commit themselves unto him.

And he shall thrust out the Enemy from before thee.] He shall expel the *Canaanites*, and make room for you in their Country.

And shall say, destroy them,] i. e. Shall give you Power, as well as Authority, to root them out. For to *say*, is to command, and what he commands he gives Power to execute.

28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine, also his heavens shall drop down dew.

Israel then shall dwell in Safety alone,] They shall live in the plentiful and peaceful Possession of the choicest Blessings of this World: separate from the Customs, Vices and Follies of the rest of Mankind, governed by peculiar Laws of their own, as the true Worshipers of God.

The Fountain of Jacob shall be upon a Land of Corn and Wine,] By the *Fountain of Jacob* we are to understand the *Israelites*, the Family or Progeny of *Jacob*, or *Israel*, all spring from him as Streams from a copious Fountain. So the same Expression is used *Ps.* lxviii. 26. The *Hebrew* Word which we render *Fountain*, signifies sometimes *an Eye*, in which Sense some interpret it. *The Eye of Jacob shall be upon a Land of Corn, &c.*

Also his Heavens shall drop down Dew.] He shall be situated in a fruitful Country, upon which the Heavens shall drop down refreshing Dews. Thus *Moses* confirms to *Jacob*'s Seed the Blessing which *Isaac* gave unto *Jacob* himself, *Gen.* xxvii. 28.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.

Happy art thou, O Israel!] Wanting Words sufficiently to express their Happiness, he breaks out into Admiration of it. How happy is the Person, to enjoy the sure Promise of the continual Protection of the Almighty, so long as you are careful to maintain your personal Virtue!

Who is like unto thee, O People saved by the Lord!] To be under the special Patronage and Protection of Omnipotence, is a Blessing which no Nation can boast of but yourselves.

The Shield of thy Help,] i. e. JEHOVAH, that God who defends thee as with a Shield.

And—the Sword of thy Excellency,] As God is thy *Shield* to defend thee, so he is thy *Sword* to vanquish and overthrow your Enemies. It is not thy own *Sword* that hath got the Victory and Renown, but the *Sword* or Power of JEHOVAH exerted in thy Behalf.

And those Enemies shall be found Liars unto thee,] i. e. They shall feign Submission unto thee, shall submit, though not heartily, yet out of Fear; as the Phrase is used, *Ps.* xviii. 44. Others understand it thus. All the Efforts of those Enemies shall be found vain and useless against thee.

And thou shalt tread upon their high Places.] Overthrow their Strong Holds, or Places of idolatrous Worship, which neither their Gods nor great Men shall be able to preserve from Ruin.

CHAP. XXXIV.

1 *Moses from mount Nebo viewed the land of Canaan.* 5 *He dieth.* 7 *His age.* 8 *The Israelites mourn thirty days for him.* 9 *Joshua succeedeth him.* 10 *The excellency of Moses.*

AND Moses went up from the plains of Moab, unto the mountain of Nebo, to the top of Pisgah, that *is* over against Jericho: and the LORD shewed him all the land of Gilead, unto Dan,

As soon as he had taken this solemn Leave of his Nation, *Moses*, according to Divine Appointment, *Ch.* xxxii. 49. retired privately to the Top of Mount *Nebo*, called *Pisgah*; from whence God enabled him to take a particular Prospect of the several Quarters of the Land of *Canaan*. The Mention of *Dan* in this Verse, and the Account of *Moses*'s Death and Burial, and of some Particulars which happened after he had left the World, *ver.* 5, 6, 8, 9, &c. shew that this Chapter was not written by *Moses*; but probably either by *Samuel*, *Ezra*, or some other of the Prophets who succeeded him.

From the Plains of Moab,] In which was their last Station before they entered into *Canaan*, *Num.* xxxiii. 48.

To the Top of Pisgah,] Which appears to have been the highest Top of these Mountains.

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea,

Having seen the Northern Parts of *Canaan* on the East Side of *Jordan*, he is next pointed to a View of the Midland Country, on the hither Side of *Jordan*, where *Ephraim* and *Manasseh* were situated, meaning the Half-tribe of *Manasseh* which dwelt within *Jordan*; this was in the Midst of the Land of *Samaria*. See *Jos.* xvi. xvii. 7—11. This shews that this Chapter was written after the Division of the Holy Land.

And all the Land of Judah,] Who possessed the Southern Part of *Canaan*. In naming these, all the rest are implied.

Unto the utmost Sea,] Unto the *Mediterranean* Sea, which bounded *Canaan* on the West.

3 And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

The City of Palm-Trees,] The City *Jericho*, so called from the Multitude of Palm-Trees which grew about it. Compare *Jud.* i. 16. iii. 13. 2 *Chro.* xxviii. 15.

4 And

4 And the LORD said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither.

And the Lord said—This is the Land of which I swore to Abraham, &c. [illegible] Let the Vision I have now given you of it, be a certain Pledge and Assurance, how faithful I will be to my Promise, in bringing the Land Canaan upon the Descendants of Israelites, for whom you have had so long and so tender Care and Administration.

I have caused thee to see it with thine Eyes. God strengthened his Sight by some Supernatural Power to see the whole Country in its Length and Breadth.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

So Moses the servant of the Lord died.] This is the highest Character that can be given to any Man, *the servant of God*, and Moses is styled by God himself after his Death, *Josh.* i. 2, 7. and the Remark that naturally offers from these Words, that since the most faithful Servants of God have died, Death cannot be an [illegible] of the God whom they serve never would have permitted to befal them. We may observe, that though *Moses* died when all his Faculties were strong and lively, yet God in speaking of this Death, two ways lets us understand that it was any Evil, neither does *Moses* Friend seem to look upon it in that Light. And surely, when Death the End of Man, when the Release from the Grave, where all is forgotten, and where every Corruption dwelleth, but by God himself, the God of Love, who had declared himself to be *pitiful in mercy to Man*, would not with so little Reluctance, if we may be allowed the expression, have inflicted this Destruction on a faithful Servant; neither can we think that *Moses* could have so calmly, after an his Labours in the Service of God, received this dreadful Sentence, and gone out of the World with the warmest and most magnificent Praises of that God who was going to utterly cut him off from all Existence. No surely: Death in this Case would certainly be spoken of and received with greater Reluctance, and even Horror. For if to be brought into Being is a Blessing, as it most certainly is, then the being deprived of it must be a Curse. But yet we find the Death of *Moses*, (and the same may be observed of several other good Men) is spoken of in the Holy Scriptures with so little Concern, and the dreadful Sentence is received with so little Reluctance, as is no ways reconcileable with this Notion of Death. And therefore we may justly conclude, that when GOD in the Holy Scriptures speaks of the Death of good Men, he speaks not of it as an entire Destruction of them, (for this would be an Evil he could not bring upon them, as a God of Love, without Concern;) and we may as rationally conclude, that these good Men themselves, (or their Behaviour is not to be accounted for) had affured Hopes that they were not going to be cut off from Existence, but to enter upon another and better State of it.

6 ¶ And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulcher unto this day.

And he buried him] This is by many understood as if *God buried him*, or commanded his Angels to bury him. And this Sense is thought to be confirmed by what we read in *Jude*, ver. 9. of the Contest between *Michael* and the Devil about the Body of *Moses*; which Contest, they fancy, must have arisen from the Devil's insisting on having him buried in a Place which the *Jews* knew of, that they might be tempted to perform idolatrous Rites at his Tomb. This Notion, however, seems to have as little Foundation as another Conceit of the *Jews*, namely, that *Moses* was translated into Heaven alive, in the same Manner as *Enoch* and *Elijah*, in Confirmation of which they produce their apocryphal Book, called the *Assumption of Moses*. Even the Account which *Josephus* gives of *Moses's* Exit, carries with it a great Air of Superstition; for he says, a Cloud carried him away out of the Sight of the People into a certain Valley, and that he was seen no more. It is justly observed by an ingenious Writer, that the Danger of drawing the *Jews* into the Idolatry of worshipping *Moses*, seems to have been greater by concealing his Body, than if it had been interred in the plain natural Way. For in all Cases it holds, as to the Vulgar, *the more Mystery the more Superstition!* So that if the People had been inclined to deify their Legislator, his being supposed to disappear all of a sudden, without being ever seen or heard of more, furnished them with a better Handle for it, than if they had seen his Body laid in the Grave to see Corruption. But the Truth is, the *Jews* seem not to have had any Inclination to worship their dead Saints and Heroes, or to pay religious Honour to their Relicks. Among all the [illegible] Superstitions they were guilty [illegible] Hill [illegible] Zebulun [illegible] Hill [illegible] Gilead [illegible] Dan [illegible] Naphtali [illegible] Ephraim [illegible] Manasseh [illegible] Judah [illegible] Negeb [illegible] Plain [illegible] Zoar [illegible] about the Rock [illegible] Mountains [illegible] Gilead [illegible] Beth-peor [illegible] had [illegible]

But [illegible] Reader will [illegible] Years after [illegible] That Time [illegible] Days [illegible] Foot steps of [illegible] had worn out the Remembrance of the Place where his Body was laid.

7 ¶ And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.

The Sum of this Verse is this. That though *Moses* lived the full Length of human Life, and to an Age, which, in others that live up to it, is accompanied with many Diseases and Infirmities, yet had it made no great Alteration in him; whom, for the Support of the great Charge committed to him, a special Providence preserved in the full Vigour of every Faculty, both of Body and Mind to his dying Hour.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

They paid him the Respect of a most solemn Course of Mourning for thirty Days together, as also they did for *Aaron*, *Num.* xx. 29.

9 ¶ And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

And Joshua—was full of the Spirit of Wisdom,] See on *Exod.* xxviii. 3.

For Moses had laid his Hands upon him.] Whereby he committed to him the supreme Authority after his Departure, and implored the Gifts of the Divine Spirit to qualify him for it. In like Manner the laying on of Hands, as a Sign of delegating a Person to an Office, was accompanied with Prayer, in the Times of the Apostles, *Acts* vi. 6. 1 *Tim.* iv. 14. 2 *Tim.* i. 6. See also on *Exod.* xxix. 10. It is to be observed, that the laying on of the Hands of *Moses* is not mentioned as a Cause, but as a Sign of *Joshua's* Wisdom: For *Moses* laid his Hands on him by God's Direction, and to make it known that he was the Person appointed and fitted by God for the Employment he was called to. *Take thee Joshua, the Son of Nun, a Man in whom is the Spirit, and lay thine Hands upon him*, Num. xxvii. 18.

10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face:

[illegible] —ante Moses.] Yet it is said *Deut.* [illegible] that God would raise up a Prophet from the Midst of [illegible] unto *Moses*. Whence it follows, that this Prophet was not fulfilled even in *Joshua* or *Samuel*, and the best of the [illegible] that it should not be fulfilled till the *Messiah* come. From these Words, it plainly appears, that this Chapter, at least this Verse, could not be written till long after *Moses*'s Death, when a great Number of Prophets had been known in *Israel*.

Whom the Lord knew Face to Face.] This was the Pre-eminence of *Moses* above all the Prophets, that he enjoyed a nearer and more familiar Intercourse with God than any of them did. See on *Num.* xii. 8.

11 In all the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,

In these too *Moses* excelled all the Prophets, doing more Miracles than all that succeeded him. But OUR SAVIOUR, *that* Prophet whom God raised up like unto *Moses*, in the latter Days, not only equalled, but exceeded him, in this, as well as in every other Attestation of his Mission.

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

For *Moses* wrought all his Miracles publickly, the whole Congregation being Witnesses of them.

And thus, with the Death of this eminent Prophet and Lawgiver, endeth the PENTATEUCH; containing the sacred History of the World, and of the *Abraham* Family in particular, for the first two thousand five hundred and fifty-three Years, *viz.* from the Creation, to the Arrival of the *Israelites* in the Land of *Canaan*.

Thus have we, by the Blessing of GOD, gone through these sacred Books of *Moses*; in which are contained Matters of the highest Importance, and Subjects of the noblest Nature, which most nearly concern us.

And first we are herein informed of the Beginning of this Earth, and all that is therein; how it and we were formed by the WORD of an ALMIGHTY EVER-EXISTING BEING. A Subject this, that we can never think too much upon, as it is the Foundation of all Religion, and what only can raise us unto GOD. To know how this Earth was spread abroad, how we and all Things around us had Existence, is the noblest and most important Knowledge we can attain to. Of this *Moses* hath given us a very particular Account: He not only informs us in general that GOD, or the EVER-EXISTING INCOMPREHENSIBLE BEING, created the World and all Things that are therein; but to give us the clearer Idea, and to make the greater Impression upon us, he enters into Particulars, and gives us distinct Notions of the Formation of Things by the DIVINE POWER and WISDOM. And this he does with so much Clearness, that there is the greatest Reason in the World to believe, that he either received the Information of these Things from the DIVINE CREATOR himself, or else by Tradition from the first Man, whom his Maker had been pleased to inform how he came into Being. He informs us distinctly of the Creation of the Light, the Firmament, the Sun, the Moon and Stars, the Earth, the Sea, the Mountains, the Plants and vegetable Products of the Earth, the various Kinds of Animals, and lastly, Man himself. And assures us, that these various Appearances were not owing to a Variety of Causes, which Men not otherwise informed would be naturally led to believe but were all owing to one and the same GLORIOUS ORIGINAL CAUSE and Author.---An important Information this! which we cannot too much attend to.

Though we have already spoken of the Wonders of CREATION, in our Notes on the first Chapter of *Genesis*, yet, as this Subject leads to the Acknowledgment of the SUPREME BEING, by a Proof levelled to the meanest Understanding, we judge it will be highly useful to treat of it here more at large.

That the World is the Work of an INTELLIGENT BEING, appears abundantly from the *Order*, *Beauty*, and *wonderful Contrivance* of all Things in it, and their Fitness to their proper and respective Ends. This is an Argument strictly conclusive, and at the same Time of all others the most intelligible, and adapted to every Capacity. The CREATOR hath spread his Works as a fair Volume before us, wherein every thinking Person may read indelible Characters of his POWER, WISDOM, and GOODNESS. • Should any Man,' says *Cicero*, 'enter a large and fair House, • well furnished and regularly built, could he be brought to imagine that House could be built by the Mice and Weasels, tho' • he should not see the Master thereof? So would we not think • that Man a Fool, who seeing the orderly Frame of the World, • the great Variety and Beauty of the heavenly Bodies, the prodigious Extent and Magnitude of Sea and Land, should doubt • of their being the Workmanship and Habitation of the immortal Gods?' Thus *Cicero*, an Heathen Writer. As to the Manner how this beautiful Fabrick of the World was made, and how the several Parts of it were formed, the greatest Philosophers upon Earth have been by no Means able to discover. This only have they found, that these Things are evidently the Work of an INTELLIGENT and POWERFUL Cause, and can't possibly be the Effect either of Chance or Necessity. And here we may observe, that the older the World grows, and the deeper Men enquire into Things, this Argument grows continually the stronger; which is a certain Evidence of its being founded in Truth. For, as *Cicero* observes, Time weakens and destroys mere Opinions, but confirms the Judgments that are founded in Nature.

That we may not lose ourselves in so vast a Field, we shall follow the Order of the *Mosaick* Creation, and consider what particular Proofs of a DEITY are exhibited in each Day's Work. The first is LIGHT, the Production of the first Day. Waving the Enumeration of all its particular Uses and Benefits to our World, we shall only mention two Things concerning Light which deserve our special Remark, and shew it to be the wonderful Work of GOD, namely, its Swiftness and Extent. 1. As to the Swiftness of Light, it is almost incredible to think of it: For, by the greatest Philosopher of his Age, it has been computed that Light takes no more than seven Minutes and a half to reach us from the Sun: So that in half a Quarter of an Hour it moves as much as a Cannon-bullet would do in two and thirty Years. To what Cause shall we attribute this prodigious Velocity, but to the Sufficiency of a wise and benevolent God, who has thus provided that the planetary World, and our Earth in particular, should not be benighted in the Horrors of Darkness; but that the cherishing Influences of the Sun, from which we are placed at an immense a Distance, should hasten to visit us Day after Day. 2. Another Thing of great Consideration about Light, is its vast Expansion, which, as a late ingenious Author says, is as boundless and unlimited as the Universe itself, or the Expansion of all material Beings; the Vastness of which is so great, that it exceeds the Comprehension of Man's Understanding, insomuch that very many have asserted it absolutely infinite, and without any Limits or Bounds. Now as Light is of the greatest Use to impower us to see Objects, so the Extention thereof is no less useful to enable us to see Objects afar off. By which Means we are afforded a Sight of those many glorious Works of the infinite CREATOR, visible in the Heavens, and can improve them to some of the noblest Sciences, and most excellent Uses of our own Globe.

II. The next Thing that *Moses* mentions is the FIRMAMENT, i. e. the lower Firmament, by which we are to understand the Atmosphere or airy Region. That this too is the Work of GOD, will appear, if we consider the Uses of it, and how admirably it is adapted to these Uses. 1. The Air is of essential Use to all Animals for Respiration, insomuch, that Breath and Life are in Scripture Phrase taken as synonimous Things. Nor is the Air found to be less necessary to Vegetable than Animal Life; for it is found by Experience, that where there is no Air, there can be no Vegetation. Now were the Air more expanded, or more condensed than it naturally is, no Animals could live and breathe. It is probable also that the Vapours could not be duly raised and supported in it; which at once would deprive the Earth of all its Ornament and Glory, of all its living Inhabitants, and Vegetables too. But it is certainly known and demonstrated, that the Condensation and Expansion of any Portion of the Air, is always proportioned to the Weight and Pressure incumbent upon it: So that if the Atmosphere had been either much greater or less than it is, as it might easily have been, it would have had in its lowest Region on the Surface of the Earth a much greater Density or Tenuity of Texture, and consequently have been unserviceable for Life and Vegetation. It must needs therefore be an intelligent Being that could so justly adapt it to these excellent Purposes. Further, to the Air is owing the Refraction of the Light, whence we derive the Twilight, which in some Measure supplies the Place of the Sun. This is occasioned by the Sun-beams touching the uppermost Particles of our Atmosphere, which they do when the Sun is about eighteen Degrees below the Horizon, and as the Beams reach more and more of the airy Particles, so Darkness goes off, and Day-light comes on and encreases. Again; to the Air we owe the Winds, which are nothing else but Air in Motion, and are of such absolute Necessity to the Salubrity of the Atmosphere, that all the World would be poisoned without the Agitations thereof, Experience shewing how unfit a stagnating Air is for Respiration. By the Winds it is that Men transport themselves to the most distant Regions of the World. In some Countries, particularly, frequent Winds are more necessary. In *Abyssinia* if they come long in Summer, the Plague often ensues. And from some such Commotion of the Air, probably, the Plague at *Grand Cairo* ceases, as soon as the *Nile* begins to overflow. On these and the like Accounts

Accounts the Wonders are finger [illegible] as proper to raise our Admiration of Divine Providence.

III. The next Work of Creation which the Sacred Historian mentions, is the dividing the Sea from the [illegible] Here, to, [illegible] of Divine Skill and Contrivance. The wide and the [illegible] of the Terraqueous Globe, instead of being jumbled into a Mass, are distinctly placed, and nicely laid in proper Places. The Earth disposed in useful *Strata*; some for the Service of the vegetable Kingdom; some for the Generation and Nourishment of Mineral and Metals, some for that of Stones and Fossils; and some for the Conveyance and Conservation of the Waters. And here it is remarkable, and an Argument of a wise Design, that all the [illegible] are lodged at convenient Depths and Distances from the Surface; that the Vegetables the uppermost, for Man to cultivate; and this divided into various Soils and Moulds, for all the Varieties of Trees and Plants; those *Strata* that contain the Minerals, Metals, and Fossils, at such Depths, as to lie out of the Way where they might encumber or hurt us, but where they may be come at by us, when we have Occasion for them. And as for those *Strata* that convey the sweet Waters, it is very remarkable, that they are so universal in all, or most Parts of the World; that they consist of such proper and pervious Matter; that they remain so distinct from and unmixed with the other *Strata*; and that they lie at such due Depths, as either to break out into Fountains, or to be dug into for Wells.

As the Earth is full of the Divine Riches, so is the spacious Sea. It is not an useless Waste of Waters, as some may ignorantly imagine; it is the grand Reservoir whence the Sun exhales the Vapours, to lay them up in the Clouds, as in Store-houses, to descend again in Showers, or sprinkling Dews, to refresh the thirsty Earth, and nourish Vegetation. Again, it is owing to the Vastness of the Ocean that the several Countries, all over the Face of the Earth, are so well supplied with Streams and Rivers. And we may observe that, instead of being a Bar of Separation between distant Countries, as some have inconsiderately alledged, the Ocean is indeed the Center of Commerce for all Nations. For whereas People could not go by Land from one End of the World to the other, without infinite Fatigue, and numberless Dangers; by crossing the bottomless Deep in Ships, they mutually supply each other with the Comforts and Conveniencies of Life.

Consider the Flux and Reflux, or as it is commonly called, the Ebbing and Flowing of the Sea. However mysterious this Cause may be, the Effect is certain, constant, regular. Who has adjusted the Motion of that unruly Element with so much Exactness and Proportion? A little more Motion in a Flood would drown whole Kingdoms. Must it not then be a skilful, a Divine Hand, that has set to the Sea its unmovable Boundary, which it has kept through a Series of so many Ages; and said to its proud Waves, *hitherto shall you come, and no farther.*

To all which we may add that particular Quality of the Sea, namely, its Saltness, for which there appears an exceeding wise and good Reason. Fresh Water must be in continual and quick Motion, to keep it from putrifying and stinking; but the Channels of the Ocean are so large as to render them incapable of a swift Current, so that it can have no more Motion than is given it by the Winds, the Reciprocation of the Tides, and the Revolution of the Earth about its own Axis. To compensate this Want of sufficient Motion therefore, the Water was made salt, which produces the same Effect as violent Motion would do, and is separated from it when it is exhaled into Vapours. Lastly, let it be observed, that even those Inequalities in the Earth's Surface, consisting of Hills and Dales, Mountains and Vallies, to which some have objected, are neither inconvenient nor unseemly. Not inconvenient, since much greater Inconveniences would follow if it were otherwise. For if the Superficies of the Earth were exactly level, the Consequence would be, that the Water, which is lightest, would diffuse itself every where uniformly, and cause an universal Deluge; and so our Globe could only be, in that Case, a Habitation for Fishes and Sea monsters. An Inequality, therefore, was absolutely necessary, to separate the Land from the Water, and to keep the Rivers in perpetual Motion. And as to Beauty, we may appeal to the Sense of Mankind, if the Face of Nature, diversified with Hills and Dales, has not more Pleasure and Beauty than an uniform Flat?

And for the Uses of the Mountains, these are they that by condensing the Vapours, and producing Rains, and Fountains, and Rivers, give the very Plains and Vallies thereof that Fertility they boast of. Besides, if there were no Inequalities in the Surface of the Earth, we should lose a considerable Share in the vegetable Kingdom; for all Plants will not grow in an uniform Level, and the same Temper of Soil.

IV. Next in Order follows the vegetable Kingdom, which likewise exhibits to us an ample Scene of the CREATOR's *Wisdom* and *Beneficence*. Every Plant has its peculiar Seed, which will produce a Plant exactly the same, and which in some is so small as scarce to be discerned by the Senses; yet in so minute an Origin, are contained the whole *Stamina* of the Vegetable; all its Vessels, Fibres, and Fruit, folded up in the most artful and exquisite Manner. So that we must needs conclude, with St. *Paul*, 1 Cor. xv. 38. *That God giveth it a Body as it pleaseth Him.*

Again, the [illegible] viewing [illegible] Occasion [illegible] for Pleasure [illegible] Health, besides [illegible] to making Glue, Bandages, [illegible] of them [illegible] as are [illegible] for other Animals. Further, what [illegible] Structure of these [illegible] that there is [illegible] Tree and the Fruit, to the [illegible] Root, Trees [illegible] And as there is a great Analogy [illegible] Life, so there is an admirable [illegible] of the essential Juices through [illegible] the Air, which, as has been [illegible] vegetable as to animal Life [illegible] Air-Vessels, which allow it to [illegible] as the Perpetuity and Safety [illegible] Measure, upon the Safety of the [illegible] Nature hath taken peculiar [illegible] ty thereof, particularly [illegible] all the Year, by locking up the [illegible] Seed, or Fruit, [illegible] Coats, and tending and covering [illegible] Tunics. And, from [illegible] preserving them without [illegible] their Roots [illegible] the Spring. And what [illegible] how carefully has Nature [illegible] ing some to lie down [illegible] upon the [illegible] Flowers, their Down, [illegible] ing, or in Rain, especially at the Beginning of [illegible] the Seed is young and tender [illegible] preserving the [illegible] dissipating and [illegible] with light Dews [illegible] Winds, which [illegible] they burst [illegible] performing [illegible] them, by their Situation in human Life, have the Husbandman and Gardener carefully to foster and [illegible] The Claspers and Tendils which Vines and Ivy, &c. are furnished by Nature, for the Support of their feeble [illegible] Indication of the CREATOR's Providence and wise Design, [illegible] these Methods are so nicely accommodated to the Indigence of those helpless Vegetables, and not to be met with in any besides. Lastly, the Hand of God appears not only in making the Vegetable Tribes subsistent to the Use of Man and other Creatures, but in making such as are most necessary to be the most fertile, and of easiest Culture: As among Grain, such as serve for Bread, as Wheat, &c. and among Trees and Plants, such as are of principal Use and Convenience in Life. And as our benevolent Parent has sent us many medicinal Plants which are wonderfully effectual to alleviate, and cure the acutest Pains and Diseases incident to the human Bodies [illegible] Cure of such Distempers, or the Relief of [illegible] as are incident to peculiar Places, by [illegible] there than elsewhere. It is, for Instance, [illegible] tion made for some Countries subject to [illegible] Waters every where fail, there are [illegible] only Moisture enough to supply their [illegible] but afford Drink also both to Man and [illegible] Extremity. This Sir *Hans Sloane* has particularly observed of the *American* Aloe.

V. The next Thing in Order which we are [illegible] for, is the Constitution of the heavenly Bodies, which [illegible] as were *set in the Firmament* on the fourth Day. The Heavens [illegible] fully declare the Glory of their Creator, and the Firmament sheweth his handy Work, to the Conviction of all Mankind in all Ages. So confident was *Cicero* that the heavenly Orbs were disposed and moved by an understanding Mind, as to declare, that whoever asserted the contrary, was himself void of all Understanding. 'Shall we,' saith he, 'when we [illegible] 'Engine, as a Sphere or Dial, or the like, not [illegible] 'ledge that it is the Work of Reason and Art [illegible] 'when we see the Force of the Heavens [illegible] 'with admirable Celerity, most constantly finishing their annual 'Vicissitudes, to the eminent Welfare and Preservation of all 'Things, can we doubt their being performed not by Reason, but by a certain excellent and Divine Reason?' Hipparchus, from the slight Knowledge in Astronomy which the Times afforded, was thus convinced of Divine Wisdom [illegible] the Heavens, what would he have [illegible] modern Discoveries in Astronomy? The immense Circumference of the World, even of that Part of it which falls under our Observation; the exquisite Regularity of all the planetary Motions, &c. inclift

Amid[illegible] we shall find [illegible] Demonstration of the [illegible] Design of the Creator in the Frame of his Works. [illegible] give us Light [illegible] Power of God. [illegible] let us but consider the Bulk and [illegible] Velocity of the Planets, the Distance [illegible], which is to say a Body, is computed [illegible] Nay, *Jupiter*, the largest of the Planets, moves with a Velocity that almost exceeds the Power of Imagination, being at the Rate of [illegible] Now what Power but the Almighty Hand of God could move Bodies of such immense Bulk, with such amazing Rapidity? As the Motions demonstrate the Power, so they evidently prove the Wisdom of that Being by which they are moved. This appears from the Regularity of their Motions. All the Planets observe the same Laws of Motion, performing their Revolutions in Times proportioned to their Distances. All these Planets move one Way, viz. from West to East, and that in the same Plane, without any considerable Variations. Now to what other Cause can such an admirable Order and Beauty be ascribed, but to Divine Art and Contrivance? Secondly, it we consider, 3d. That the smallest Planets are situate nearest the Sun and each other; whereas *Jupiter* and *Saturn*, that are vastly greater than the rest, and have many Satellites about them, are wisely removed to the extreme Regions of the System, and placed at an immense Distance from the other. This again plainly demonstrates a wise and beneficent Design, for if the Masses of Matter had been situated much nearer to the Sun, or to each other, as they might as easily have been, for any one but a Fool to think Nature, they must inevitably have occasioned Horrible Disorder and Disturbance in the whole System. Lastly, the Concurrence of the same wise and powerful Hand appears in the Perpetuity and Constancy of their Motions. For which [illegible] and Mercy, how is it possible that all those vast and unwieldy Masses should continue their beneficial Motions through all Ages?

How shall that an[illegible] Power,
Hurl the [illegible] Planet along
[illegible] to roll,
Amid the Dance of many Worlds and Suns,
That [illegible] Rest of Man,
And all their labour'd Movements [illegible].

But to be somewhat more particular, what signal Proofs of Goodness and beneficent Design appear in the Sun, the brightest Representative of Divinity in all this inanimate Creation. How came this Body to be luminous? Not from the Necessity of natural Causes, or the Constitution of the Heavens. All the Planets might have moved about him in the same Orbs and the same Degrees of Velocity as now; and yet the Sun might have been an opaque and cold Body like them. For, as the six primary Planets revolve about him, so the secondary ones are moved about them. But then what horrid Darkness and Desolation must have reigned in the World! It had been unfit for the Divine Purposes in creating vegetable, sensitive, and rational Creatures. It was therefore the Contrivance and Choice of a wise and good Being, that the central Sun should be a lucid Body, to communicate Warmth, and Light, and Life to the habitable Planets around it. Let us consider next the particular Situation of our Earth, and its Distance from the Sun. Suppose the Earth should be removed and placed much nearer to the Sun, then the whole Ocean would even boil with Extremity of Heat, and be exhaled into Vapours; all Plants and Animals would be scorched up and consumed as in a fiery Furnace. But suppose the whole Earth should be carried to a much greater Distance, then the whole Globe would be one frigid Zone, the deepest Seas under the very Equator would be frozen to the Bottom, there would be no Life, no Germination, nor any Thing that comes now under our Knowledge or Senses. The Earth was situated therefore where it is, by the Wisdom of some voluntary Agent, and not by the blind Motions of Fortune or Fate. 3. What various Uses arise from the diurnal Revolution of the Earth, whereby, in the Space of twenty-four Hours it revolves around its Axis; for this is that which gives Day and Night successively over the Face of the whole Earth, and makes it habitable all around. Without this diurnal Rotation one Hemisphere would be dead and torpid in perpetual Darkness and Frost, and the best Part of the other would be burnt up and depopulated by so permanent an Heat. Here therefore is an Instance of Wisdom, divine Wisdom, that the Earth should often move about its own Centre, and make these useful Vicissitudes of Night and Day, and not expose always the same Side to the Action of the Sun. But how came it to be so moved? Not from any Necessity of the Laws of Motion or the System of the Heavens. It might annually have compassed the Sun, and yet have always turned the same Hemisphere towards it. Proceed we next to the Consideration of the Animal World, where are exhibited still higher Proofs of a Deity. The Contrivance of every Animal, and especially of an human Body, is so curious and exquisite, that it is almost impossible for any one who has not seen a Dissection well made, and anatomically considered, to imagine, what excellent Workmanship is in, by, and that admirable Engine. I shall tell you, in a Word, says [illegible] (and it is no Hyperbole) that as St. *Paul* [illegible] *The invisible Things of God are [illegible] Man are the visible Things of God, [illegible] than Man.* So we may say, that the most living Creatures of God's making, are more wonderful, than the most excellent Pieces of Workmanship produced by Hands and Hands can be [illegible]. And no Watches or Clocks in the World is any way comparable for Regularity of Motion to the Body of even an Ass or a Frog. The Bounds of this Work will not allow us to insist at large upon these Subjects. We shall therefore only single out a few of the most striking Instances, and those chiefly relating to the Formation of Man, the Head of the Animal Creation. 1. As to the human Body, a very slight Survey of this, or of any of its Parts, is sufficient to demonstrate it to be the Work of God. Some qualifies it more to glorious a Monument is it of the Creator's Power and Skill, that *Galen* very justly calls his Treatise on the Parts of the human Body, *a Hymn to the Creator.* Now what *Galen*, for many Ages since, could find in the Contrivance of the human Body, more than visible Marks of Contrivance and Design; what would he have said, if he had known the late Discoveries in Anatomy and Physic, the Circulation of the Blood, the Structure and Curious Valves for the Secretion and Motion of the Juices, the Lacteal Vessels, and other Vessels not known in his Days, which now are discovered to have the wisest and most exquisite Uses? 2. The very Posture of the Human Body was contrived, by the Deity, as a plain Indication of the personal Care of Providence towards Man, and a distinguishing Mark of his superior Rank in the Scale of Creation, and of his being designed to [illegible] Dignity.

Among other Instances of the distinguished Favour which God has conferred on Man, says *Cicero*, it has not only raised him out of the Dust, but [illegible] and of an upright Posture, that by contemplating the Heavens his Mind might arrive to the Knowledge of the Gods. For Man was not so properly an Inhabitant of the Earth, as a Spectator of Things above, and of the Celestial World; a Spectacle which belongs to no other Animal but himself. And as the erect Posture, so the [illegible] of the human Body are the most commodious for a rational Creature. If Man had been made with the Body shaped like that of an Ox, says *Socrates*, or some other Animal, his Understanding would have availed him much less than it does; he could not then have been so able to execute what his Head projected: On the other Hand, had any of the Animals been formed with Bodies like ours, yet being destitute of Understanding, they would be but as others. And if we examine all the Parts and Members of this wonderful Structure, such demonstrative Proofs of the Creator's wise and beneficent Design appear therein, as are sufficient not only to strike every thinking Man with Conviction, but with religious Awe and Veneration, like that of the Psalmist when he cries out, *I will praise thee, for I am fearfully and wonderfully made, &c.* It would be endless to insist on all the Particulars; to single out one or two may be sufficient. Consider only the Eye: so numerous and amazing are the Characters of wise Design that appear in this single Member, that by Way of Eminence it may be called the CREATOR'S *Miracle.* The Wisdom of God appears, first, in the Form and Figure of the Eye, which is spherical, as being the fitest to contain the Humours within, and to receive the Images of Objects from without. 2. In its Situation in the Head, the most convenient Place for Defence and Security. To which Purpose it is commodiously furnished with Eye-lids to screen it from Danger, to cleanse the Ball from Dust, to shed necessary Moisture upon it through numerous Glandules, and to be drawn over it like a Curtain for the Convenience of Sleep. 3. In its Motion; which is upwards, downwards, backwards, forwards, and every Way, for the more easy and distinct Reception of the visual Rays. And it is observable, that Creatures whose Heads and Eyes are without Motion, as divers Insects, have either more than two Eyes, or their Eyes are nearly two protuberant Hemispheres: By which Means those Creatures are so far from being denied any Benefit of this noble Sense, that they have probably more of it than others. Thus spiders, which want a Neck, and so cannot move their Head and Eyes, have that Defect supplied by the Multiplicity of their Eyes, which, in some are four, in some six, in some eight. 4. Another Thing remarkable in the Eye is its Size, which in every Animal is accommodated to its State and Manner of Life. Of this the Mole is a signal Instance, whose Habitation being mostly under Ground, she wants not a great deal of Light, and is therefore endowed with a very small Eye, just sufficient to supply it with as much Light as it has Occasion for; and at the same Time [illegible] so far in the Head, and so well fenced and guarded, that they can receive no Annoyance from the Earth, but are of service to her when she comes above Ground. For which Purpose, it is observed, she can protend or put them forth beyond the Skin, and again draw them back at Pleasure, somewhat after the Manner of Snails. 5. Another Thing which shews the Creator's Wisdom and Goodness with regard to the Eye, is its Number, which in all Animals, is two at least, and in some [illegible]. By this Provision, the Animal is prepared for the Misfortune of losing one

one of these useful and necessary Organs. And yet what is wonderfully remarkable, the Organ [illegible] as well as the Organ, and appears but one [illegible] with [illegible] Eyes. A manifest Sign of Divine Contrivance, and exquisite Art, employed in the Formation of this noble Part. Here the Divine Wisdom is full [illegible] to be discovered in the symmetrical Parts and Mechanism of the Eye. 1. Its *Muscles*, which serve to suspend and govern it according to our Occasions. One is designed to raise the Eye; a second to lower it; two others to bring it towards the Nose and Temples; a fifth, called the [illegible] Muscle, because it slides within a cartilaginous Ring, like a Cord over a Pulley, being fastened to the Globe of the Eye at two Points, makes it roll about at Pleasure. The peculiar Structure of this Muscle is so admirable, that *Sturmius* cannot help crying out in View of it: "What Mechanism, as well as Geometry, appears in all the Works of God!" 2. The Structure of the Eye is skilfully disposed according to the Nature of Light. And here we ought not to omit that exquisite Contrivance for admitting more or less Light to the Eye, as Occasion requires. This is done by Means of the *Iris*, a coloured Circle on the Forepart of the Eye, which, by the playing of the minute Muscles in proper Time, dilates the Eyeball when we stand in Need of a stronger Light, and contracts it when an Excess of Light might either confound the Images, or fatigue the Organ. This you may see by holding a lighted Candle before your Eye at a Looking-glass; for in Proportion as you hold the Candle nearer to the Eye, you will see the Iris bid correct to exclude too great a Quantity of Light, and again gradually widen as the Candle is farther and farther removed.

These and thousands of other Instances relating to the Member of the Body prove it to be the Work of an admirable Artist. And thus it is in all the other Organs of Sense, the more accurately they are examined, the more exquisite Strokes of Divine Art are discovered in them. We cannot dismiss this Subject without taking Notice, with Dr. *Bentley*, that not only the Uses of the Parts, and the correspondent Parts of those Parts to their respective Uses, prove the human Body to be the Work of an intelligent Being. But the very Position of the Parts, with respect to the Laws of specific Gravity, shew it to be a Work not only above Chance, which is but a mere Name, but above all the Powers of Mechanism: For suppose a human Body to be formed in a Fluid (the only proper Substance for such a Production) by a mere material Agent, Heat for Instance, or Fermentation, it will never be reconcileable to the known mechanical Laws of Hydrostaticks; since in whatever Posture the Body be supposed to have been formed, the Bones, whose component Parts are the heavier, will be above some Parts of the Flesh which are the lighter. Now what can make the heavier Particles of Bone ascend above the lighter ones of Flesh, or depress these below those, against the Laws of Mechanism, or the Tendency of their own Nature? How comes the Head (which for its Bigness is the heaviest of all the Parts) to be uppermost? He who will pretend to explain this by the Laws of Motion, may as well undertake to demonstrate, that it is natural for Iron to swim, or for Cork to sink in Water.

If we consider next the Powers of the human Soul, we find still higher Proofs of a DEITY. We are all conscious that there is something within us which thinks and reasons. Now whence did this thinking, this reasoning Principle proceed, and how came it into Being? It did not exist from Eternity: This is too absurd to be supposed; nor could it come out of nothing into Being without any efficient Cause. Something therefore must have created our Souls out of nothing; and that something (since nothing can give more than it has) must itself have all the Perfections with which those Souls are endowed. *He that formed the Eye, shall he not see? He that teacheth Man Knowledge, shall he not know?* There is therefore originally an *Eternal*, wise, beneficent Being, from whom the Soul of Man has derived such admirable Powers and Faculties. This is the Amount of the Argument in general, and it is so conclusive, that *Cicero* makes one of his Speakers pronounce that Man void of common Sense and Reason, who does not perceive the Force of it. *See the Note on Gen.* i. 26.

Thus whatever Part we consider around us, whatever Appendage of our Habitation we examine, all shew a most wise Contrivance and Design. Thus we find, that was not the Light to pass with that amazing Swiftness which we have mentioned, in vain for us would the Sun rise in the Heavens, we should find little or no Benefit therefrom. To which we may add, that seeing Light does indeed fly with such amazing Swiftness, had not its Particles been formed as amazingly small, it would have beaten to Pieces all solid Bodies: For we know that the Force with which any Thing acts, is increased in Proportion to the Swiftness with which it moves. So that it is certain, that with the Swiftness with which Light flies, a Particle of it weighing but the eighteenth Part of a Grain only, would act with as great a Force upon any Body, as a Ball of twelve Pounds Weight shot out of a Cannon. And what still further proves that some most WISE AGENT formed the Light, and endued it with all such Properties as might render it beneficial, and keep it from being hurtful, is, that the Rays of such a Body of intense Fire as the Sun, coming down [illegible]

[illegible]

[illegible] not [illegible] Air, we could not live [illegible] Tide, the [illegible] would be [illegible] necessary to the Life and [illegible], by many Experiments, [illegible] could have [illegible] it is necessary to know that the [illegible] the Height of a [illegible] the whole Weight [illegible] square foot on the Earth [illegible] that the Pressure of the whole Air [illegible] whole Earth, is equal to a Weight of [illegible] Millions of Tons; and the Weight [illegible] body of a Man [illegible] is equal to [illegible] Pounds Weight. How are we then preserved? How comes it that we are not crushed to Pieces by this immense Weight under which we continually lye. Most certainly it must be, that some most wise Agent has so wonderfully contrived, that this immense Weight should not incommode us. Yes, Thou, O ALMIGHTY GOD, the GREAT MAKER of the Universe, when thou first laid the Foundations of the Earth, and weighed every Thing in the Balance of Your [illegible] and [illegible] Wisdom! It was *Thy* hand that weighed the whole Earth in Waters, as it were in Scales, and so nicely equipoised every Thing: It was *Thy* hand that balanced this immense Weight of Air, by the Equilibrium of an internal Air, which thou didst place within all Bodies; which, though it be but small, scarce seemingly worth speaking of, yet can balance, resist, and equiponderate the intolerable Weight of the external Air: That little Quantity of Air that is within our Bodies, and which we are continually breathing in and out, is able to counterbalance the vast Weight of twenty eight thousand Pounds. What, but the Hand of GOD, could establish so wonderful a Balance? By which Means we are rendered quite insensible of so immense a Weight, and move about as if we had no Pressure at all upon us; for the Spring or Force of the internal Air, with which our Bodies are filled throughout, being every Way equal to that of the external Air, and consequently forcing with as great a Pressure outwardly, as the external Air does to press us together, it naturally follows that we cannot be sensible of either, because they are both equal; just as two equal Weights put into the Scales, though ever so large, will not have any Effect, or move the Balance in the least: but put but a Grain more into either Scale, and that will then sink down, while the other rises: And this is exactly the Case of the external and internal Air; for if the Pressure of either is taken away, the other acts with a most amazing Force. Thus it appears, by Experiment, that if the internal Air is extracted in any Animal, the external Air will squeeze the Animal flat, and press it to Death: This may be easily proved by a flat empty Bottle laid on its Side, for by applying a Syringe to the Mouth of the Bottle, and pumping out of it the internal Air which is in the Bottle, no sooner is this fully done, but the Pressure of the external Air immediately breaks the Bottle into a thousand Pieces. Thus, a Globe, or hollow Ball of Brass, being divided exactly into two equal Parts, and the Edges made smooth, will, upon being put together, without any Manner of Cement, and the Air within them being drawn out by Means of a Cock, the outward Air will press them so close together, that it will require a thousand Pound Weight for every square Inch their Circumference contains, to pull them asunder. Nor less powerful is the internal Air in Bodies; when the external is taken away, it has been found that it will, by the bare Force of its Spring, dilate itself into thirteen thousand Times the Space it possessed under the Pressure of the external Air. If a strong Glass Bottle, closely sealed up, is put under the Receiver or Glass of an Air Pump, the Air being drawn out from all that Part which is covered by the Glass, the internal Air which is within the sealed Bottle, will expand itself with so much Force, as to break the Bottle into a thousand Pieces: If, instead of a Bottle, we put an Animal, the internal Air in its Body will dilate itself to that Degree, as to make it swell till it bursts:

burthen. From whence it is manifest that had not there been an internal Air put into all Bodies, endued with such an amazing Resistance or elastic Springs, we could not have lived under the Pressure of the outward Air; and the outward and inward Air being so nice a Balance to each other, evidently shews that it was not a Thing of Chance, but a most wise and skilful Design. To this we may add, that though the Air is a sufficient Body to act so powerfully, though we find it is not so thin and rare, but that it may be made thirteen thousand Times thinner, yet is it invisible to our Eyes; can there be any plainer Proof of excellent Wisdom and Contrivance in the ordering of it? For had the Air been made visible to us, how many *delightful Prospects* should we have been thereby deprived of, and how many *Inconveniencies* should we have suffered from it; for we should not then have been able to have distinct Objects through it, with any Degree of Clearness and Distinction, but should have seen all the Bodies that surround us in a very obscure and confused Manner. The Air we know is a Fluid, or of a liquid Nature, and has all the Properties of one, yet it cannot by the most excessive Cold, be congealed or frozen like Water. Was it in any Manner capable of this it would be fatal to every Creature on the Earth. What a manifest Instance is it then of Design and Contrivance, that tho' it has every other Property of a Fluid, yet it should be without this one?

If we turn our Eyes upon the Land or Water, how manifestly do their appearances shew made with Wisdom and Design. If the Land had been of a little harder Consistence than it is, Man would have been unable to have cultivated or improved it. Had it been softer, it would have been insufficient to bear him, and he would have sunk every where, as one does in Bogs or Sands. Had the Water been of a little finer Nature and Consistence than it is, it might perhaps have served to have nourished the Earth and satisfied our Thirst; but then how many Benefits that it now gives us, should we have lost? For had it been made of a lighter Nature, it could not have supported any Weight on it; and consequently all that vast Advantage which we receive from Water Carriage, by the transporting with Ease vast Weights and Quantities of Goods from one Part to another, even to the greatest Distance, which we could by no Means do without the Help of the Water; and the speedy and easy Conveyance of ourselves from one Part of the World to another, would be entirely lost to us. But if instead of a thinner, Water had been of a thicker Consistence than it is, it would have been no less unfit for our Use; for then it would have stood still and stagnated, instead of running, as it now does, every where, to communicate its Blessings to all Parts: It could not then have penetrated into the Pores of the Earth to render it fruitful; nor the Roots and Fibres of Trees and Plants, to give them their Nourishment; neither would it have been of that infinite Service, as it now is to all Creatures, in satisfying their Thirst, and diluting the Food they eat, so as to make it the fitter for Nourishment. We find by Experience that Water has a Property, that it will always rise again to the same Height that it falls from. Had this Property only been wanting in Water, how much would it have lessened the Blessing? All our Rivers, Brooks, and pleasant running Streams must have stopped at the first Rising they came to, and all the Benefit of Rivers and other Streams, would have been entirely lost to the greatest Part of the Earth; but the wise Creator endued Water with this Property of rising as high as it falls from, and then placed the Sources, or Springs of Rivers and Brooks, in Hills and Mountains; by which Means they acquire a sufficient Force to run thro' whole Countries, notwithstanding the Inequality of the Earth's Surface, and the Risings which they meet with in their Course. Had the Waters been left to stagnate in Pits, they would have bred such Damps, as would have rendered it too unwholsome for us to live any where near them; and had they not been distributed in almost every Place, it would have been no less injurious to us, for excessive Drought is as fatal as Damps and Fogs; as it is certain that every Rivulet or running Water refreshes and purifies the Air of all the adjacent Places with its gentle Exhalations. If we turn our Eyes from Earth to Heaven, the due Distance of the Sun, placed so that the Earth is neither consumed with extreme Heat, nor yet perished with Cold, bears Witness that every Thing was ordered with consummate Wisdom and Design. From these, and many more Instances that might be brought, we have as demonstrative a Proof that this Earth, and all that is therein, was formed by the Wisdom and Design of an ALMIGHTY INTELLIGENT BEING, as if we had seen the Divine Creator in the Work of Creation; and we can do no less whenever we consider this Thing, than cry out with the Psalmist; *O Lord how manifold are thy Works! in* WISDOM *hast thou made them all; The Earth is full of thy Riches.*

But it is not of the Creation only, that the Sacred Books of *Moses* give an Account, they go much further; and inform us how the Works of an ALL-POWERFUL GOD, whose essential Nature is GOODNESS, and who therefore, our Reason tells us, would make every Thing very good, came to be defaced with Evil; how SIN and DEATH came into the World. Thus the great Point, which we should otherwise have been always in Perplexity about, how such Misery and Evil as the human Nature is subject to, should come amongst the Works of God, is fully cleared up to us; and we have the Satisfaction of knowing that God made Man at first upright and happy, and gave him many Tokens of his Love and Favour; but that Man fell from that State by his own Will, in violating the Command given him as a Test of his Obedience; and that he thereby brought Death and Misery into the World, with all the Evils to which the Human Nature is now exposed; and which therefore are not chargeable on God, or on his original Constitution, but on Man himself. But alas! it would have been small Comfort to us had the sacred Writings stopped here. No; joyful to tell! they proceed to inform us of what is of infinitely nearer Concern to us: They assure us, that tho' we are fallen from our first happy State, yet the Counsel of the MOST HIGH, our GREAT CREATOR, hath opened to us again a Way to HIS FAVOUR and IMMORTAL HAPPINESS. The Holy Scriptures inform us of all the various Workings of the DIVINE COUNSEL to this GREAT END; they set before us all the several Dispensations of Providence exercised thro' the several Ages of the World for the Advancement of human Happiness. They declare to us, in an historical Series, all that GOD has done to bring back Men to Himself, and in Consequence to Felicity, the diverse Manifestations which he has made of HIMSELF to them by DIVINE APPEARANCES; his Interpositions at sundry Times, when the Earth was wholly sunk in Wickedness and Idolatry, to recal it back to the Knowledge of HIMSELF, the ONLY TRUE GOD; the Remedies which he applied to cure them of their false Notions and impious Errors; the Instructions he gave them, and the Hopes which he kept alive by the Spirit of Prophecy, of a Redeemer to come who should deliver them from the *Evils of Sin* under which they laboured, and the *Curse of Death* under which they lay. These are the important Things which the Holy Scriptures make us acquainted with, and these are surely such that if we consider them, must needs make us look upon the Sacred Writings, as most inestimable Records, which contain Matters of most infinite Concern to us.

They begin at the first Period of Man's Existence, when he was in Favour with GOD, and was admitted to hold frequent and familiar Communication with the DIVINE BEING, his Creator. They relate how this high Privilege and all the Happiness that attended it was lost, and Man in Consequence entered into a quite different State, wherein he no longer beheld the Presence of GOD, wherein he was surrounded with Pain and Misery, Ignorance and Error, and saw Death, or the Loss of his Existence, continually advancing towards him. But the Scriptures inform us, that Man was not left in this deplorable State, wholly without HOPE, (which might have made him either have languished in a fruitless Inactivity, without any Endeavour to return to GOD, or to have proceeded in Wickedness with the same Desperation as the fallen Angels) but a PROMISE was given him that he should again recover what he had lost, or be restored to the Favour of GOD and Happiness. This was sufficiently intimated to him by the Assurance given him, that *the Seed of the Woman should bruise the Serpent's Head:* For considering the Genius of the *Hebrew* Language, the Circumstance of Man's Situation at that Time, and the Agent that worked his Misery; Man's future Restoration and Recovery could not perhaps be expressed in more lively and comprehensive Terms. This HOPE we find by the Holy Scriptures was continued from Age to Age, and more and more enlarged as the Circumstances of the World required it, till the Time that the Day-spring from on High shone upon the Earth, till JESUS the SAVIOUR, the PRINCE OF PEACE, whose Goings-forth were from Everlasting, took upon him the Form of a Man, and dwelt upon the Earth.

When the almost immediate Successors of our first Parents had corrupted themselves, and debased and darkened their Minds through Sensuality, then was *Enoch* commissioned by the Divine Majesty to preach to them the Doctrine of a future State; and to confirm it beyond a Doubt, was taken up alive before their Eyes into that very State, the Existence and Reality of which he had declared to them. When again the whole Race of Mankind had fallen away from their Allegiance to GOD, into an universal Licentiousness and Depravity of Manners; when 'the Wickedness of Man was great in the Earth, and every Imagination of the Thoughts of his Heart was only evil continually;' then did the LORD of the Earth arise to execute Judgment, and to convince them that he was above all, and that all Things existed by his Will. As it was, in all Likelihood, the prevailing Opinion of those Times, that the World was self-existent, independent, and eternal; so the ALMIGHTY, to shew that he both made and governed it, did as it were unmake it again, inverting its Laws, and abolishing its Order. And that nothing upon the Earth might be esteemed by Men as self-existent and independent, GOD destroyed the Earth and its Products, together with every Animal, such only excepted as were preserved in the Ark for the Restoration of the Species. And lest the Sons of *Noah* should attribute this terrible Execution to some natural Cause, or the Agency and Power of some false Deity, GOD foretels them that himself would do it, and specifies the Time and Manner of it. 'After seven Days, behold! I, even I (JEHOVAH) do bring a Flood of Waters upon the Earth, to destroy all Flesh wherein is the Breath of Life from under Heaven; every Thing that is on the Earth shall die.' See Notes on *Gen. Ch.* 7.

It

It is extremely evident, with what irresistible Force this Punishment of the Wicked must operate upon the Minds of Men, [illegible] who were Witnesses of it; how it must with [illegible] Attention fill them with the most awful Idea of God's Power and Sovereignty, convince them of his Aversion to Sin, and Abhorrence of its Authors; and consequently deter them from the [illegible] Practices. Thus did the Almighty interpose at various Times, and in various Manners, as the Circumstances of the World required, to reform and improve Mankind. And we further find, that he took Care to keep alive in the World, and gradually to open and unfold from Age to Age, that first Promise or Prophecy which he gave to raise the Hopes of Man after his Fall, viz. that *the Seed of the Woman should bruise the Serpent's Head*. Even amidst the greatest Degeneracy and Corruption of the Antediluvian World, it appears that those who preserved a Sense of Religion, had an Expectation of being delivered from the Curse of the Fall, this is plain from what *Lamech* by the Spirit of Prophecy declared of his Son *Noah* at his Birth; "*This same shall comfort us concerning our Work and Toil of our Hands, because of the Ground which the Lord hath cursed*, and this Hope and Declaration of *Lamech*, could be grounded, as far as appears, upon no thing but the first Promise or Prophecy given to Man, from whence a Deliverance from the Curse of the Fall was expected. See the Notes on *Gen. Ch.* v. 29. For some Time after the Flood, we find no extraordinary Interposition of the Divine Providence, nor no new Revelations made. The Reason of it seems to be this; the Power and Sovereignty of God were so manifestly displayed in the Deluge, and made so strong Impressions upon the few Persons then alive, and came so strongly attested to the succeeding Generation, that Religion wanted no other Support. But Mankind in Process of Time becoming again corrupt, falling into gross Errors and Idolatry, or the Worship of what their own blind Imaginations had set up as Gods, whereby they lost all Sense and Knowledge of the real SOVEREIGN and CREATOR of the Universe; the DIVINE BEING then again visibly interposed to bring them back to a proper Sense of his Dominion and Sovereignty. To this End he called forth his pious Servant *Abraham*; he spoke to him often out of Heaven, he manifested himself to him frequently by sensible Appearances, he ordered him to leave his Country, his Kindred, and his Father's House, infected with Idolatry, in order to become the Head of a People, that should be a peculiar holy People, a Kingdom of Priests unto the TRUE GOD; he formally entered into a Covenant with him and his Posterity, to make them a great Nation, and that they should enjoy a wonderful Felicity; and to raise his Hopes and encourage his FAITH, was pleased to communicate to him, that the Great Deliverer and Restorer of Mankind, *the Seed of the Woman which was to bruise the Serpent's Head*, should arise from his Seed according to the Flesh; or as the Words of the Promise given to him are, *that in him should all the Families of the Earth be blessed*. See the Notes on *Gen. Ch.* xii. 1—3. and at the Conclusion of that Book. By these new Revelations, *Abraham* and his Descendents the Patriarchs became public Vouchers of the TRUE GOD and his PROVIDENCE, and bore Witness to his Name before the Nations. We find these Holy Men in the most renowned and conspicuous Places, asserting his Supremacy against all Opposition: raising Altars to the Honour of his Majesty; and invoking him in their solemn Acts under the distinguished Character of "the MOST HIGH GOD, the CREATOR of Heaven and "Earth." A Conduct this, which could not fail of correcting the popular Errors of the Times, and bringing those with whom they conversed to a juster Notion of GOD and his Providence.

But, as the Conversation of the Patriarchs brought the true Religion to the Knowledge of the Nations, so did their Felicity and marvellous Successes recommend it likewise to their Practice. For, since the People where every-where attentive to the Concerns of this World, and eagerly ambitious of temporal Grandeur, it was but natural for them, when they observed the Prosperity of the Worshippers of JEHOVAH, to make Inquiry, what GOD he was that could confer such Blessings; and what kind of Services could procure and ascertain them—and as natural for them to worship him too after the like Manner, in Expectation of the like Rewards.

Nor is this only a specious Surmise of what might possibly be, but rather a plain Narration of what really was the Case. For several of the Eastern Nations appear to have adopted the *patriarchal Rites*, and to have reformed their Religion to, what they thought, the *patriarchal* Purity.

But, though the World was much enlightened by the Intercourse and Correspondence of these great Reformers; yet, after their Decease, the Darkness of Idolatry thickened again, and shortly covered the Face of the Nations. For we find the *Egyptians*, the wisest People then upon Earth, and therefore, one should think, the last that would fall into such gross Errors, entirely devoted, in the Days of *Moses*, to the Worship and Service of material Deities. And the *Israelites* themselves, who sojourned among them, notwithstanding the Promises and Seal of Circumcision, were deeply tinctured with the same Superstitions.

This being the Case, and the People who were raised up on Purpose to preserve true Religion being in Danger of being perverted from it, the DIVINE WISDOM again interposed; but as not only the peculiar People, but the Nation in general had fallen into the most gross Idolatry and Superstition, [illegible] now become [illegible] Hergat, and [illegible] with the *Israelites* was to last till the [illegible] of the promised Seed, the DIVINE WISDOM [illegible] to delivering the Seed of *Abraham* from the bondage and pollution of *Egypt*, by such a Series of wonderful Acts of Mercy, as might give mankind to understand the World round, that the Notions they had imbibed were vain and erroneous, the Gods they adored false and imaginary, and that there was the true, the TRUE GOD, CREATOR and GOVERNOR of Heaven and Earth, and that [illegible] See the Notes on *Numb. Ch.* xvi. 30. But the DIVINE WISDOM seems to have had a much further View in the amazing Display of his DIVINE POWER which he shewed forth at this Time, even that, as he himself tells us, than making his Power known unto all the Earth. [illegible] (says he to *Pharaoh*) [illegible] *my Name may be declared throughout all the Earth*. And this the DIVINE WISDOM effected, by ordering his Servant *Moses*, by whose Hand he did all these mighty Works, particularly to record them for the General [illegible] perhaps in such a plain and [illegible] as had never been used before, [illegible] instructed him in by the two Tables [illegible] Mount, which it is said, *Fed* [illegible] *side*, and the WRITING was the WRITING of GOD [illegible] ever this may be, the Divine Providence has taken Care that the authentic and perfect Record of these wonderful Acts in the Deliverance of his chosen People, should be conveyed down through all Ages since, and probably will continue to do so to the [illegible] to the End of the World; so that at this vast Distance of Time, we have now the same Proofs that JEHOVAH, the GOD of ISRAEL, was the TRUE GOD, as the *Israelites* themselves had. And in making himself known to them, he has made himself known to us also.

Are we who live under a Dispensation, in which there are no visible Communications of the DEITY with Men, desirous of enquiring after GOD, and to know how far he has made himself known to Man, and in what Manner? let us turn to these Sacred Writings, we here find by a Recital of indisputable Facts, that he has held frequent Communications with Men, has made himself known to them by a VOICE from Heaven, by glorious APPEARANCES, and by amazing Acts which manifested his Godhead; that he has entered into Covenant with Men, and declared himself to be their GOD, that he has pronounced Himself the Rewarder of Virtue and Goodness, and has shewn that all Things upon Earth are in his Hand, and that HE is LORD and GOVERNOR amidst all. Such satisfactory Knowledge do the *Holy Scriptures* give us of the Deity, our GREAT CREATOR! And this not by abstruse and difficult Reasoning, but by a Relation of Matters of Fact so plain and clear as to be comprehended by every one; and so conducted and carried on in a regular Series, and of such a Nature in themselves, as to leave no Room for any reasonable Doubt of their Reality, and yet so astonishing and wonderful as fully and plainly to indicate that the Hand of GOD was in them.

The Series of these astonishing Facts still speak to us, still testify, and are still sufficient to convince any unprejudiced Mind: Though we do not behold with our Eyes the Vision of the ALMIGHTY, as *Abraham* and some others did, not the astonishing Wonders that were done in the Land of *Egypt*; though we see not the Sea dividing in the Midst to let *Israel* pass through, and the Waters at the WORD of the LORD gushing from the flinty Rock; yet the wonderful Relation strikes full and bright upon the Eye of the Mind: Though we hear not with our Ears GOD speaking from Mount *Sinai*, yet the Record of the tremendous Event speaks to our intellectual Ear by Reflexion and Meditation.

Indeed such are the Matters of Fact recorded in the *Holy Scriptures*, that even one of the greatest Infidels hath publickly acknowledged; that supposing them to be really done, they must necessarily convince every Human Creature. "I know (says he) "most intuitively, that no Creature of the same Nature as I am "of, could resist the Evidence of such Revelations, such Miracles, and such Traditions, as are recorded in the Bible.— "That they must have terrified the most audacious, and have "convinced the most incredulous."*

We shall therefore endeavour to shew, that the Circumstances of the Things related, plainly testify that they were real Matter of Fact, that it is the highest Absurdity to think, and indeed is near to an Impossibility, that *Moses* should write such a Relation of Events that had never happened, or at least appeared to have happened; because the Relation all along avers that they were done publickly, and before thousands of Witnesses, great Numbers of whom are appealed to, as having seen them with their Eyes, they that were either really happened, or else the People whom they were done before were imposed upon, and imagined they saw Things done, which were not

* *Lord Bolingbroke's Works*, Vol. IV. p. 225.

really

[illegible] could [illegible] the Conviction in partial [illegible] of the Character [illegible] the Law, and the Disposition of the People will sufficiently convince any unprejudiced Mind.

If we [illegible] Manifestation of [illegible], we shall from the Manner [illegible] Reason to conclude, that no Views [illegible], but a [illegible] Submission and Adherence to the Will of God [illegible], must have [illegible] the [illegible] of it. For what was the [illegible] Advantage, either to [illegible] Family, that he [illegible] to acquire [illegible]? He had two Sons, *Gershom* and *Eliezer*, but we do not find, that in forming the *Levitical* Polity, he made any particular Provision for either of them. His Sons were of the Children of *Levi*, and as *Levites* had their appointed Courses in the Work and Service of the Tabernacle, *(e)* but no Privilege [illegible] other *Levites*, the Priesthood was settled upon the Family of *Aaron* *(f)*. Furthermore, as *Moses* had the Supreme Direction of the civil Magistracy during his Life, had he entrusted his Magistracy by the private Rules of his own Will, is it probable that he would have given away at his Death the Command of the People, both from his own and from his Brother's Family, into an [illegible] to *Joshua*, the Son of *Nun*, of the Tribe of *Ephraim* [illegible]. Where are Instances of such a Resignation to be found in the World? When indeed *Alexander the Great* was to die, and [illegible] to name his Successor, he is said to have made no Provision for any of his own Family, but to have declared [illegible] his Will, that the most Worthy of it should have his Kingdom; but what has been said upon this Head may be justly questioned. For *Plutarch*, who has been very exact in collecting the circumstances of *Alexander's* Death, informs us, that he was speechless when the Persons came to him, to whom others relate him to have made this Declaration, altho' it he did make it, it is of Note, that not a Disengagement of his private Affection to his own Family, but a true Sense of the Temper of his Army and the State of his Affairs might lead him to it; he knew his Conquest was not so well established, as to be likely to descend to his Heirs; but that at his Death the Generals, who had a Place in his Council, would form Parties and divide his Acquisition, and he had no Time to settle the Claims of their several Pretensions; but could only wish them all well, and the best Success to the most deserving: But *Moses's* Affairs were in another Situation: If the Will of God had not been his Direction, he might have appointed himself a Successor; and the Person recommended by his Nomination would, humanly speaking, have been as unanimously received and submitted to by the People as *Joshua* himself.

There are many Particulars, that to a thinking Person must abundantly prove *Moses's* Conduct in leading the *Israelites* to have been directed by an immediate Revelation. It is not likely that he should of his own Head, when he left *Egypt*, have made the March, which he led the People, to the *Red-Sea*; much less would he, without a Divine Command, have had a Thought of attempting for forty Years together, such Dangers and Difficulties as the Wilderness exposed him to, and out of which he could foresee no Escape, but by miraculous Deliverances. The March of *Alexander the Great* over the Sands of *Libya* to the Temple of *Jupiter Ammon*, has been variously censured as a very wild Expedition; tho' certainly a March attempted and performed with the greatest Dispatch, could be but one single Trial at most, of what *Moses* habituated the *Israelites* to for forty Years together: Besides, *Alexander* had an Aim visible enough, and political, to tempt him to his Undertaking; but if we set aside the Divine Command, *Moses* could have no Pretence for harrassing and endangering his People with such perpetual Extremities. We find many of the Princes of the Congregation thought *Moses's* Conduct so palpably contradictory to all Rules of human Prudence, that they remonstrated it to be the greatest Blindness for the People to be any further led on by him *(d)*.

It may, perhaps, be suggested, that *Moses's* detaining the People so long in the Wilderness, might be to discipline them, and to inure them to Hardships; to give them a various Experience, that Dangers and Difficulties which at first Sight seem insuperable, may, by Patience and good Conduct, be borne and conquered: And that he marched the *Israelites* here no longer than until he had formed them to a competent Skill and Courage for the Conquest of *Canaan*: That the Wilderness was a Place well suited for his thus exercising his Army, affording him a secure Retreat from the Attacks of all Nations, and Opportunities to try the Temper and Courage of the *Israelites* daily with the Appearances of various Dangers, into which he might lead them as far as he thought proper, and retire whenever he thought it expedient to attempt no farther. But what may be thus intimated, cannot possibly be allowed, unless it can be proved that the *Israelites* could have subsisted in those Deserts, if they had not had the miraculous Supply which God was pleased to give them from Heaven, *(e)*. The Camp which *Moses* led was, Men, Women, and Children, a Body of about two or three Millions of People; and a Country both of large Extent and great Plenty, must at first Sight appear necessary to bear and to maintain them: But the Wilderness was a Land of Drought, and of the Shadow of Death, a Land where a parched Dust, and withered Shrubs, [illegible] great Heap, give a perpetual Picture of Decay and Desolation. It was a Land, to use the Words of the Prophet *Jeremiah*, *such as Man passed through, and where no Man dwelt*; and as God had not divided it, it is not to be conceived that *Moses* could have expected to have sustained and kept together such an Host as he led, in so unpromising a Country. Besides, if what is above offered was the Reason of their Incampments in the Wilderness, how shall we account for *Moses's* not attempting to enter *Canaan* upon his having as promising an Opportunity, to all human Appearance, as he could ever hope for: When the Spies returned from searching the Land *(g)*, it was the Opinion of some that the *Israelites* were able to conquer it, if they would march with Courage and Resolution to attack it; others indeed were of another Mind, and were for returning back to *Egypt* again *(h)*. There was a great Heat and Dispute in the Camp upon this Subject *(i)*; but at last, after *Moses* had a large remonstrated to them, they were all willing to make the Attempt, nay, and so resolutely bent upon it, that all he could say against it could not prevent their marching *(k)*. And now would not one think the Camp fired up to a Temper, such as a wise General would have wished for, and made Use of? But we find *Moses* acted a Part directly contrary to what in Human Prudence might be expected from him: He assured the People, that no Attempt they should now make would be crowned with Success; and that forty Years must pass before they should be able to enter the Land *(l)*. Will it be here said, That probably *Moses* judged very wisely of his Army, that he well knew the Courage they pretended to be no more than a sudden Heat, and that it would not support them through the War that was before them, and that many Years Discipline was really necessary to form them for greater Things than they were yet capable of, before they could hope to reduce by them so many and such warlike Nations possessed *Canaan*; and that therefore he allotted them forty Years to fit them for it? But surely, if this had been his Purpose, a shorter Respite might have answered his Intentions; and, above all Things, he would never have determined, that all the Men of War that were then the Strength and Flower of the Camp, must be brought down to their Graves before he could be able to attempt what was the Design of their Expedition. But this was what *Moses* without any Reserve now offered to them: *As truly as I live, saith the Lord, your Carcases shall fall in this Wilderness; and all that were numbered of you, according to your whole Number, from twenty Years old and upwards.—Doubtless ye shall not come into the Land—your Carcases they shall fall in this Wilderness (m)*. Here now is a View of Things for a wise General to pretend to offer to his whole Army: To assure almost every Man amongst them capable of bearing Arms, that he had now no Hope of bringing them to any good End of all their Labours; but that the only Thing he could pretend to do for them, was to carry them about for forty Years together from Difficulty to Difficulty, and to bury them in the Desert. God indeed might appoint them the Punishment for their Disobedience *(n)*, and *Moses*, in Confidence of an Almighty Support, might securely pronounce their Doom to them; and the People, convinced that it was God's Appointment, might submit to it; but unless we allow all this, what General would have shocked a whole Army in this Manner? For what could such a View of Things naturally produce, but numerous Tumults, Mutinies, and a total Dereliction?

Our modern Deists are indeed ready to allow *Moses* the Character of a great and wise Man; to suppose him far superior in all Points of Science to any or to all the People under his Direction, and they imagine him to have given Laws to the *Israelites*, and to have formed their Commonwealth with great Art and Address; but to have had no more Divine Assistance towards it, than *Minos*, *Numa*, *Lycurgus*, or other famous Legislators of the heathen World: All these, say they, were as highly thought of by their Followers as *Moses* by his *Israelites*, and they all pretended to have been favoured with Revelations from Heaven, in order to create a Reverence of their Establishments amongst their People, and some of them are recorded to have been supported with Miracles in their Undertakings: They were wise and learned Men: They gave every Appearance an artful Turn, and made the ordinary Course of Nature seem full of Miracles to Persons of inferior Understandings, for the carrying forward their Purposes amongst them. But in Answer hereto let us consider,—1. That if *Moses* has recorded nothing but what was real Fact, it must be undeniably evident, that the Hand of God was most miraculously employed in leading the *Israelites* out of *Egypt*, in giving them Laws, in conducting them through the Wilderness, and in bringing them into *Canaan*. If the Miracles were wrought in the Land of *Egypt*, and the Judgments executed upon *Pharaoh* and his People, as *Moses* has related *(o)*: If the Red-Sea was really divided before

(a) 1 Chron. xxiii. 14. (b) Exod. xl. 12, 15. See Num. xvi. 9, 10, 40. (c) Numb. xiii. 8. (d) Numb. xvi. 14. (e) Exod. xvi. 5

(f) Jer. ii. 6. (g) Num. xiii. 25——30. (h) ver. 31. xiv. 4. (i) ver. 6—10. (k) ver. 41, 44. (l) Num. xiv. 33. (m) Num. xiv. 28, 29, 30, 32. (n) Num. xiv. 28, 29, 30, 32. (o) Exod. vii. viii. ix. x. xi. xii.

[illegible] *Leadership*, and *Plans* [illegible] Land of Canaan [illegible] Government [illegible] Law and Prophets [illegible] Settlement [illegible]

[illegible] Mr. [illegible] really done, as he [illegible] by any one who considers, that [illegible] Persons, who had been [illegible] Nature, and Manner of the Miracles, that bare Testimony to *Moses*' Administration, it is impossible to conceive the *Impressions* received in them: They could never have been led on, and for so long a Time, in an imaginary Belief of such Things as *Moses* has recorded, if either the Things were not done, or not as he has related them. As to the Signs and Prodigies offered by the Heathen Writers to give a Sanction to the Foundations of their Kingdoms, we may generally see, that the very Writers who report them, did not believe them, and that they were known Artifices of their great Legislators, calculated only to lay a Weight with the Populace; but in no wise supposed against the Observers, that a Conkling Person might easily lead off to them. When *Romulus* died, the *Roman* Historians tells us, that he was taken up into Heaven, but we do not find that they ever had such Proofs of his Assumption, as to prevent a Suspicion of his being murdered, in the Age when his Death happened, or to cause Ancients to give full Credit to what they attested. [illegible] When *Numa* was [illegible] the *Romans*, he affected a rural and retired Life, was [illegible], and pretended to have many Conversations with a Nymph, he contracted from his Institutions; but it is obvious to [illegible] People no other Evidence of his having [illegible] than the Testimony of his own [illegible] Nor can we may observe of the *Cretan Minos*, [illegible] of the *Lacedemonians*, of the *Agrigentian Zaleucus*, [illegible] compared with *Moses* by *Diodorus*; they [illegible] to have the Will of their Gods revealed to them; [illegible] Appearances of Proof of what is thus said, [illegible] cannot but be allowed to be true of [illegible] to *Rome* in order to be better able to [illegible] People, tho' in Truth no Revelations had been [illegible] Nor we cannot say this of *Moses*, for *Moses* did not, after their Manner, pretend to his *Jews*, as *Deuteronomy* expresses

(*f*) Exod. xiv. (*g*) xvi. 35. (*h*) xiv. xv. Deut. iv. 12. 33, 36. (*i*) Exod. xviii. 13. Deut. v. 22. (*k*) Exod. xxxv. xl. 34. (*m*) Ver. 38. (*n*) Numb. vi. vii. xiv. xvi. xxi. xxv. &c. (*o*) Lev. x. Numb. xvi. xvii. &c. (*p*) xxiii. xxi. (*q*) Deut. xxx. 19. (*r*) ib. 33, 34. (*s*) Deut. xxxi. 10.

[illegible] Land of Canaan [illegible] Government [illegible] Law and Prophets [illegible] Settlement [illegible]

[illegible] Mr. [illegible] really done, as he [illegible] by any one who considers, that [illegible] Persons, who had been [illegible] Nature, and Manner of the Miracles, that bare Testimony to *Moses*' Administration, it is impossible to conceive the *Impressions* received in them: They could never have been led on, and for so long a Time, in an imaginary Belief of such Things as *Moses* has recorded, if either the Things were not done, or not as he has related them. As to the Signs and Prodigies offered by the Heathen Writers to give a Sanction to the Foundations of their Kingdoms, we may generally see, that the very Writers who report them, did not believe them, and that they were known Artifices of their great Legislators, calculated only to lay a Weight with the Populace; but in no wise supposed against the Observers, that a Conkling Person might easily lead off to them. When *Romulus* died, the *Roman* Historians tells us, that he was taken up into Heaven, but we do not find that they ever had such Proofs of his Assumption, as to prevent a Suspicion of his being murdered, in the Age when his Death happened, or to cause Ancients to give full Credit to what they attested. [illegible] When *Numa* was [illegible] the *Romans*, he affected a rural and retired Life, was [illegible], and pretended to have many Conversations with a Nymph, he contracted from his Institutions; but it is obvious to [illegible] People no other Evidence of his having [illegible] than the Testimony of his own [illegible] Nor can we may observe of the *Cretan Minos*, [illegible] of the *Lacedemonians*, of the *Agrigentian Zaleucus*, [illegible] compared with *Moses* by *Diodorus*; they [illegible] to have the Will of their Gods revealed to them; [illegible] Appearances of Proof of what is thus said, [illegible] cannot but be allowed to be true of [illegible] to *Rome* in order to be better able to [illegible] People, tho' in Truth no Revelations had been [illegible] Nor we cannot say this of *Moses*, for *Moses* did not, after their Manner, pretend to his *Jews*, as *Deuteronomy* expresses

(*f*) Deut. v. 2—4. [illegible] Exod. xvi. [illegible] Exod. [illegible] v. 22, 24. (*f*) Ver. 27. [illegible] Ver. 2. [illegible] Ver. 27. (*p*) Exod. xvii. 4. [illegible] (*q*) Numb. xi. 25.

marching to [illegible] In the Rebellion of *Korah* [illegible] Princes of the Congregation were [illegible] the murmuring Disposition [illegible] all his Company could not quell it, but [illegible] the Congregation appeared in a new Ferment, and [illegible] and *Aaron* of having killed the [illegible] which upon [illegible] was thereupon taken off by a Pestilence, [illegible] could be brought into any Temper [illegible] pacifying Miracle was wrought before they [illegible] to have a [illegible] Body [illegible].

And if [illegible] Opposition could [illegible] springing of our modern Disturbers [illegible] made to *Moses*, which has *Reason* did not make to him [illegible] what Measures we [illegible] Opposition have been taken to make the utmost Trial of his Strength and Authority in every Part of his Administration? We might add to all this, that we never find *Moses* to have any considerable human Court to say to absolutely support him. In their Turns all Tribes and Orders of his People were hot in opposing him, and his nearest Relations, his Brother and Sister, *Aaron* and *Miriam*, whenever they thought they had a Pretence to it, were as ready as any others to withstand and condemn him [illegible], and were to positive in their Contradiction to him, that nothing less than a Miracle could silence them (*z*). A considerable Part of his own Tribe headed the most Mutiny that was ever raised against him; and can it be to point, after all these Things, that if *Moses* had depended upon Artifices, and Measures concerted between him and some Partizans, to impose upon the People, some or other of their Detections would not have brought the Secret into open Light, and have exposed it to the whole Congregation? But, instead of this, through all his Administration we see an evident Series of the clearest Miracles most openly performed, to give him Weight and Credit with his People; and whenever they would not attend to him, or conspired to oppose him, then his Divine Vengeance appeared in support of him, and gave the Congregation no other Choice, but to obey, or be *consumed with a Blast* (*a*).

V. Will it be here remarked, that *Moses* did not finish the writing his Books, nor order the reading them, until the Generation with whom he had so much Opposition were all in their Graves; that perhaps the Children of those Men, being upon the Borders of the Land of Promise, when *Moses* delivered his Books to them, and warm with Hopes of seeing at last an End of all their Troubles, might be willing not to begin new Contests to embarrass their Affairs, but for Peace and Quiet's Sake even consent to let him give what Account he would of what was past, though they might know the Substance of what he wrote not to have been transacted in the Manner recorded by him? We answer: If this were true, should we not have found the *Israelites*, when *Moses* was dead and gone, not over-fond of paying, and obliging their Posterity for ever to pay, a most sacred Regard to all that he had left in Writing to be transmitted to them? The Account which *Moses* left of their Journeyings in the Wilderness, if it was not true in Fact, was a most provoking Libel upon every Family except one or two of the whole People; for how strongly does it represent to them, that their Fathers had all been a *stubborn* and a *rebellious Generation*, a *Generation, that would not set their Hearts aright*, nor have their *Spirit stedfast with God* (*b*): At the first Entrance upon forming the *Jewish* Polity, the Name of every Male of twenty Years old of the whole People was taken down after their Families, by the House of their Fathers after their Poll (*c*). And this was again done almost forty Years after in the Plains of *Moab*, when all the Persons except four, whose Names had been taken in the former Poll, were dead (*d*); so that *Moses* left them a most clear Account, of whom every one of them was descended. And the keeping and filling up their Genealogies was necessary in their Polity, for ascertaining to each Family and Member of it, the Inheritance in the Land that was severally to belong to them; and can we now think that under these Circumstances they should all agree to a Man, to have *Moses* record with Infamy the immediate Father of almost every one of them; that in after Ages, when their Posterity should look back unto him that begat them, they might be told they were descended from one, who had been a Rebel against their God, and was cut off for his Iniquity? The Children of *Korah* were alive when *Moses* delivered his Books; for we have a Line of this Family continued down from *Korah* and his Son to the Time of *Solomon* (*e*); and is it to be imagined, that this Family would have suffered an Account, so prodigious in all its Circumstances, of the Rebellion and Destruction of *Korah* and all his Company, as that which *Moses* has given (*m*), to go down without Contradiction to all Posterity; if they had not known the whole, and every Circumstance of it, to have been undeniably true, and notorious to the whole Congregation? Men are, we might almost say, born with Sentiments of more Honour and Respect for those of whom they are descended; and it is not to be [illegible] that a Man of that excellent Temper which *Moses* was of [illegible] should other, or any Nation or People receive and adhere to, such an Account of their Ancestors as *Moses* gave the *Israelites*, if it Truth of what he recorded had not been unquestionably known and confirmed to all of them. When *Romulus*, the first King of the *Romans*, became ungracious to his People, and probably fell a Sacrifice to some secret Conspiracy; though the unsettled state of their infant Constitution was not thought strong enough to have the real Sentiments which the Senate had of him laid open to the People, but it was reputed great Policy to have an honourable Account of him go down to Posterity; yet we do not find that they took Care to give an unalterable Sanction to his Institutions, or affected to have him thought the sole Founder of their Polity and Religion; but rather the more amiable Prince that succeeded him, had the Reputation of completing what *Romulus* had attempted, and of giving a Fulness and Perfection to every Part of their Constitution. And something of this Sort we should have found of *Moses*, if he had died in any Dispute with his People. But instead thereof, after he was gone, the *Israelites* abundantly testified of him, that his Successor was not equal to him (*r*): And the Generation to whom he had given his Books, took the utmost Care to perform every Part of what he had enjoined (*s*). It was known amongst their Enemies, that his Directions were the Rule of all their Treaties (*t*): And they themselves looked at every Event of their Wars as a Completion of what *Moses* had foretold to them (*u*): They fully ratified every Thing he had done (*x*), paid the utmost Deference to any private Claims founded upon any Thing that he had said (*y*): They made all their Settlements according to what he had prescribed (*z*), and observed of all their Acquirement, that they had succeeded in them according to what he had recorded (*a*), and they warned their Posterity, that if ever they departed from doing all that was written in the Book of his Law, to turn aside therefrom to the right Hand, or to the Left (*b*), they would surely fall under the Displeasure of God, and have all the Evils come upon them which he had in such Case pronounced against them (*b*): And thus there appears all possible Evidence, that the Men, to whom *Moses* delivered what he wrote, were so far from having a Disbelief or Doubt of what he had recorded, that they took a most abundant Care to have, as I might say, no Part of it fall to the Ground. We do not find, that in any one Thing they added to it (*c*), neither did they diminish aught from it (*d*), not even the disadvantageous Account he had given of their Fathers, as is evident from the Appeal of their Prophets in succeeding Ages to these very Facts recorded by him (*e*).

But I might observe one Thing further of *Moses*: He must have wrote with a strict Regard to Truth indeed, when we do not find in him a Partiality even to his own Character. When the elder *Cyrus* was about to die, *Xenophon* represents him to have suggested to his Friends the Circumstances, that had completed the Happiness of his Life. "I do not remember, says he, that I have ever "aimed at, or attempted what I did not compass: I have seen "my Friends made happy by me, and I leave my Country in the "highest Glory, which was heretofore of but little Figure in "*Asia*." And how natural is this Sentiment? What wise Man would not wish to close his Day after this Manner? And is it not obvious, that *Moses* might with much Truth have sent his Life down to Posterity adorn'd with many Hints of this Nature? For how easy had it been for him to have observed to his People to this Purpose? "I was born amongst you when you were Slaves "in the Land of *Egypt*: I brought you forth from the House of "Bondage: I have for forty Years supported you in the great "Wilderness: I have preserved you in all the Heats and intestine Divisions we have unhappily had amongst us: I have at "last entered you into a Part of the Country where you are to "settle: I am now old, and cannot hope to be much longer "with you; but I think myself happy, and can now leave you "with Joy, having lived to shew you by Experience that you "have your Settlement in your Hands: You have seen already "the Success you may have against your Enemies: Go on in "the Way I have opened to you, and you will soon triumph over "the Remainder of them." But instead of any Thing of this Sort, *Moses* records of himself and *Aaron*, that the Lord had said unto them: *Because ye believed me not, to sanctify me in the Eyes of the Children of Israel, therefore ye shall not bring this Congregation into the Land, which I have given them* (*f*): He repeats it to them that he had offended God (*g*), turns their Eyes from himself to his Successor (*h*), and fully acquaints them that not he, but *Joshua* was to lead them into the Land (*i*); confessing, at the same Time, that he had a most passionate Desire to conduct their Conquests, but that God would not hear him in this Matter (*k*). And thus *Moses*, though those who came after

(*a*) Numb. xiv. (*b*) xvi. (*c*) Ver. 41. (*d*) Ver. 49. (*e*) xvii. 1—10. (*ee*) Numb. xii. (*f*) Ver. 10. (*g*) xvii. 12, 13. (*h*) See Exod. xxvii. 21. Numb. xiv. 28, 29. xx. 10. Deut. i. 35. ii. 14, 15, 16. Psalm. lxxviii. 8. (*i*) Numb. i. 2. (*k*) xxvi. (*l*) See 1 Chronic. vi. 33 to 38. (*m*) Numb. xvi.

(*q*) Numb. xii 3. (*r*) Deut. xxxiv. 10. (*s*) Josh. viii. 35. (*t*) *Josh.* ix. 24. (*u*) *Josh.* xi. 20. (*x*) xii. 6, 7. xiii. (*y*) xiv. 5, to 15. (*y*) xx. xxi. (*z*) xxi. 44, 45. xxiii. 14, 15. (*a*) *Josh.* xxiii 6. (*b*) *ver.* 13——16. (*c*) *Deut.* iv. 2. xii. 32. *Josh.* i. 7. (*d*) *ibid.* (*e*) *Psalm* lxxxviii. xcv. 9, 10. *Ezek.* xx. 10—17. (*f*) *Exod.* xx. 12. (*g*) *Numb.* xxvii. 14. *Deut.* i. 37. xxxi. 2. [*h*] *Deut.* xxxi. 7. [*i*] *ibid. ver.* 14, &c. [*k*] *Deut.* iii. 23, 27.

after him highly extolled him above any of his Successors *m*; though from the general Character which God had given of him *n*, he might certainly have covered his Dishonour in the one only Circumstance there ever was to be the Cause of it; tho' surely, if any Man ever had whereof to glory, in the many Revelations made to him, and the mighty Works [illegible] that had been done by him, he might be thought to have had to more abundantly; yet, from a most sacred Regard to Truth, he was [illegible] all content to lay himself down *[illegible] Transgressor*. And now where in all History can we find an Instance of the like Nature? A wise Man indeed would not be so vain, as to wish to have a Lustre given to his Actions which they will not bear; and yet, it is but natural for an honest Man, if he is to be known to those who are to come after him, to wish to be seen in the best Light; to desire to have the Good that may be said of him offered as much to his Advantage as the Cause of Truth can fairly admit of, and as much of what may be said to his Disadvantage not told as may be omitted of him. This was the Sentiment of the younger *Pliny*, and unquestionably *Moses* would not have treated his own Character with a greater Rigour, if he had not made it the great Point of his Work, to write with all Truth a full Account of the Proceedings of God's Dispensations, rather than his own History.

If *Moses* had not had the Direction of an immediate Revelation, it is not likely he would have left the *Israelites* any Body of written Laws; at least he would never have thought of tying them and their Posterity in all Ages, whatever Changes and Chances might happen to their Affairs, to so minute and strict Observance of so various and extensive a Body of Laws, without leaving them at any Time a Power to add to them or diminish from them (*p*): *Lycurgus* reformed the *Lacedemonian* State and he pretended himself to have had the Direction of *Apollo*, but he did not venture to give his People a Body of written Laws for them to live by without Variation: If he had, the Shortness and Imperfection of human Wisdom would unquestionably, in a few Ages have appeared throughout any such *Code*, in many Particulars contained in it: And this *Lycurgus* seems to have been well aware of, and therefore recommended it to his People not to tie themselves down to written Laws at all. He thought the Affairs of all States subject to such a Variety of Contingencies, that what could be appointed at one Time, might be very improper at another, and that therefore a civil Polity would be more stable, that was founded only upon general Maxims, with a Liberty to direct Particulars, as Occasion should require, than where a Set of Laws are composed to be inviolably maintained, minutely to prescribe and limit the Incidents of political Life: We read of *Numa*, that whilst he lived, he instructed the Pontifices in all the Rites and Appointments of his Religion; but he was not willing to leave the twelve Volumes he had written to the Perusal, or for the Direction of Posterity; but ordered his sacred Books to be buried with him: Some Ages after, the Place where they had been buried was accidentally broken up, and the Books taken out of the Stone Chest in which they had been reposited, and *Petilius*, the then Prætor, was appointed to peruse them; but he found them so far from being likely to be of Service to the Publick, that he made Oath to the Senate, that the Contents of them ought not to be divulged; whereupon a publick Order passed to have them burned. *Pinto* the *Jew* remarks, that in all other Nations, Time and Accidents had made many Alterations of their Laws absolutely necessary; that the *Jewish* Law was the only one on Earth that was not grown obsolete in any of its Branches. The *Medes* and *Persians* indeed affected to have the Compliment which they paid their Kings (*q*) thought to be a real Perfection of their Laws, that they were to *live for ever* (*r*); but the Kings, we find, had a Power to make Decrees, that might (*s*) defeat the Effect, which Laws, that *altered not* and *could not be changed*, might have been attended with, whenever an Effect not approved of, would have been the Consequence of any of them. Human Foresight cannot at once calculate and provide for all the Changes and Chances, that must happen in a Course of Ages to the Affairs of a People. And *Moses* must have been a weak man, too weak to be the Author of the Laws he has given us, if he did not know enough of human Life to cause him to consider, that how well soever he might estimate the then State and Views of his People, yet he could never be sure, but that something very different from what he might form for them, might in time be very proper to become their Constitution, in order to attain the political Prospects which might arise to them: But *known unto God are all his Purposes, from the Beginning of the World* (*t*), and he can secure them a full Effect, as he pleases, even to the End of it: And if it was indeed the Purpose of God to choose, as *Moses* represents, the House of *Jacob*, to be *unto himself a peculiar People* (*u*) and to give them a Law, by a punctual Observance of which they were to be *kept, shut up unto the Faith, which should afterwards be revealed* (*x*): We may hence open a View of

(*m*) Deut. xxxiv. 10. (*n*) Numb. xii. 7. (*o*) See Numb. xii. 6—8. (*p*) Deut. iv. 2. (*q*) Dan. ii. 4. iii. 9. (*r*) vi. 8, 15. Esther i. 19. (*s*) See Esther viii. 8. (*t*) Acts xv. 18. (*u*) Exod. xix. 5. Deut. vii. 6. xiv. 2. xxvi. 18. (*x*) Gal. iii. 23.

Things that will fully account for Moses [illegible] Direction of a Revelation from God, [illegible] of his Laws, and [illegible] that the Laws of Life was [illegible]

[illegible] Part [illegible] which it is evident that Moses [illegible] them, knowing [illegible] the Wisdom [illegible] distinguishing [illegible] an especial Providence [illegible] from what the [illegible] Command [illegible] upon them [illegible] the Law [illegible] Male to appear [illegible] Days in a Year [illegible] and the [illegible] Vineyard, or great any [illegible] Year [illegible] of *Sabbath* was a different Year [illegible] Year, then after [illegible] Year, or [illegible] Year, they were to have their [illegible] and [illegible] two Years [illegible] Laws [illegible] and without Defence [illegible] make Incursions upon them; [illegible] Year, all their Males were to [illegible] Country into the Place where [illegible] Temple was built [illegible], and [illegible] *Jubilee*. The second must [illegible] them many Inconveniences [illegible] a whole Year's Produce of all their [illegible] Year was to be kept, as is above [illegible] sow nor reap in the Fifth Year, [illegible] foregoing had been a *Sabbatical* Year, [illegible] must have distressed them with the [illegible] *Moses* had a full Sense, that all their [illegible] on the Observance of their Laws. He was well appointed [illegible] was an inland Country, and his *Jews* were to be [illegible] with, and open to many Gentile Nations, it could [illegible] be thought agreeable to good Policy, [illegible] Times a Year to draw all the Males from the Frontiers of the Land: For what would this be less, than to give every Enemy they had, [illegible] remarkable and well-known Opportunities to enter their Coasts without Fear of Resistance, and to plunder or take Possession of them, as they pleased? And can it be conceived, that any State or Kingdom could be long flourishing, that should be bound by Law to expose itself in this Manner? But against these Fears *Moses* assured his People, that God would protect them: He sets before them God's Promise: *I will cast out the Nations before thee, and enlarge thy Borders, neither shall any Man desire thy Land, when thou shalt go up to appear before the Lord thy God thrice in the Year* (*e*). So that in obeying this Command, the *Israelites* were three Times a Year to expose themselves contrary to all Rules of good Policy, in Confidence of a marvellous Protection of God, who had promised to prevent any Enemies taking Advantage of their so doing. In like Manner, *Moses* answers the Objection to be made to the observing the Law for the Seventh or *Sabbatical* Year: *If ye shall say* [says he to them in the Name and Words of God] *What shall we eat the seventh Year? Behold, we shall not sow nor gather in our Increase. Then I will command my Blessing upon you in the Sixth Year, and it shall bring forth Fruit for three Years* (*f*); a most extraordinary Produce was promised all over the Land, at all Times the Year before they were to begin their Neglect of Harvest and Tillage. And now can any one imagine, that *Moses* could ever have thought of obliging the *Israelites* to such Laws as these, if God had not really given a particular Command about them? Or would the *Israelites* have been so weak, as to obey such pernicious Injunctions, if they had not had a sufficient Evidence, that the Commands were of God, and that he would indeed protect them in their Observance of them? Or had they been so romantic, as to have gone into an Obedience to keep such Institutions as these, if they had not been of God, and without an especial Providence to protect and preserve them from the Consequences that would naturally arise from them; would not a few Years Trial have brought home to them a dear bought Experience of so great a Folly? Their Enemies would unquestionably have many Times made Advantage of the Opportunities they gave them, to enter their Country. And a Sixth Year's Crop no better than ordinary, must have perpetually convinced them that the Observance of the *Sabbatical* Year was a mere idle Fancy, not supported by such a Blessing from God as they had been told was annexed to it. The *Israelites* fell indeed into a great Neglect of observing their *Sabbatical* Years some Centuries before their Captivity; but it is remarkable, that they thought themselves to have had so little Colour for this Breach of their Duty, from any Failure of God's Promise to them, that they looked upon the Number of Years which their Land was to be

(*x*) Deut. xviii. 15—18. John. i. 45. Acts iii. 22—24. [illegible] iv. 4. (*y*) Deut. v. 32. xxviii. 14. Josh. i. 7, 8. [illegible] *Isaiah* xxiii. 17. xxiv. 23. [illegible] *Hosea* xxiii. 1, 11. [illegible] 6, 7. [*e*] *Exod.* xxiv. 8—12. [*f*] *Deut.* xvi. 1. *Lev.* i. 3. [*d*] 1 *Kings* xvii. xviii. [*e*] *Exod.* xxxiv. 24. [*f*] *Levit.* xxv. 22.

defolate,

[illegible] the [illegible] of [illegible] the Evidence of [illegible] which [illegible] were [illegible] would [illegible] by God [illegible]

[illegible] that it is evident [illegible] and [illegible] were [illegible] to an [illegible] versally happened.

Th[illegible] Moses Writings [illegible] were [illegible] exact [illegible] which we even see fulfil[illegible] a further Proof of the [illegible] which he has recorded. [illegible] are connected together [illegible] the one stands, the other [illegible] Moses records that the Patriarch Noah cursed [illegible] Posterity of Ham who had mocked him, and [illegible] they should be Servants both to Shem and Japheth [illegible] the Canaanites, a Part of [illegible] Part of his Descendants, who settled in Egypt, [illegible] Kingdom, but were then [illegible] by the Persians [illegible] by the Greeks [illegible] to this, it hath [illegible] of the Posterity [illegible] and for many Ages [illegible] subjection; [illegible] and now of the Turks; and [illegible] wretched Slavery and Misery [illegible] who have read the [illegible] of it. And the N[illegible] continually [illegible] conveyed from [illegible] in an[illegible] at this Distance of [illegible] Moses records that [illegible] But he said of Japheth, [illegible] Yes; it [illegible] Japheth's Posterity were indeed very large, [illegible] they possessed the [illegible] of [illegible], and those vast Regions toward the North, which anciently the Scythians [illegible] inhabit; and it is not improbable [illegible] was peopled by some of his Descendants, from those Northern Regions. Moses records that it was said of [illegible] the Son of Hagar, that he should be a wild Man; [illegible] every Man's Hand against him; and that a great Nation should arise from him. History informs us that a very powerful People did arise from him, viz. the [illegible] exactly of the Character described; nay more, we know [illegible] at this very Day, and with the same Dispositions [illegible] the Notes on Gen. xvi. 12. Moses records [illegible] promised to Abraham, that his Posterity should be [illegible] exceedingly above that of others: I will [illegible] of Heaven, and as the Sand [illegible] was [illegible] Israel, a[illegible] Increase of their [illegible] Posterity [illegible] multiplied exceedingly, [illegible] Nation, and their Number [illegible]; and what is still more [illegible] Massacres and Persecutions [illegible] than any other People, their Numbers [illegible] their Dispersion among all Nations is [illegible] could form [illegible] a wonderful [illegible] Branch only of one Man's Family, but [illegible] that could effect it? Moses foretold [illegible] the Law which he had delivered unto them, that the [illegible] would make [illegible] the Pagans [illegible], even of at Pagans, and [illegible] and even that of a late Date, [illegible] have been greater and more wonderful, and of longer Continuance, than ever befel any other People [illegible] Deut. xxviii.

Thus do the Circumstances and State of various Nations at this very Day bear Witness to Moses; and we have as it were an ocular Demonstration, that he wrote by the Inspiration of the Almighty, and by the Knowledge of the Most High. We have a [illegible] of the Truth of what Moses has recorded, from the [illegible] of what he has written. Whosoever will examine [illegible] Account of every other Nation, of which we have any Remains, as [illegible] the Constitution of their Laws, and [illegible] Poets, and the Writings of their Historians, [illegible] compares them with the Jews, will find [illegible] Difference, that cannot but strike every Man [illegible] Heathen Nations we know, particularly [illegible] of Greece and Rome, were renowned for Learning and [illegible] eminent for their Knowledge in [illegible] Arts and Sciences, and for the [illegible] of them in [illegible] Wit[illegible] which has rendered them [illegible] Admiration of all succeeding Ages. But in Matters of Religion, we meet every where, and even amongst these learned and improved Nations, unquestionable Proofs of the grossest Idolatry, and the worshipping of several Gods, in which not only were the Vulgar universally involved, but it was countenanced and practised by the wisest and greatest Men amongst them. Their [illegible] Worship, which was constituted by their most celebrated Legislators, and a Conformity to which was recommended by the Philosophers, was directed to a Multiplicity of Deities. Their Temples were full of Gods of Wood and Stone, and even in the Likeness of the most contemptible Things upon Earth: But if we turn our View to the Jews, a People no way eminent for their Knowledge in the Arts and Sciences, we shall find the Acknowledgment and Worship of the one TRUE GOD, the CREATOR and LORD of the Universe, and of HIM only, was the fundamental Principle of their Constitution, and of their State. All Worship of inferior Deities, and of the TRUE GOD by Images, was entirely prohibited in their Laws. If we examine the Writings of Moses, and the rest of the Holy Scriptures, we find they every-where abound with the sublimest Sentiments of the DIVINE MAJESTY, his incomparable PERFECTIONS, his supreme DOMINION, and [illegible] PROVIDENCE. He is there represented as the ETERNAL and SELF-EXISTENT BEING, ALMIGHTY and ALL-SUFFICIENT, to whom there is none like, and who is not to be represented by any corporeal Form: As the CREATOR of the UNIVERSE, who made Heaven and Earth, and all Things by his Word: who preserves and governs all Things by his PROVIDENCE; who being most JUST and HOLY, is a Hater of Iniquity; and though gracious and long suffering will punish obstinate Transgressors. The Holy Scriptures inculcate Ideas of GOD, which unite the most incomprehensible GREATNESS and MAJESTY with the most marvellous GRACE and CONDESCENSION. In a Word the Scriptures give us the most sublime Conceptions of GOD's unsearchable Goodness, and supreme Dominion, and spotless Purity; and the most humbling Sense of human Weakness, Guilt and Unworthiness, mixed with an ingenuous Confidence in his infinite Grace and sovereign Mercy. Whence comes then this amazing Difference between the Jews, and the most learned and civilized Heathen Nations in the Knowledge and Worship of the Deity? The Israelites it is plain, were not of themselves more wise and knowing, or better Philosophers than other Nations; they made not deeper Observations and Reflexions, nay, they were even inferior to some of them in several Branches of Science. We have therefore all the Reason in the World to conclude that, if left to themselves, they would have been involved in the common blind Idolatry and the worshipping of several Gods, as well as all the Nations round them: And that it was owing only to their having had the extraordinary Revelations recorded in the Books of Moses, that they became so remarkably distinguished.

The E N D *of the* PENTATEUCH.

THE BOOK OF JOSHUA.

The ARGUMENT.

IN this Book is recited the Confirmation of Joshua's *Succession to* Moses, *by the Attestation of wonderful Facts, or Miracles, God did by him, in bringing the* Israelites *under his Conduct into the Land of* Canaan. *The actual Settlement of them in this promised Land, and that in so short a Time, and with so little Loss, was a punctual Accomplishment of the Divine Predictions to* Abraham *and the succeeding Patriarchs: Predictions of so early a Date, so often renewed in their particular Circumstances, and every one of them so exactly fulfilled, cannot but be esteemed a great Confirmation both to the* Israelites *themselves then, and to us now, of the Authority of their Religion, and of the Truth of those Writings wherein it is contained. By the Destruction of the Seven Nations, who it appears abounded in Wickedness to a very high Degree, and had even, we are expressly told, filled up the Measure of their Iniquity, God demonstrated his* DIVINE JUSTICE *and* PROVIDENCE *over the whole World, to punish the Wickedness of every Nation, when it is at its Height. The Account of the Division of the Land, which takes up Part of this Book, shews that a very careful Provision was made for a constant and uninterrupted Distinction of Tribes, Families, and Genealogies; thence to preserve, and clearly to ascertain, the Genealogy of* CHRIST, *in whom were to be completed all the Purposes of this Dispensation. The very minute Account which is given of the Partition of the Land, and the Settlement of Tribes and Families, shews that this Book must have been written immediately at, or very soon after, the several Transactions recorded therein; otherwise, many Particulars must have been lost, and many Inheritances, Tribes, Families, and Genealogies, must have been confused. In the Conclusion of the Book,* Joshua, *after having divided the Land, set up the Tabernacle at* Shiloh, *and settled every Thing according as it was ordered by God to* Moses; *calls the People together, and represents to them how fully every Thing had been fulfilled to them which the Lord their God had promised them, and spake concerning them; and from hence takes Occasion to exhort them to serve Him alone, and no other Gods.*——This Book contains the History of about 27 Years.

CHAP. I.

1 *Joshua encouraged and commanded by God,* 10 *ordereth the people to prepare to pass over Jordan.*

NOW after the death of Moses the servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses minister, saying,

The Lord spake unto Joshua,] Not in the Manner wherein he was wont to speak to *Moses, familiarly Face to Face as a Man speaketh to his Friend,* but from the Sanctuary by Means of the High Priest with the Urim and Thummim. See *Exod.* xxiii. 11. *Numb.* xxvii. 21.

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon, even unto the great river the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

Unto the great Sea] Means the *Mediterranean* which was the Western Border.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them.

The Conclusion of the foregoing Book left the *Israelites* upon the Borders of *Canaan*, where *Moses*, the eminent Servant and Prophet of GOD, who had with so much Wisdom and Success led them thus far, being now dead, and the last Respects paid to his Memory by a Course of Funeral Mourning; GOD orders *Joshua*, his appointed Successor, to take upon him the chief Administration, to lead the Army over *Jordan*, into actual Possession of the promised Land, and to be, what his *Name* signified, *viz.* the *Protector* or *Saviour* of GOD's People. [*And so one of the typical Representatives of Jesus the Messiah, the universal* SAVIOUR *of Mankind.*] And that, as he was fully acquainted with the several Promises made to the *Israelites*, under the Ministry of his famous Predecessor, had heard the Extents of the future Conquests in *Canaan* particularly

[illegible]

8 This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

This Book of the Law.] The Original of which was preserved in the [illegible], from whence God now uttered his Will to *Joshua*.

[illegible] Mouth.] He was to read it continually, that he might instruct others, and be thereby an Example to all future Generations and Ranks, according to the Law, *Deut.* xvii. 18, 19. By which it is evident that *Joshua* had a Copy of the Law, which was written and extant in his Time. And it was to be the constant Rule of his Conduct both in his private and publick Life, and therefore he was to consider and ponder upon it frequently, or to *meditate therein Day and Night.*

Then thou shalt make thy Way prosperous, and—shalt have good Success.] Or, *Then* Prudence and Prosperity go together; but no Prudence is comparable to a strict Observance of the Laws of God, upon which the Felicity of Kingdoms as well as private Persons depends.

9 Have not I commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land which the LORD your God giveth you to possess it.

[illegible] of the Land that God, [illegible] even the Land [illegible] *Eastward* [illegible] *Jordan*, [illegible] *Thus*, &c.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

The Lord thy God hath given you Rest, and hath given you this Land.] That is, actually bestowed upon them a Country to live in. For their Wives, and Children, and Cattle remained with a sufficient Number of Persons to look after them, when they marched into *Canaan*, as it follows in the next Verse.

14 Your wives, your little ones, and your cattle shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them;

15 Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD's servant gave you on this side Jordan toward the sun rising.

16 ¶ And they answered Joshua, saying, All that thou commandest us, we will do, and whither soever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses.

Some translate the Words, not *only*, but *May the Lord thy God, &c.* or *pray* the Lord thy God hath promised to be with thee. And indeed it seems to be a passionate Desire or Prayer. The Targum paraphrases these Words, *Only let the* WORD *of the Lord thy God be thy Helper, as he was to Moses.*

18 Whosoever *he be* that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: only be strong and of a good courage.

This seems to be the Voice of all the People, and the Elders, or a Decree made by the Elders, as the *Jews* understand it.

The Word *Rak*, which we here render *only*, should rather be translated THEREFORE, as it plainly signifies, *Ch.* xiii. 6. where, speaking of the Land that remained to be possessed, God promises to drive out the Inhabitants, and *therefore* bids *Joshua* to divide it among the *Israelites* for an Inheritance.

CHAP. II.

1 *The two spies sent from Shittim enter Rahab's house at Jericho, who concealeth them.* 8 *The covenant between her and them.* 23 *Their return and relation.*

AND Joshua the son of Nun sent out of Shittim two men, to spy secretly, saying, Go view the land, even Jericho: and they went, and came into an harlot's house, named Rahab, and lodged there.

2 And it was told the king of Jericho, saying, Behold there came men in hither to night of the children of Israel, to search out the country.

And Joshua the Son of Nun sent.] Or *had sent*, before the Directions given to the Officers, mentioned in the preceding Chapter, *Ver.* 10, 11. which best agrees with the 22d Verse of this Chapter, and the rest of the historical Narration. It is evident that *Joshua* did not employ these Spies out of any Distrust as the People did, *Deut.* i. and it is most probable, he had God's Command

mand and Direction in it, for the Encouragement of Him and his Army in the present Enterprize.

We cannot see any convincing Reason why *Rahab* should be represented as an Harlot, by most Versions, when there is a more favourable Appellative made use of in the original Word *Zonah*, which it is [illegible] as frequently signify an Inkeeper, who sells Provisions. In this Exposition of the Word, we have followed the *Chaldee* Paraphrast, who [illegible] reports that the Kept a House of publick Resort; [illegible] learned *Jarchi* who paraphrases the Word *Zonah* [illegible] a seller of Provisions; and *Kimchi* allows that it may be rendered either Way.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:

And the Woman took the two Men and hid them,] Or rather, *had hidden* them, before the Officers came: as having heard, it is likely, that they were discovered, and Search would be made for them.

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly, for ye shall overtake them.

6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

In those Countries the Roofs of Houses were made quite flat, and it is probable that it might be customary to lay the Stalks of Flax upon them in order to dry.

7 And the men pursued after them the way to Jordan, unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

And before they were laid down,] To compose themselves to Sleep, which seems to be the Meaning here.

9 And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.

10 For we have heard how the LORD dried up the water of the Red sea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he *is* God in heaven above, and in earth beneath.

Our Hearts did melt, &c.] This *Moses* foretold should be the Case, *Exod.* xv. 14, 15.

The LORD your God, he is God in Heaven above, and in Earth beneath,] This is a plain Acknowledgment of the [illegible] God, the Creator of Heaven and Earth, whereon he rules and governs all Things according to his Pleasure.

12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my father's house; and give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for yours, if ye utter not this our business. And it shall be

when the Lord hath given us the Land, we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the mountain, lest the pursuers meet you; hide yourselves there three days, until the pursuers be returned: afterward may ye go your way.

17 And the men said unto her, We will be blameless of this thine oath which thou makest us to swear.

18 Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring home unto thee thy father, and thy mother, and thy brethren, and all your father's household.

19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.

20 And if thou utter this our business, we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so be it. And she sent them away, and they departed: and she bound the scarlet line in the window.

The Behaviour of *Rahab* to the [illegible] and consequently [illegible] on what Principles [illegible] Conscience, [illegible] dismiss them in Safety, [illegible] And gone to the King [illegible] *Rahab* [illegible] *Hearts* [illegible] *them* [illegible] out [illegible] book of *Joshua*, [illegible] having heard, what the [illegible] to the Spies [illegible] of the *Red Sea* were dried up, and the kings of the Amorites on the other Side of *Jordan* were conquered and destroyed; or whether God had been pleased to give her an special Direction to entertain the Spies, in obeying which she was to save her Family from Ruin; however, the Book of *Joshua* [illegible] Account of what the *Israelites* did, and of what happened to them whilst they were under the Command of their Leader of that Name; and we may imagine, that many Circumstances [illegible] some Facts recorded in it, were perhaps [illegible] from other Hands, and afterwards related [illegible] Books that are now lost: The Writer of the [illegible] *Lives* says of *Rahab*, that, *By Faith* [illegible] *hearted not*, [illegible] compare what she did with the [illegible] with her by the Sacred Writ [illegible] we must judge of her, that [illegible] God, and that the action [illegible] *against God's Ways* [illegible] *are like to the Issue of* [illegible] tion, that the World was to perish [illegible] by God how he might save [illegible] what God revealed to him, [illegible] Orders that were given him, [illegible] according to his Belief, he [illegible] ing. In like Manner, *Paul* and all [illegible] Revelation of God's Will, and [illegible] could not have been an Instance of the [illegible] Writer treats of in the Chapter where [illegible] proceeded upon a general Report, or had [illegible] assured upon the best Information, that [illegible] about invading the Country, [illegible] fully added upon [illegible] and that they were [illegible] no, submit to them, and [illegible] would be prudent rather to [illegible] folly the night they [illegible] this, we think, would not have [illegible] concealing the Spies upon [illegible] Treachery to her Country, [illegible] as well as wicked Actions; [illegible] God designed to give the [illegible] ing land, to proceed them [illegible] Vengeance, that they would

would have [illegible] to destroy every City which they might have a Mind to attack and depopulate: but if the Design of God towards the Inhabitants of Jericho had been made known to the King and People of Jericho, and he and they had been sufficiently warned to save themselves from the Destruction that was coming upon them, if they would not obey, but upon their Refusal, if *Rahab* [illegible], and obediently acted according to what was required of her, her whole Behaviour will stand clear of every Imputation. And this appears to have been her Case: Rahab *perished not with them that believed not*; the Great Words, *Heb.* xi. 31. are not, [illegible], but *with them who were disobedient*: But how can the Inhabitants of *Jericho* be said to have been disobedient, if God had required nothing of them? Some sufficient Information both they and *Rahab* must particularly have had, or they could not have been condemned as disobedient, refusing to do what they were directed to; nor could she have been an Instance of one, who was saved by her Faith, *i. e.* by believing and acting according to the Will of God, made known to her. The Writer of the Epistle to the *Hebrews* suggests nothing that contradicts any Fact recorded in *Joshua*; but by the Mention he makes of *Rahab's* Case, it is evident, that there were Some Circumstances attending it, which in *Joshua* are not recorded: Where these Circumstances, and her Behaviour is clear of every Appearance of a Crime, nay it is just and commendable. And the Writer of the Epistle to the *Hebrews* needed not to have made *Rahab* an Instance of the Faith he was treating of, if he had not Sufficient Ground for what he intimates about her; especially when he had so many illustrious Patterns in his Mind, as not to have Room particularly to treat of many of them: And then, at least, what our modern Reasoners think they have to insinuate against *Rahab*, as guilty of a Treachery to her Country, is but an unjust Vexation, founded upon a partial View of the Circumstances attending what she did, and the Motives she had to do it.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned. And the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befel them;

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us.

CHAP. III.

1 *Joshua cometh to Jordan.* 2 *The officers instruct the people for the passage.* 7 *The Lord encourageth Joshua.* 9 *Joshua encourageth the people.* 14 *The waters of Jordan are divided.*

AND Joshua rose early in the morning, and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.

The Ark was to direct them in their Course, but they were to keep at some Distance out of Reverence.

5 And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, *so* I will be with thee.

From what God here says to *Joshua*, we may with great Reason conclude, that nothing but having a POWER of working Miracles is a sufficient Testimony of a Divine Mission, and that this being the rational Evidence which the Nature of Things requires, God acts accordingly, and therefore all other Pretences whatever are vain. The Appointment of *Joshua* by *Moses* in a solemn Manner might seem sufficient, but God here insinuates, that the *Israelites* could not know that HE was with *Joshua*, as he had been with *Moses*, till he had magnified him in their Sight, by giving him a Power to alter the Course of Nature; or in other Words, to work Miracles. From hence arises, a very strong Proof that JESUS of *Nazareth* was indeed the CHRIST, the TRUE MESSIAH, *as being approved of God by Miracles and Wonders and Signs which God did by him*; because it appears from this and several other Passages, that from the Beginning Miracles have been the Seal which the LORD OF THE UNIVERSE has set to those whom he has sent. And from hence it evidently appears, that the famous *Mahomet* was an Impostor, because he owned himself that he had not this Seal set to his Mission.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, Hereby ye shall know that the living God *is* among you, and *that* he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord of all the earth, passeth over before you into Jordan.

Behold the Ark of the Covenant,] So called, because in it were the two Tables of the Covenant between GOD and them.

12 Now therefore take ye twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above: and they shall stand upon an heap.

Shall rest in the Waters of Jordan,] Dip their Feet in the Brim of the Waters, as it is explained *ver.* 15.

14 ¶ And it came to pass when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the times of harvest)

16 That the waters which came down from above, stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt-sea, failed, *and* were cut off: and the people passed over right against Jericho.

The Meaning is, that the Waters that were above the Place where they passed stood still, and gathered as it were into a mountainous Heap; while the Waters below, continuing on their Course to the Salt Sea where the Mouth of the River emptied itself, left all the Space between dry; which is computed to be about 16 or 18 Miles.

17 And the priests that bare the ark of the covenant of the LORD, stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

This

This manifests how strong the Faith of the Priests was in the Word of the LORD; that they could dare to stand a whole Day in the Midst of the Channel of a River, (for so long at least the *Israelites* must have been in passing over) which rapid Waters had suspended above them in mountainous Heaps, ready every Moment to overwhelm them, unless miraculously withheld by the Power of God.

Some Modern Writers mention the River *Jordan* as a Stream of no very considerable Breadth or Depth, and from their Accounts of it, it may be thought a Miracle could not have enabled and probable the *Israelites* to get over it. *Sandy* says, that it is not navigable up, nor above eight Fathoms broad, nor (except by Fords) fordable. But we would observe, 1. That the sacred Writers do constantly represent this River as not fordable, except at some particular Places, made probably by Art, that the Communication on each Side the Water might have a Communication with the Spies, who went first by *Jericho* to *Jericho*, which they were prepared by the Searchers, are not represented to have found any Way to return to the Camp but by the Fords of *Jordan*, not a Ford of the *Israelites* could pass the River, *Judges* iii. 28. And thus they were intrapped the *Ephraimites*. They took the Passages of *Jordan*, and then the Fugitives of *Ephraim* having no Way to cross the River, fell into their Hands. *Elijah* passed over *Jordan* with *Elisha*, near unto the Place where the *Israelites* entered *Canaan*, and *Elijah* expired, it when *Elijah* was taken from him; but a Miracle was wrought by both of them in order to their getting over; which under other Circumstances would they have attempted, nor would God have enabled them to perform, as they could have passed over in that Place without it. But, 2. We have no Reason from Scripture sufficient to induce any one that should imagine the *Jordan*, to have been a considerable Stream, easily forded [illegible] *Sandys* took his View of it at a Place where, in Long-shore Time, the Channel was landed up, and the Flow of Water in it not great, as it had been in former Ages. *Thevenot* went to it near the Place where the *Israelites* passed over it, and declares it to be a deep, half as broad as the *Seine* at *Paris*, and very rapid," and according to *Maundrel*, the River is hereabouts "twenty Yards over within its Channel, deeper than a Man's Height, and runs with a Current, that there is no swimming against it." But whatever be the now State of the River *Jordan*, how obvious is it to observe, 3. That all the Parts of our Globe are liable to great Alterations, and the Course of Rivers admit of many Changes in the Revolutions of Ages: *Jordan* was a much larger River than it now is, when the *Israelites* came into *Canaan*: In *Pliny*'s Time it filled a larger Channel than it now runs in, and when *Strabo* wrote, Vessels of Burden were navigated in it: But, 4. Jordan *overfloweth all his Banks all the Time of Harvest*, and the Time of Harvest was in this first Month, when the *Israelites* entered *Canaan*: *Maundrel* observes, that upon this Flow of *Jordan*, the Waters had anciently covered a large Strand, and washed up to an outer Bank about a Furlong from the common Channel: At this Time there could be no passing it, and therefore the *Israelites* being now able to get over was very extraordinary, and it is no Wonder, that when the Kings of the *Amorites* on the West Side of *Jordan*, and all the Kings of the *Canaanites* by the Sea, heard how the Waters were dried up from before the Children of *Israel*, their Heart melted, and there was no Spirit in them; because, whatever might have been attempted when the River ran in its ordinary Channel, the Passage of the *Israelites* was at the Time of a known and annual Flood, when the Waters flowed to a great Height, and an Attempt to get over them was, naturally speaking, impossible.

CHAP. IV.

1 *Twelve men are appointed to take twelve stones out of Jordan for a memorial.* 9 *Twelve other stones set up in the midst of Jordan.* 20 *The people encamp in Gilgal where the twelve stones are pitched for a memorial of the waters of Jordan being divided, and their passing over on dry ground.*

AND it came to pass when all the people were clean passed over Jordan, that the LORD spake unto Joshua, saying,

This great Leader went, in all Probability, to return Thanks to GOD, for the wonderful Mercy the *Israelites* had experienced, and then the DIVINE BEING unfolded his Mind to him.

2 Take you twelve men out of the people, out of every tribe a man,

He bids him now call together the twelve Men formerly chosen, *Ch.* iii. 12.

3 And command you them, saying, Take you hence out of the midst of Jordan, out of the place where the priests feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where you shall lodge this night.

Out of the Place [illegible] the Place where [illegible] from under their Feet.

4 Then Joshua called the twelve men [illegible] tribe a man.

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man a stone upon his shoulder, according unto the number of the tribes of the children of Israel.

6 That this may be a sign among you, that when your children ask their fathers [illegible] saying, What mean ye by these stones?

7 Then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

And they are there unto this Day.] This Remark was probably added by *Joshua* in his old Age, several Years after this Passage of the *Jordan*. It is probable that these Stones, which were placed in the Midst of *Jordan*, were so large that they appeared above the Surface of the Waters; at least they were so placed as to shew that they were some Monument of Art, and erected there when the Channel of the River was dry.

10 ¶ For the priests which bare the ark, stood in the midst of Jordan, until every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

According to all that Moses commanded Joshua.] We do not read that *Moses* gave any particular Directions about the foregoing Matters; therefore the Meaning is, that *Joshua* strenuously executed all that GOD ordered, as *Moses* had admonished him, *Deut.* iii. 28. and other Places.

And the People hasted, and passed over.] This doth not refer to all the People, as if they went a swift Pace over the River, out of Fear of the Waters overwhelming them, but to such as remained still behind the Ark, to attend its Motions; who now seeing all that *Joshua* commanded was finished, made Haste to get over the River, as their Brethren had done before them. It is said, indeed, *ver.* 1. that when all the People were *clean passed over*, Joshua gave Order about the twelve Stones; but the Meaning is, when the main Body of the People was gone over: For it appears by the next Verse, that they had not all entirely passed over until now.

11 And it came to pass when all the people were clean passed over, that the ark of the LORD passed over, and the priests in the presence of the people.

They who went first into the River, came last out: It being by the Power of the LORD, whose Ark the Priests supported, that the Course of the River was stopped, and a Way made for all the People to pass over. The Water stood still in a Heap, while the Ark was in the River; but came tumbling down, when it was gone. Which demonstrated that it was GOD's Presence with them, to which alone they owed this miraculous Mercy.

12 And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the the children of Israel, as Moses spake unto them:

13 About forty thousand prepared for war, passed over before the LORD unto battel, to the plains of Jericho.

Forty thousand.] It is likely that *Joshua* drew out this Number only of chosen Men; and left all the rest to look after their Families and Flocks.

Passed over before the Lord unto Battle.] Being passed over the River, they stood in Battle Array before the Ark; at the Distance, we suppose, of two thousand Cubits.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass when the priests, that bare the ark of the covenant of the LORD, were come up out of the midst of Jordan, *and* the soles of the priests feet were lift up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the first month, and encamped in Gilgal, in the east-border of Jericho.

20 And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What *mean* these stones?

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

We may learn from the Injunction given here, and upon many other Occasions, to make their Children acquainted with these wonderful Facts from one Generation to another, that it is our Duty to take Care to inform our Children in the Histories and Truths of Religion, from the earliest Accounts we have of them in the Holy Scriptures; that by this Means they may be trained up in the Knowledge of God, of what he has declared to Men, and done for them; and from thence begin to have proper Regards of LOVE and FEAR towards him.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red sea, which he dried up from before us, until we were gone over:

24 That all the people of the earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God for ever.

That all the People of the Earth might know the Hand of the Lord,] Though this may primarily mean the neighbouring Nations around them; yet there is great Reason to think that this, and the 16th Verse of the ixth of *Exodus*, wherein God is represented telling *Pharaoh*, "*For this Cause have I raised thee up, for to shew in thee my Power, and that my Name may be declared throughout all the Earth*," had a prophetic Aspect, and looked to distant Ages, even to the End of Time, and to all the Nations on the Face of the Earth: To whom these wonderful Facts should bear Witness of the TRUE GOD, as well as to them. And when we consider how the Holy Scriptures, the Records of these Facts, have been already carried into almost every Nation, what a forcible Evidence they bear with them, how entire they still remain after so many thousand Years, and what Likelihood there is, when the *Jews* are converted, that they will be made more known in every Nation and Language; we may see great Reason to conclude, that these Miracles were as well intended to make known the POWER of the TRUE GOD to all Nations, as to the *Israelites*; and, in Fact, they do equally declare HIM to us, as they did to them. And this Knowledge of the Power of the TRUE GOD, which has been actually brought to great Part of the World, by Means of the Holy Scriptures, the Records of these Facts, will appear to any one who considers it attentively, a very strong Proof of their Divine Original; as what we know has actually been the Case, we find was declared from the Beginning should be so, viz. that these Miracles should make known the POWER of the true GOD to all the Earth.

CHAP. V.

1 *The Canaanites are afraid.* 2 *Joshua renewed circumcision.* 10 *The passover is kept at Gilgal.* 10 *The manna ceaseth.* 13 *The captain of the Lord's host appeareth to Joshua.*

AND it came to pass when all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel until we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel.

Which were on the Side of Jordan Westward.] This seems to be added, to shew that, besides the two Kings of the *Amorites*, *Sihon*, and *Og*, whom they had already subdued on the other Side of *Jordan*, eastward; there were other Kings of the same Nation on that Side of *Jordan*, where the *Israelites* now were.

And all the Kings of the Canaanites, which were by the Sea.] That is the *Mediterranean*, where the People, properly called *Canaanites*, dwelt, tho' there were Colonies of them spread in other Places.

That their Hearts melted; neither was there Spirit in them any more,] They quite lost their Courage, which began to fail them before, as we read, *Ch.* ii. *ver.* 11. Or, as the LXX express it, "their Understanding failed them;" and they were in such a Consternation, that none knew what to advise for their Safety. In which, the Providence of God is much to be observed, that by these Means the *Israelites* were circumcised (as it here follows) whereas, if the People of *Canaan* had been courageous and warlike, they had taken them at a great Advantage, if they had then fallen upon them; but God had intimidated their Minds, and would not permit them to accomplish any such Design. The *Israelites* had Leisure also, without any Disturbance, to celebrate the Passover, *ver.* 10.

2 ¶ At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time.

Circumcise again.] This does not mean that those who had before been circumcised should be circumcised again, but that the Rite or Custom of circumcising, which had been disused in the Wilderness for some Years, should be again practised. That this is the Sense appears very evident from the following Verses.

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out, were circumcised; but all the people *that were* born in the wilderness by the way, as they came forth out of Egypt, *them* they had not circumcised.

What occasioned this Neglect is not said expressly, but it is easy to guess it: The Covenant which the *Israelites* made with God in *Horeb*, was to do and observe all the Things which the LORD should command them, and they were to be strictly careful not to make any Thing a Rite of their Religion, which the LORD commanded them not: And therefore though God had ordered *Abraham* to circumcise himself and Children, and to oblige his Posterity to use this Rite; yet, when God was giving the *Israelites* a new Law, in the Manner which he now did by the Hand of *Moses*, we imagine they could not warrantably take any Rite, how ancient or usual soever, as Part of it, unless God himself gave a Command for Circumcision: We find it amongst the Laws given after the Death of *Nadab* and *Abihu* the Sons of *Aaron*, who were killed by Fire from the LORD, for offering Incense in a Manner which he commanded them not; an Incident that could not but admonish the whole Camp to be careful to obey God's Voice indeed, and not to mingle their own Fancies in the Performance of any of his Institutions; and the Vengeance, that had so

so lately fallen upon the two Sons of *Jacob*, seems to have given them a true Caution in this Matter. Though the Passover was a Feast, which they were commanded to keep to the Lord throughout their Generations, by an Ordinance for ever; yet we find they did not attempt their second Celebration of it, without any express Command from God to do it, nor venture to proceed in a Case of Doubt, which arose about the Men, who were defiled by the dead Body of a Man, but stood still, until *Moses* heard what the Lord would command concerning them. In like Manner, as the Law for Circumcision required the Males to be circumcised at eight Days old, and we not find them until within two and Year of the *Exodus*, when there must have been in the Camp great Number of Children uncircumcised, who were past the Days of Age, at which the Rite was appointed to be performed, they could not but make a great Matter of Doubt, when or how they were to be put *under the Law*, and the *Israelites* not receiving Direction from God how to proceed herein was, we should think, the Reason, that they *stood aloof* in this Matter. The *Critics* and Antiquarians abound in alleging Reasons for the Omission of Circumcision in which the *Israelites* had lived hitherto; but we think they are not happy in alleging the true one. We find no Fault imputed to the *Israelites* for their Neglect of it, and it was God that now *rolled away the Reproach of Egypt* from them; to that the *Israelites* had long esteemed it a Reproach to them, that they did not practise this Rite; but their Misfortune was, God had not yet given them Orders how or when to begin it, and therefore they were forced to live in an Omission of it. There are two Facts which we remark depend the Rite of Circumcision. The one, that the *Israelites* were thereupon have [illegible] Dispensation, that all the Facts were to a Man slain, against whom God had declared, that their Carcases should fall in the Wilderness; for upon the Renewal of Circumcision, now having been circumcised from the Days of the *Exodus* until now, it became evident how many of the Camp had been in *Egypt*, and by comparing the Age of those which had been there, it would appear, that there were no Israelites alive except *Caleb* and *Joshua*, who were twenty Years, when the Poll was taken in the Year after the *Exodus*. The other Fact is, that as the *Israelites* were now in an Enemy's Country, in the Neighbourhood of a powerful and populous City, [illegible] be lessened any one Day, that the *Canaanites* might have time to make change against them: If God had not regarded it, *Joshua* could never have thought this a proper Time, to disable any Part of the Camp by circumcising them, and therefore that he most certainly had a Command from God for what he did in this Matter.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war which came out of Egypt were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not shew them the land which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you: wherefore the name of the place is called Gilgal unto this day.

By *the Reproach of Egypt*, is meant nothing else but Uncircumcision, with which the *Israelites* always reproached other People, particularly the *Egyptians*, among whom they had long dwelt, and with whom they were best acquainted.

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover, on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover unleavened cakes, and parched *corn* in the self-same day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land, neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year.

It cannot be too much taken Notice of, that it is a great Mark that the Scripture Accounts were written with, and as the Records of the Acts of David and Solomon, that the Miracles related therein are not the Hyperbolical Wonders and Stories, which have nothing to recommend them but the Strangeness of them, but are Acts of consummate Wisdom, as well as of Wonder. Here we see, that when the *Israelites* came into a Country where they could get a sufficient Supply of Food, that miraculous Provision which had been for them in the great Wilderness, where it was absolutely necessary for their Subsistence, ceased. So that it is evident, the Ceasing of Manna and Quails was not merely a strange Thing, only to be wondered at, but an Act of great Wisdom and Goodness, which the Circumstances of Things absolutely required.

13 ¶ And it came to pass when Joshua was by Jericho, that he lift up his eyes and looked, and beheld, there stood a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us or for our adversaries?

14 And he said, Nay, but *as* captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

By the *Host of the Lord*, is here meant, either the whole Body of the People of *Israel*, who in the Lord's Hand had been out of *Egypt*, as his Army, [illegible] and now appointed in the Manner, that he might thus be would still conduct them, as their Commander and Leader, by whom they should be victorious over their Enemies. Or, that this Divine Person signified that he was all the Angels of God. This is a peculiar Character that is given in the Scripture to our Saviour [illegible] than all the Angels, that the Angels of God worship him. That the Person, who at this Time appeared to *Joshua*, was not an Angel, but the God of *Israel*, is evident from the Worship which *Joshua* paid him, and from his requiring the same Regard to be had to his Person, as he had received from *Moses*, when he called himself the God of *Abraham*, the God of *Isaac*, and the God of *Israel*; and accordingly *Joshua* gives him the incommunicable Name of God, calling him *Jehovah*, in his Relation of what he said to him. He told *Joshua* that he had given *Jericho* into his Hand, and the king thereof, and the mighty Men of Valour; and he instructed him in what he expected the *Israelites* to do, to express their Reliance on his Promise.

15 And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy: and Joshua did so.

CHAP. VI.

1 God declareth to Joshua, how Jericho should be taken, 6 which Joshua acquaints the people with. 20 The city is taken and burnt; but Rahab with all in her house is saved. 26 Joshua denounceth a curse on him who should rebuild it.

NOW Jericho was strictly shut up because of the children of Israel: none went out, and none came in.

They shut up all their Gates, and kept a very strict Guard at them, for Fear of the Children of *Israel*.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

There is great Reason to believe, and all Commentators agree in it, that this was spoken by the Divine Person, who is said in the foregoing Chapter to have appeared to *Joshua* in the Form of a Man, but who stiled himself *Captain*, or Prince *of the Host of the Lord*, and here is called JEHOVAH, which shews that he was above the Angelic Order. It is probable that the People in *Jericho* had refused the Offers of Peace, which God ordered to be first sent to every City before they besieged it, *Deut.* xx. 10. and trusting to their Forces, took up a desperate Resolution not to yield upon any Terms.

3 And ye shall compass the city, all *ye* men of war, *and* go round about the city once: thus shalt thou do six days.

4 And

4 And seven priests shall bear before the ark seven trumpets of rams horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

It is improperly rendered here *Trumpets of Rams Horns*; for the Horns of Rams not being hollow, Trumpets could not be made of them. The *Hebrew* is *Trumpets of Jobel*, and probably means such Trumpets as they were used to proclaim the Jubilee by, *Deut.* xx. 13.

5 And it shall come to pass that when they make a long *blast* with the rams horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.

The Wall of the City shall fall down flat.] Or, fall *under it*, as the *Hebrew* expresses it, which seems to signify that the Foundations of the Wall sunk down. But not entirely round the City; for *Rahab's* House we find, which was upon the Wall, stood, but such wide Breaches were made every where round about, that the *Israelites* went straight forward, and found an easy Entrance into the City.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams horns before the ark of the LORD.

7 And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

8 ¶ And it came to pass when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams horns, passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, and the rere-ward came after the ark, *the priests* going on, and blowing with the trumpets.

By the Rereward here is probably meant the People who had no Arms, old Men, Women, and Children, who came behind the Ark, as the armed Men went before.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any noise with your voice, neither shall *any* word proceed out of your mouth, until the day I bid you shout, then shall ye shout.

They were not to talk to one another, as they went along, but march in a profound Silence, before and after the Ark of the LORD, waiting to see what he would do for them.

11 So the ark of the LORD compassed the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them, but the rere-ward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner, seven times: only on that day they compassed the city seven times.

This walking round the Walls for seven Days together, seemed so improbable a Way of taking the City, and was so likely to expose them to the Derision of their Enemies, that *Joshua*, and the Priests and People, performing it so repeated Times, and so exactly according to Order, was a great Instance of their Faith in GOD, and that they put an entire Trust in his Word.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout, for the LORD hath given you the city.

17 ¶ And the city shall be accursed, even it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because she hid the messengers that we sent.

Shall be a curse—to the Lord.] That is, devoted to Destruction, by the Right which GOD has to punish Offenders against him; and whose Will it is, that every Thing in *Jericho* be utterly destroyed, as well inanimate Things by burning them, as Men and Cattle by the Edge of the sword, excepting only all that is found in the House of *Rahab*, and the Vessels of Silver and Gold, and Vessels of Brass and Iron, which were to be consecrated to the Lord, and put into the Treasury of the Tabernacle. GOD seems to have ordered the first Spoils made in the Land of *Canaan* to be appropriated to his Use, to signify that he was their Leader, and that their Victories were owing to him.

18 And you, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

Take Heed lest you meddle with any of the Spoils, and so yourselves under the same Sentence of Destruction as the Inhabitants and Things of *Jericho*, and thereby cause the Camp of *Israel* to be unsuccessful. *The accursed Thing*, should rather be rendered the *devoted Thing*.

19 But all the silver and gold, and vessels of brass and iron, *are* consecrated unto the LORD: they shall come into the treasury of the LORD.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye swear unto her.

23 And the young men that were spies, went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: and they brought out all her kindred, and left them without the camp of Israel.

24 And they burnt the city with fire, and all that *was* therein: only the silver and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua saved Rahab the harlot alive, and her fathers houshold, and all that she had; and she dwelleth in Israel *even* unto this day: because she hid the messengers which Joshua sent to spy out Jericho.

The above Verse shews that the Book of *Joshua* was written while *Rahab* was alive.

26 ¶ And Joshua adjured *them* at that time, saying, Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

Which

Which was fulfilled exactly, as we read 1 *Kings* xvi. 34. where we are informed that *Hiel the Bethelite*, in the Days of *Ahab*, *built Jericho*; but that *he laid the Foundation thereof in Abiram his First-born*, who died when he first began about it; and *set up the Gates thereof in his youngest Son Segub*, who died when it was finished, and the Gates were setting up.

27 So the LORD was with Joshua, and his fame was *noised* throughout all the country.

CHAP. VII.

1 *The Israelites are smitten at Ai.* 6 *Joshua's complaint.* 10 *God informeth him that Israel hath sinned, and in which him how to find out the offender.* 16 *Achan is taken by the lot.* 22 *He and all his substance burnt in the valley of Achor.*

BUT the children of Israel committed a trespass in the accursed thing: for Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

But the Children of Israel.] That is, one among them. Which is an usual Form of Speech in the Holy Scripture, to ascribe that to many indefinitely, whereon one alone is concerned, because they make up but one Society or Body.

Committed a Trespass in the accursed Thing.] Offended God, by taking to themselves Some of the Spoils which were devoted to Destruction, or appropriated to God's Treasury, with a Curse upon him who meddled with them.

For Achan the Son of Carmi.] Who is called *Achar*, in 1 *Chron.* ii. 7. because he having troubled *Israel*, (as the Word *Achar* signifies) ver. 25. of this Chapter, it is likely that, in after Times, they turned his Name into *Achor*, instead of *Achan*.

And the Anger of the Lord was kindled against the Children of Israel.] The Sin of one Member of the Body provoked the Divine Majesty to express his Displeasure against them all, which they deserved upon other Accounts, that they might be awakened to find out, and to punish him, who had brought them into so great Danger.

This Preface is made to this Chapter, to shew whence the ill Success they had at *Ai* proceeded.

2 And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let about two or three thousand men go up and smite Ai, *and* make not all the people to labour thither; for they *are but* few.

4 So there went up thither of the people about three thousand men, and they fled before the men of Ai.

This is a plain Evidence that the *Israelites* did not gain their Victories by their own Sword or Bow, but by the Hand of the LORD their HELPER; had the whole Army of the *Israelites* gone up against *Ai*, they would have fled before them. May we not hence conclude, however little it is thought of, that Victory, or Superiority in War between different Nations, depends more upon the Will of GOD than upon any other Circumstance; and that a Nation that goes to Battle loaded with the Guilt of its Crimes, has but little Ground for Hope of Victory.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them in the going down: wherefore the hearts of the people melted, and became as water.

Smote them in the going down.] That is, till they came to the Plains of *Jericho*, *Ai* standing upon an Hill.

The Hearts of the People melted and became as Water.] They were undoubtedly struck with this Panick from GOD; for there was no sufficient Reason for it otherwise.

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face, before the ark of the LORD, until the even tide, he and the elders of Israel, and put dust upon their heads.

And Joshua rent his Clothes.] As the Manner was when they were afflicted with Grief at any great Calamity, or the Commission of any extraordinary Crime.

Before the Ark of the Lord.] Not in the Sanctuary, but with his Face toward it.

Until the even Tide.] Continued all Day in Fasting and Prayer to GOD.

And put Dust upon their Heads.] Which was still an higher Expression of great Grief, and of a deep Sense of their Unworthiness to be relieved.

7 And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan.

8 O Lord, what shall I say, when Israel turneth their backs before their enemies!

9 For the Canaanites, and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

Joshua here shews the Frailty of Human Nature; and how apt even the best of Men are to forgo their Trust in God, and to think of Him, and Him only, according to their own weak Nature. Because three thousand Men had fled from before *Ai*, *Joshua* seems to have concluded that all God's Promises were going to be rendered of none Effect, not considering the Power, Wisdom, and [illegible] Faithfulness of the Almighty.

10 ¶ And the LORD said unto Joshua, Get thee up, wherefore lieest thou thus upon thy face?

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.

And have also stolen, and dissembled also.] Not only purloined that which GOD reserved to himself, but denied it after the Fact was done. For, as we suppose, *Joshua*, after the Destruction of *Jericho*, had made Enquiry whether the Silver and Gold, &c. were brought into the Treasury, and whether they had destroyed all the other Things, as GOD commanded; and they all answered, that they had.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more except ye destroy the accursed from amongst you.

Because they were accursed.] By having a Man among them, who was fallen under the Curse of GOD.

Neither will I be with you any more, except ye destroy the Accursed from amongst you.] Now they knew there had been such a Crime committed amongst them, they had been as guilty as *Achan* if they had not punished it.

13 Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

Sanctify yourselves.] As they did when they were to meet the LORD at Mount *Sinai*, Exod. xix. 10, &c. and as they were lately commanded to do, when he led them over *Jordan*, Ch. iii. 5. For now they were to appear before his Majesty, that an Inquisition might be made, who he was that had been guilty of this foul Crime.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be *that* the tribe which the LORD taketh, shall come according to the families *thereof*; and the family which the

Lord shall take, shall come by households; and the household which the Lord shall take, shall come man by man.

According to your Tribes.] Some principal Persons of every Tribe, representing the rest, were left to [illegible]

15 And it shall be, that he that is taken with the accursed thing, shall be burnt with fire, he, and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

From hence we may learn, that however secretly we conceal our Wickedness, yet God knows it, and no Method we can take whatever [illegible] it from him.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done, hide it not from me.

Give, I pray thee, Glory to the Lord God of Israel.] The *Samaritan* Chronicle paraphrases this not amiss: 'Lift up thine Eyes 'to the King of Heaven and Earth, and acknowledge that no-'thing can be hid from him; who knoweth the greatest Secrets.'

20 And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done.

21 When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

Babylonish Garment.] This in other Versions is rendered only a fine Garment of divers Colour, which seems to be the most proper Rendering.

From hence we may observe, how dangerous it is to set our Eyes with too great Admiration upon any Thing, and how much we ought to be aware of a covetous Disposition, which often leads us, as it were by Surprize, to commit the most heinous Crimes. Too many, alas! fatal Instances have there been of this, besides this of *Achan's*. How often has the looking upon a Thing with too eager Admiration created an intense Desire of having it, and that proceeded to a Resolution of obtaining it, though by the Commission of the most horrid Crimes. How ought we then to guard against the Deceitfulness of Sin, and not to give any Way to its first Approaches and Insinuations!

22 ¶ So Joshua sent messengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

24 And Joshua and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

Though his Sons and his Daughters are here said to be brought out with him, yet it is likely it was only to be Spectators of their Father's Punishment; and what is said in the following Verse, that they burned them with Fire, after they had stoned them, is meant most likely of his Cattle which were stoned with him.

25 And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

From *Achan's* fatal Fate we may learn, that ill gotten Wealth will avail us little in the End; and that sooner or later it will bring a Curse and Punishment upon us.

26 And they raised over him a great heap of stones unto this day: So the Lord turned from the fierceness of his anger: wherefore the name of that place was called, The valley of Achor, unto this day.

The Word Achor signifies *Trouble*, and the Place was called so after this, from the Trouble which had arisen to *Israel* by it.

CHAP. VIII.

1 *God encouraged Joshua.* 3 *The stratagem whereby Ai was taken.* 29 *The king thereof hanged.* 30 *Joshua built an altar upon mount Ebal.*

AND the Lord said unto Joshua, Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land.

And the Lord said unto Joshua,] Who, it is probable, now consulted God about their Progress in this War; which he had done before, *Ch.* vii. 2. being sufficiently authorized by what God had often said to him, and by their Success against *Jericho*.

Take all the People of War with thee.] This Order may seem strange, since the People themselves thought two or three thousand were sufficient, if God was with them. But God would have them all to share in the Spoil of *Ai*; that they who had obeyed him, in abstaining from laying their Hands on any Thing in *Jericho*, might be now rewarded for it, by the Prey of this City, as it follows in the next Verse.

2 And thou shalt do to Ai, and her king, as thou didst unto Jericho and her king: only the spoil thereof, and the cattle thereof shall ye take for a prey unto yourselves: lay thee an ambush for the city, behind it.

None of the Silver or Gold, or any Thing else, was separated to God's Use, nor ordered to be destroyed; but they were to enjoy it all entirely themselves.

3 ¶ So Joshua rose and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall lie in wait against the city, *even* behind the city: go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass when they come out against us, as at the first, that we will flee before them.

6 (For they will come out after us) till we have drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: for the Lord your God will deliver it into your hand.

8 And it shall be when ye have taken the city, *that* ye shall set the city on fire: according to the commandment of the Lord shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth; and they went to lie in ambush, and abode between Bethel and Ai, on the west side of Ai: but Joshua lodged that night among the people.

10 And

10 And Joshua rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about five thousand men, and set them to lie in ambush between Bethel and Ai, on the west side of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and their lers in wait on the west of the city: Joshua went that night into the midst of the valley.

14 ¶ And it came to pass when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battel, he and all his people, at a time appointed, before the plain; but he wist not that *there were* ers in ambush against him, behind the city.

And it came to pass when the King of Ai saw it,] That is, was informed of their inverting the City on the North Side of it.

15 And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that were in Ai, were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai, or Bethel, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the Lord said unto Joshua, Stretch out the spear that *is* in thy hand, toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand, toward the city.

Some think that this was a long Spear, with an Ensign or Flag at the End of it, which *Joshua* lifted up as a Sign to those who lay in Ambush; others that it was a sleight Shield, which by its being made of polished Steel or Brass, might be seen a great Way by Reason of the Brightness of it.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted, and set the city on fire.

That is, some Part of it, or a few Houses only; for it is plain the Main of the City was not burnt till after the Battle, and they had taken out all the Cattle and other Spoils that were therein, as appears from *ver.* 27, 28.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

That is, the *Israelites* who had counterfeited a Flight, turned back upon the Men of *Ai* who pursued them.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them, so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they let none of them remain, or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai, in the field, in the wilderness wherein they chased them, and when they were all fallen [illegible] sword, until they were [illegible] Israel returned unto Ai, and smote it [illegible] the sword.

25 And so it was, that all [illegible] of men and women, [illegible] even twelve thousand, [illegible] the men of Ai.

26 For Joshua drew not his hand back wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

The Meaning of this [illegible] Parkhurst [illegible] of Image [illegible] for the Lying-in [illegible] Ai.

27 Only the cattle and the spoil of this city, Israel took for a prey unto themselves, according unto the word of the Lord, which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day.

29 And the king of Ai he hanged on a tree even until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones that remaineth unto this day.

30 ¶ Then Joshua built an altar unto the Lord God of Israel in mount Ebal,

If this Mount lay between *Ai* and *Bethel*, then it is clear, we may well think, it was both more easily and safely for the Israelites to come at it from the Valley [illegible] *Shechem*, from whence *Jotham* spoke to the Men of *Shechem*, Judges ix. 7. which was a great Way different from [illegible] And the [illegible] must suppose that which is here related, not to have been done till they had taken the Country about *Shechem*.

31 As Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the Lord, and sacrificed peace-offerings.

As Moses, the Servant of the Lord, commanded the Children of Israel,] Deut. xi. 29, 30. xxvii. 2, &c.

The Altar was built according to the Direction given by God in the foregoing Law of his, *Exod.* xx. 25. and repeated in *Deut.* xxvii. 5, 6.

And they offered thereon Burnt-offerings unto the Lord, and sacrificed Peace-offerings.] For now they renewed their Covenant with God the third Time.

32 And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

We read concerning this, *Deut.* xxvii. 1, &c. That *Moses with the Elders of* Israel *commanded the People, saying, Keep ye the Commandments which I command you this Day. And it shall be on the Day when ye shall pass over* Jordan, *that thou shalt set up great Stones, and plaster them with Plaster, and thou shalt write upon them all the Words of this Law.* -- This was the Command which *Moses* gave about what they were to do at Mount *Ebal*, and it is likely that *all the Words of this Law* might be the Words of the Law he at that Time gave them; namely, the Words which *Moses* has set down in the xxviith and xxviiith Chapters of *Deuteronomy*, beginning at the 15th Verse of the xxviith Chapter, [illegible] *Man*, and so on to the End of the xxviith Chapter. But this was what *Joshua* wrote, and consequently what [illegible] ed to be written, seems evident to us from the Account we have of *Joshua*'s Performance of this Commandment: *Joshua built an Altar unto the Lord God of Israel, in Mount Ebal* — [illegible] *Stones* —, *and he wrote there upon the Stones, a Copy of the Law of the People*, [Michnah Torah's Mishnah, *i.e.* a Copy of the Law of *Moses*; certainly not a Copy of all the Statutes of the Jewish Law, for the Stones of the Altar could not be sufficient to contain such a large Body of Institutions: rather [illegible] the Moral Cures and

and Blessings which *Moses* had charged to be here pronounced to the People. This appears to have been the Fact from the thirty-fourth Verse. *Joshua*, after he had wrote the Law, read what he had written, *all the Words of the Law*: And what he read was only, *the Blessings and Cursings according to all that is written in the Book of the Law*; so that he transcribed only the several Blessings and Curses that *Moses* had recorded; these he copied out from the Book of the Law, and wrote upon the Stones [*Mishneh*, a Copy or *Duplicate* of them. He copied from the Book of the Law the several Blessings and Cursings which were here to be pronounced. The Transcript of these is said to be *a Copy of the Law of Moses*, and so it was, as far as the particular Case they were here concerned in, obliged them to take a Copy of it.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizzim, and half of them over against mount Ebal: as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

That they should bless the People of Israel.] There were Cursings, as well as Blessings pronounced. But the Intention in doing was, that they might avoid those Sins against which they were denounced; and thereby obtain a Blessing.

34 And afterward he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law.

Namely, in *Deut.* xxviii. 15. 1, 17, 18, 19, which seems to prove that this was all that he wrote upon the stones of the Altar on Mount *Ebal*.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

Namely, all that *Moses* directed in *Deut.* xxvii. By the *Strangers* here mentioned, (and in *ver.* 33.) are to be understood such as were Proselytes to their Religion; and had undertaken to observe this Law, as well as themselves; and therefore were to be made acquainted with it.

CHAP. IX.

1 *Several kings enter into a confederacy against Israel.* 3 *The Gibeonites by craft obtain a league with the Israelites.* 21 *Their resolution upon it when they discover the fraud.*

AND it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite heard *thereof*;

And in all the Coasts of the great Sea, over against Lebanon] Some Versions render this, *And those along all the Coasts of the great Sea, and those about Lebanon.*

Heard thereof.] That is of the taking of *Jericho* and *Ai*, for what immediately goes before, viz. about writing the Law on Stones in Mount *Ebal*, had no Reference to these Nations.

2 That they gathered themselves together to fight with Joshua, and with Israel, with one accord.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up,

Wine-bottles old and rent, and bound up.] This seems scarce Sense to us; but it will appear clear enough when we recollect that Glass-bottles were not then known, but that they made Use of leathern ones, or Skins; and the *Gibeonites*, to make shew that they were come from a far Country, brought with them such as were torn and rent, and bound about with Strings or Cords to keep them together.

5 And old shoes, and clouted upon their feet, and old garments upon them, and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us.

7 And the men of Israel said unto the Hivites, Peradventure ye dwell among us, and how shall we make a league with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

We are thy Servants.] This does not signify that they were ready to yield themselves to be Servants to the *Israelites*; it being no more than a complimental Form of Speech, which we frequently find made Use of in Scripture in no other Way, but as a complimental, or submissive Form of Speech.

9 And they said unto him, From a very far country thy servants are come, because of the name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our country, spake to us, saying, Take victuals with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses, on the day we came forth to go unto you; but now behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled, were new, and behold, they be rent: and these our garments and our shoes are become old, by reason of the very long journey.

14 And the men took of their victuals, and asked not *counsel* at the mouth of the LORD.

This has ever been the great Failing of Mankind, to hearken to their own Understanding, instead of *asking Counsel at the Mouth of the Lord*, or following the Directions which he has given them. This has been the fatal Root of all the *Errors*, and all the *Misery* that Men have fallen into. Here we find that the good *Joshua*, and all the Princes or Elders of *Israel*, brought themselves into a great Snare by this Weakness, in following their own Understanding, rather than *asking Counsel at the Mouth of the Lord*. For, by so doing, they concluded a Treaty with the *Gibeonites*, as follows in the next Verse, which was absolutely contrary to the Command of the LORD; and which, if the *Gibeonites* had not given up, and willingly submitted to become their Servants, as mentioned in the 25th Verse, the *Israelites* must either have kept, though expressly against what had been commanded by the LORD their God, concerning the seven Nations of *Canaan*; or have broken the Oath which they had sworn unto them, and so, as they justly observe, *v.* 20. have brought Wrath upon them from the LORD, because of the Oath which they sware unto them. For, by the Orders given them, *Deut.* xx. 10. they were to make no Treaty with any one of the seven *Canaanitish* Nations, nor spare their Lives upon any other Condition, but their giving up their Lands and Cities, and all their Rights and Privileges as a People, and becoming Servants or Bondmen among the *Israelites*.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

And Joshua—made a League with them to let them live] Not merely to spare their Lives, (which supposing them to belong to a far Country they had no Warrant to take away) but to let them continue in the Enjoyment of all they had. For *to live* in Scripture, signifies to be happy; and therefore he promised not to hurt, but to protect them in their Rights and Liberties.

16 And

16 And it came to pass at the end of three days, after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day: now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel: and all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, lest wrath be upon us, because of the oath which we sware unto them.

This is an Instance from whence we may learn that a Promise, especially when confirmed by an Oath, however obtained from us, and how much soever to our Prejudice, ought to be kept; unless it engages us to any Thing absolutely unlawful.

21 And the princes said unto them, Let them live, (but let them be hewers of wood, and drawers of water unto all the congregation) as the princes had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* cursed, and there shall none of you be freed from being bondmen, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua made them that day hewers of wood, and drawers of water for the congregation, and for the altar of the LORD, even unto this day, in the place which he should choose.

CHAP. X.

1 *Five kings war against the Gibeonites.* 7 *Joshua goeth to their assistance.* 10 *The kings and their people are discomfited, and great numbers killed by the fall of hailstones.* 12 *The sun and the moon stand still at the prayer of Joshua.* 16 *The kings are found in a cave,* 22 *and are slain.* 28 *Seven kings more are conquered.* 43 *Joshua returneth to Gilgal.*

NOW it came to pass, when Adoni-zedek king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it, (as he had done to Jericho and her king, so he had done to Ai and her king) and how the inhabitants of Gibeon had made peace with Israel, and were among them;

Now it came to pass, when Adoni-zedek King of Jerusalem.] Who seems to have been the most potent Prince in *Canaan*, and carried in his Name an honourable Title, which had been anciently given to the Kings of this Place; who had been famous for doing Justice. As *Melchisedeck*, whom we have such honourable Mention of in the Book of *Genesis*. The Name ADONI-ZEDEK signifies the *Lord of Righteousness*.

King of Jerusalem [illegible] the Name of *Salem*, which [illegible] Time, till the [illegible] they called it [illegible]

And were among them, [illegible] submitted to them.

2 That they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty.

3 Wherefore Adoni-zedek king of Jerusalem, sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir, king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua, to the camp to Gilgal, saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites that dwell in the mountains, are gathered together against us.

7 So Joshua ascended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

It is probable before *Joshua* set out on this Expedition he did (as we ought to do in all our Undertakings) implore God's Direction.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all night.

10 And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

At Gibeon,] That is near *Gibeon*, for it is plain they were not in the City; and so ought we to take the Particle *At* in many other Places of Scripture, as signifying no more than nigh unto.

And chased them along the Way that goeth up to Beth-horon.] That is, to the Place which was called by that Name when this Book was written, for there was no such Place at the Time of this Battle; it being built after they were settled in *Canaan*, as we read, 1 *Chron.* vii. 24. and it probably was so called from the miraculous Storm of Hailstones which fell upon them here; for *Beth-horon* signifies *the Place of Fury or Anger*. It stood upon a Hill, because it is here said *the Way that goeth up*; and in the 11th Verse it is said, *In the going down of Beth-horon*, which Expressions alway signify a Place on a Hill.

11 And it came to pass as they fled from before Israel, *and* were in the going down to Beth horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones, than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of Jasher? 10

so the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel.

Two very great Miracles attended the Battle this Day fought between the *Israelites* and the *Amorites*. One, that God was pleased by extraordinary Hailstones to kill more of the Enemy, than fell by the Sword of the *Israelites*: the other, that at the Word of *Joshua*, the Sun and Moon were seen to stand still, for near a whole Day, to afford the *Israelites* a Continuance of Day-light to pursue their Victory. It is curious to observe how remarkably pertinent both these Miracles were, to the Circumstances of the People concerned in them.

All Nations had at this Time their several tutelar Deities, to whose Protection they committed themselves and their Country, and to whose Power they imputed their Success in War. Now, the three principal Deities, whom the Inhabitants of *Canaan* adored, were the Sun, Moon, and Heavens, or Air (*a*). To convince them therefore, that the God, in whom they trusted, were inferior to the God of *Israel*; and to punish them, at the same Time, for the false Worship they paid them; "the Lord threw down great Hailstones from the Heavens, or Air, which slew vast Numbers of their powerful Army; and then stopped the two great Luminaries in their Course", which gave the *Israelites* Leisure and Opportunity to compleat their victory over the Remainder.

It appears from hence, that the whole Motive which induced *Joshua* to pray for the Prolongation of the Day, was only that he might gain an entire Conquest over his Enemies. But we cannot imagine, that *Joshua* the Man, without special Intimation from Heaven, have addressed unto God the Prayer concerning the Sun and Moon, which he is recorded to have made in the Sight of *Israel*; for of what an Extravagance shall he appear guilty, if an Effect had not been given to what he asked for? or how could he be so wild as to think of an Accomplishment of so strange an Expectation as this would have been, had it been only a Thought of his own Heart to wish for it? But unquestionably the same Lord, who spake unto him before the Battle; who bade him not fear the Armies of the *Canaanites*; who assured him that they should not be able to stand before him; directed him to ask for this wonderful Miracle, and in granting what he had asked for, gave a full Testimony both to the *Israelites* and their Enemies, that *the Gods of the Heathen are but Idols*, and that *it is the Lord that made*, and that ruleth in, *the Heavens*. But there are some further Observations, that ought to be made on this extraordinary Miracle. For,

It is remarkable, that what *Joshua* desired, and what was said to be done upon this Occasion, is recorded in the sacred History in Words not agreeable to what is now certainly known to be the Motion of the Bodies, that compose the Mundane System. *Joshua* desired, that the Sun might *stand still upon Gibeon*, and the Moon in the *Valley of Ajalon*: And the Event said to be the Effect of this his Prayer unto the Lord is thus related, *And the Sun stood still, and the Moon stayed, until the People had avenged themselves upon their Enemies; so the Sun stood still in the midst of Heaven, and hasted not to go down about a whole Day; and there was no Day like that before it or after it.* The Thing which *Joshua* here prayed for, was to have the Day lengthened, and the Manner in which he desired to have this his Prayer accomplished, was by having the Sun and Moon stopped in their Motions, and agreeable to his Request the Text tells us, that the Sun and Moon were stopped, and did not move forward for about a whole Day: But it is now sufficiently known, that Day and Night are not caused by any Motion of the Sun and Moon, but rather by the Earth's Rotation upon its own Axis, and consequently the sacred Pages state this Fact absolutely wrong, as to the Circumstances that caused it; and if so, can we think them to have been dictated by God, who cannot err in this, or in any Matter? We answer, 1. Tho' the Succession of Day and Night is indeed caused by a real Motion of the Earth, and not of the Sun and Moon, as our modern Astronomers can abundantly demonstrate; yet to Appearance, not the Earth, but the Sun and Moon seem to have those Motions, which are vulgarly ascribed to them; as to a Mariner at Sea, sailing within View of a distant Coast, not the Ship he sails in, but the Land he sees at a Distance, seems to be in Motion, as he passes by it. 2. In the early Ages, both before and long after the Days of *Joshua*, the most learned Astronomers had no Notion of the Improvements, which our modern Professors have since attained to, but conceived the Sun and Moon to have their respective Courses, according to what common Appearance enabled them to judge and think of them, and agreeably hereto they formed their Schemes, and thought themselves able to solve and account for all Appearances by them. And consequently, 3. Had God directed *Joshua* to form his Desire of a longer Day in a Manner more agreeable to our new and more accurate Astronomy, and dictated to him to record the Miracle in Terms suitable and agreeable to it, *Joshua* must have appeared both to have wished a Thing, and expressed it to have been effected, in a Manner directly contrary to all Rules of Science then known, and his Account of what not happened would have been decryed, in the Times he lived in, as false in Astronomy, and no great Regard would have been paid to it. It would have appeared rather a wild Fancy or gross Blunder of his own, than a true Account of a real Miracle, and so have been but little attended to by the Persons for whom, and in the Ages, which succeeded that, in which it was written. 4. We do not read in the sacred Text, that God declared the Sun and Moon to have stood still upon this Occasion: We may suppose that God might intimate to *Joshua* that he would grant him a miraculous Prolongation of the Day, if he would at the Head of his Army ask publickly for it: Hereupon *Joshua* made his Request in such Terms, as according to his own Conceptions, were proper to be used to ask such a Miracle: "May the Sun, said he, *stand still upon Gibeon*, and the Moon in the Valley of *Ajalon*." This he thought must have been cause, if such a Length of Day, as he was ordered to require, was to be given to him. God heard his Request, and gave him the Thing he was to ask for, a Day of near twice the Length of any other: The Historians of the Times recorded the Fact according to what it appeared to be to them, and agreeable to what they thought to be true Astronomy; and accordingly, the Sun and Moon appearing, and being thought by several Hours after, to have moved forward in their Course, both the Author of the Book of *Jasher* afterward, and *Joshua* now in his History, tell us, that [illegible] *not to go down about a whole Day*. 5. We may reasonably suppose, that tho' *Joshua* wrote his History under the Direction of a Divine Assistance, yet that God would not interpose to prevent his recording this Fact in this Manner: For, tho' the Scriptures are given by Inspiration of God, yet certainly it is given to no further, than is necessary to make it profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; and the Narration of *Joshua* might fully answer this the great End of Scripture; might teach the *Israelites* the Power of their God to direct and govern the Heavens as he pleased; might reprove the Idolaters of their vain Worship of the Sun and Moon, whom they fondly called the King and *Queen of Heaven*, notwithstanding that it did not relate the Fact exactly according to what might be the true astronomical Manner in which God effected it. The most judicious Writers have agreed, that "the sacred Historians were not usually inspired with the Things themselves which they related, nor with the very Words by which they expressed *what they have recorded*." Their Histories were wrote, not to satisfy our Curiosity, but to be a standing Proof of a Providence to After-ages: to shew us the Care that God always takes of good People, and the Punishments he inflicts upon the Wicked; to give us Examples of Piety and Virtue, and lastly to inform us of Matters of Fact which tend to confirm our Faith: And so far God was unquestionably pleased to direct and assist the Composers of them, as to prevent their inserting in any of their Narrations, thro' human Frailty, any Thing that might contradict or disserve these the Purposes for which he incited them to draw up their Compositions. And thus far *Joshua* appears, in every Part of his History, to have had the Benefit of a Divine Inspiration; tho' we have no Reason to imagine that God dictated to him the very Words he was to write in, or prompted him to record the Miracle we are treating of, otherwise than his own natural Conceptions disposed him to relate it, and that probably, amongst others, for this great Reason; because if God had inspired him to have related this Fact in a manner more agreeable to true Astronomy, unless he had also inspired the World with a like Astronomy to receive it, it would rather have tended to raise amongst those who read it and heard of it, *Disputes* and *Oppositions of Science falsely so called*, than have promoted the great Ends of Religion intended by it.

It may be asked, if the Miracle recorded by *Joshua* was indeed Fact, and one Day was hereby made as long as two, could so remarkable a Thing have happened without being observed by the Astronomers of all Nations? Such a Variation of the Sun's Setting, as was hereby occasioned in the Land of *Canaan*, must have made a longer Day, or a longer Night, than was natural in every other Part of the habitable World. A longer Day wherever the Sun was visible at the Time of *Joshua*'s making his Request, and a longer Night in every Part of the opposite Hemisphere. Astronomy was studied in these Times with great Application in many Nations, and Observations of the Heavens were taken and recorded with as much Exactness as the Professors of those Times were capable of attaining to. And is it probable, that if so remarkable an Alteration of the Course of Day and Night as this was had really happened, we should not find some Hint or Remain of some Heathen Writer, to concur with and bear Testimony of the Truth of what the sacred Historian relates

about

(*a*) They worshipped the Sun under the Name of *Baal*, *Bel-samen*, and *Moloch*. And the Moon under the Name of *Astaroth*. They worshipped likewise the *whole Frame of Heaven*, and all his Host, as appears from *Jer.* vii. 18.—xliv. 17. and *Deut.* iv. 15, 19.

about it? But in Asia [illegible] to let it observe, *first*, that it is highly improbable, we [illegible] impossible, [illegible] should [illegible] a Miracle at this, [illegible] been [illegible] as well as all their Enemies, [illegible] the Falsity of his Narration, [illegible] could [illegible] of making the World believe a Thing [illegible] happened *Secondly*, The [illegible] by *Joshua*, and afterwards [illegible] by other Writers of other Nations, and yet what they had recorded about it, may really be [illegible] down to us. The most ancient [illegible] were [illegible] and [illegible] in a few Ages were designed [illegible] Learning, [illegible] succeeding [illegible] and Sense quite different from what was at first the Design of them. And the original Accounts being becoming not suitable to the Taste that succeeded, were forgotten and [illegible] lost. But, *secondly*, if we could unravel the ancient Fables, we should find that the Fact of there having been one Day in which the Course of the Sun had been irregular, had been indeed conveyed down in the Memoirs of the Heathen Literature. *Ovid* had heard of it, and supposed it to have happened about the Time of the *Trojan* War, when it was made an Idolatrous Banquet of *Thyestes* Children. Other Writers imagined it to have been in the Days of *Phaeton*, and *Ovid* [illegible] the Fable told of him that it was he that occasioned it, by having obtained Leave to guide the Chariot of the Sun that Day, which he was in no wise able to manage. And thus the Heathen Poets and Mythologists dressed up [illegible] the Hints which they found in ancient Records [illegible] was [illegible] and lived but a Generation before the *Trojan* War, and therefore the Sun's standing still in the Days of *Joshua*, could not have happened in his Time; so that [illegible] any other Writer from whom he took the Hint, were [illegible] true in their Chronology. But *Phaeton* lived much earlier. The Sun stood still in the Days of *Joshua*, A. M. 2554: *Phaeton* was then about 24 Years old. And thus the Time of *Phaeton's* Life may [illegible] with the Year of the Sun's standing still in the Days of *Joshua*; and the Fable told of him, might have its first Rise from a Fact recorded to have happened in his Youth, dressed up and diversified with the various Fictions of succeeding Mythologists, until it was brought to what *Ovid* left it. But, *fourthly*, If we go into *China*, we may there find something more truly historical, relating to the Fact before us. The *Chinese* Records report, that in the Reign of their Emperor *Yao*, the Sun did not set for ten Days together, and that they feared the World would be set on Fire. *Yao*, according to *Martinius*, was the seventh Emperor of *China*, *Fohi* being the first: And, as he computes, from the first Year of *Fohi*'s Reign to *Yao*'s are 587 Years; for *Fohi* reigned 115 Years, after him *Xin-num* 140, *Hoang-ti* [illegible], *Xao-hao* 84, *Chuen-hio* 78, *Cou* 70, and next to him succeeded *Yao*. The first Year of *Fohi*'s Reign in *China* was in the Year of the World 1891: Count down from hence 587 Years, and the first Year of *Yao* will be *A. M.* 2479. *Yao* reigned 90 Years to *A. M.* 2569: The Year in which the Sun stood still, in the Days of *Joshua*, was *A. M.* 2554, in about the 75th Year of *Yao*'s Reign. And thus what is recorded in the *Chinese* Annals synchronizes to the Fact related in *Joshua*. The *Chinese* Records are still to report, that the Sun did not set for ten Days; but we suppose our *European* Writers have not here exactly hit the Meaning of the *Chinese* Annals, and that the Word they have translated Days, may, perhaps, rather signify a Space of Time little more than one of our Hours. If so, the sacred History, and the *Chinese* Records agree minutely in their Time of the Duration of this Miracle.

If the Sun's not setting at this Time was thus observed in *China*, we may guess about what Time of Day *Joshua* desired this Miracle: And we may be sure it was not towards the Evening, as some Writers have imagined; for had the Day been almost over in *Canaan*, the Sun would have been set in *China* before the Miracle happened, and therefore could not have been there observed at all: It was therefore a little before Noon in *Canaan* when *Joshua* desired the Sun might be stopped, and about this Time the Sun might be seen by *Joshua* in such a Position as to seem to stand over *Gibeon*, or as is expressed in the next Verse, [illegible] *Heaven*; and it would be Afternoon in *China* at this Time of Day in *Canaan*: If the *Chinese* saw and observed this Miracle, then the Light of Day, which the *Israelites* were favoured with, was occasioned by the Sun's really not going down as usual, and not from a Vapour or *Aurora* shining in the Air, as *Le Clerc* and some others have imagined; for such a Vapour would not have been seen from *Canaan* to *China*, and could not possibly have appeared near the Time of Sun-set in both Countries; nor would it have occasioned the Heat that was felt in divers Parts of the World, during the Time of the Miracle: The *Chinese* Annals intimate, that it was feared the Earth would have been [illegible] Fire: The *Mythologists* relate a Conflagration to have actually happened, and *Ovid* paints a poetical Scene of it, as his Fancy prompted him; and unquestionably the Continuance of the Sun in one Position of the Heavens for about ten Hours together, must affect with a very intense Heat even Places not under his Meridian Heat at all this Time. The *Earth* would probably have been [illegible] with the Warmth of the Day, [illegible] a Temperature [illegible] the preserving the [illegible] Time to become the [illegible] Relation of the Motion of the Earth, Moon, and perhaps of the other heavenly Bodies, that have Relation to them, [illegible] Matter we may guess it to have occasioned [illegible] be thought to be naturally productive of Consequences fatal to our System, but then we [illegible] that if we [illegible] in the Matter; that if we have sufficient Reason to induce us to believe, that God really wrought this Miracle, it is not [illegible] Great Ruler of the Universe not only able to direct it, beyond what we can imagine, but also as absolutely able, to *[illegible] all Things by the Word of his* Power, during the Time of it, as to have no other Effect below, than would be purposed to be done in the World.

One Design of the mighty Work which God was pleased to do before his chosen People, was, if Men would have paid a due Attention and Regard to them, to effect a reasonable Conviction for the Earth's being *[illegible]* and Knowledge *of the Lord*. What they might have *[illegible] Eternal Power and* Godhead, *[illegible]* at divers Times, and in divers Manners, before *[illegible] the Heavens and the Earth, from the Creation of the World*. But as these Things have, [illegible] Age, lost their Influence in almost all Nations, and the World was deserted *from the Living* God, to go after the Sun, Moon, and Stars, to serve them: what could there have been [illegible] more remarkably worthy of God's infinite Power, to shew himself to be a God above all Gods, than to have the Sun and Moon made to stand still in Favour of his declared Will, to support a People, chosen to be distinguished by his Worship? The Time of Day in *Canaan* when this Miracle happened, was such, that the Sight of it could not but go forth thro' all the then known Nations of the Earth; so that *there* could be *no Speech nor Language, where*, had a due Inquiry been made into it, the *Voice* of it would *not* have been *heard*, powerfully proclaiming, that however the World had been falsely amused *[illegible] the Beauty*, or *[illegible] at the* imagined *Power* of the *Lights of Heaven*; yet there was a Person, who ruleth in the Heavens, higher than them all; and who could over-rule and dispose of any of them as he pleased.

15 ¶ And Joshua returned, and all Israel with him, unto the camp to Gilgal.

Joshua did not return to *Gilgal* till he had done what is related in the following Part of this Chapter; and therefore the Meaning of what is said here is no more, than that he was about to return, till he heard where the five Kings were; and that many of the Enemies were still remaining.

16 But these five kings fled, and hid themselves in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them.

19 And stay you not, *but* pursue after your enemies, and smite the hindmost of them, suffer them not to enter into their cities: for the Lord your God hath delivered them into your hand.

20 And it came to pass when Joshua and the children of Israel had made an end of slaying them with a very great slaughter till they were consumed, that the rest *which* remained of them, entered into fenced cities.

When Joshua and the Children of Israel] Rather the Children of *Israel* by the Command of *Joshua*, who sent out strong Parties to pursue them; but he himself seems to have gone to lay Siege to *Makkedah*.

Till they were consumed] That is, till there were none of them to be seen in a Body together; for it is added, that some escaped and got into fenced Cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel.

In Peace] Signifies here *safe*; which is to be understood of that Detachment sent to pursue them, *ver.* 19. who came all safe to the Camp, and not a Man of them left, or so much as wounded.

22 Then

22 Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war, which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

Not in Insolence and Pride; but in Token that these Kings, and their Countries, were brought into an absolute Subjection to them, and that God had fulfilled his Promise, *Deut.* xxxiii. last.

25 And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the caves mouth, *which remain* until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them, and all the souls that *were* therein, he let none remain: and he did to the king of Makkedah, as he did unto the king of Jericho.

This and the following Cities, by the Severity they were treated with, had undoubtedly refused the Offers of Peace which *Joshua* had made to them, before he fought against them.

29 Then Joshua passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah.

Then Joshua passed] This means only that this was their next Expedition; for it cannot be supposed they proceeded immediately forward to the Attack of another City without stopping some Time to refresh themselves.

30 And the LORD delivered it also, and the king thereof, into the hand of Israel, and he smote it with the edge of the sword, and all the souls that *were* therein: he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto Lachish, and encamped against it, and fought against it.

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam King of Gezer, came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish, Joshua passed unto Eglon, and all Israel with him, and they encamped against it, and fought against it.

35 And they took it on that day, and smote it with the edge of the sword, and all the souls that *were* therein he utterly destroyed that day, according to all that he had done to Lachish.

36 And Joshua went [illegible] Israel with him, unto Hebron, [illegible] against it.

37 And they took it, and [illegible] of the sword, and the king thereof, [illegible] ties thereof, and all the souls [illegible] left none remaining according to all that [illegible] done to Eglon, but destroyed it utterly, and all the souls that *were* therein.

And the King thereof] Their former King was one of the five whom *Joshua* had lately killed and hanged, but it seems they had now set up a new Sovereign, their City being of great Note, since it had other Cities depending on it, as appears by the next Words.

And all the Cities thereof] It was not only one of the Royal Cities, which had others subject to it (as *Gibeon* had, which was a kind of Royalty) but its Power was likewise very extensive, for the Words in this Part of the Verse import, that there were many Cities subordinate to its Jurisdiction.

38 ¶ And Joshua returned, and all Israel with him to Debir, and fought against it,

Joshua had not been there before, but having advanced as far South and West as he thought expedient, (even as far as *Gaza*, which was in the Western Coast, ver. 41) he turned his Course toward the Camp at *Gilgal*, which was now North-East from him, and in his March thither took *Debir*, which afterwards was a City of *Judah*, xv. 49. and one of the Cities of the Priests, xxi. 15. 1 *Chron.* vi. 18. called also *Kiriath-Sepher*, and *Kiriath-Sannah*.

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein, he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof, as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the LORD God of Israel commanded.

The Conclusion of this Verse is a Justification of the *Israelites* from all Imputation of Barbarity and Injustice, since they only executed a Divine Sentence as the Lord their God commanded, against the People, for their abominable Wickedness, *Lev.* xviii. 24, 25. wherewith the *Israelites* would have been in Danger of being infected, if they had not extirpated the Inhabitants of this Country.

41 And Joshua smote them from Kadesh-barnea, even unto Gaza, and all the country of Goshen, even unto Gibeon.

Kadesh-Barnea] Was in the South of *Canaan*, as appears from *Numb.* xxxiv. 4. and Chap. xv. of this Book, ver. 3. where it is mentioned as belonging to the Tribe of *Judah*.

Gaza] Was a City of the *Philistines*, in the South-West Part of *Canaan*.

And all the Country of Goshen.] There was a City in the Tribe of *Judah* of this Name, and which, like *Hebron*, was situated in the Mountains, in the Southern Part of the Country, Ch. xv. 51. from which City the adjacent Region was called the Country of *Goshen*. This Tract was enriched with excellent Pasture Lands, and plenteous Streams, like that Country in *Egypt* of the same Denomination, and thence was called *Goshen*, as *Pellicanus* conjectures; because the *Hebrew* Word *Geshem* signifies copious Showers which impart Fertility to the Earth.

Even unto Gibeon] Which was in the more northerly Part of the Country. And therefore as the former Account specified the Conquests of *Joshua* from the South to the West, so here his Conquests from the South to the North are related.

42 And all these kings, and their land did Joshua take at one time: because the LORD God of Israel fought for Israel.

At one Time.] That is, in one Expedition.

Because the Lord God of Israel fought for Israel.] [illegible] their Conquests easy and expeditious. The Targum [illegible]

The Lord God of Israel, by his Word, *fought for Israel*, that is, by him who appeared to *Joshua* as the Captain of the Lord's Host.

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAP. XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor taken and burnt.* 16 *Joshua's conquests.* 21 *The Anakims cut off.* 23 *The Israelites rest from war.*

AND it came to pass, when Jabin king of Hazor had heard *those things*, that he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

This City was the Metropolis of the Northern Part of *Canaan*, *ver.* 10. and fell to the Share of the Tribe of *Naphtali*, in the Division of the Land, *Ch.* xix. 36. *Jabin* was the Name of the King of the *Canaanites* in this Part of the Country, in future Times, as well as now.

2 And to the kings that *were* on the north of the mountains, and of the plains, south of Cinneroth, and in the valley, and in the borders of Dor, on the west;

3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under Hermon, in the land of Mizpeh.

And to the Amorite, and to the Hittite, and to the Perizzite.] There were other *Amorites* scattered up and down the Country, beside those who were subject to the five Kings mentioned in the preceding Chapter, *ver.* 5. who were all now assembled by *Jabin*, together with the rest of the *Hittites* and *Perizzites*, who were in several Parts of the Country, that they might form as powerful an Army as could be raised.

And the Jebusite in the Mountains.] About *Jerusalem*, where they kept a strong Hold, till the Time of *David*; as the *Perizzites* lived in other mountainous and woody Countries.

4 And they went out, they and all their hosts with them, much people, even as the sand that *is* upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, Be not afraid because of them: for to morrow about this time will I deliver them up all slain before Israel: thou shalt hough their horses, and burn their chariots with fire.

I will deliver them up all slain before Israel,] The Seventy translate this *put to Flight*; for it is certain they were not all slain, but many of them fled. The Meaning therefore can be no more than that they should be so broken and shattered by that Time, as to have no more Power to resist than dead Men.

7 So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth maim, and unto the valley of Mizpeh eastward, and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he houghed their horses, and burnt their chariots with fire.

Joshua rendered the Horses which he took in this Battle useless for War, probably by cutting some of their back Sinews, so that they were not strong or alert enough for Battle, though they might be fit for other Uses; and this by the Command of God. For the whole Trust of *Israel* was to be put, not in Chariots or Horses, but in the LORD their GOD, and it was an express Law

[illegible]

It is evident that [illegible] Years, to the End of *David*'s Reign [illegible] When *Deborah* and *Barak* [illegible] Nine Hundred Chariots of Iron, [illegible] in the Text, [illegible] in this Manner [illegible] who were raised up from Time to Time [illegible] And in this Manner, *David*, who [illegible] *Egypt* to *Syria*, and Eastward as far as *Euphrates*, did he wage War; not for Want of Chariots [illegible] he took from *Hadadezer*, Son to the King of *Zobah* [illegible] a thousand Chariots, and seven hundred Horsemen [illegible] *hough'd all the Chariot-Horses*, [illegible] *Chariots*, 12 Sam. viii. 4. When he [illegible] Chariot with their Horses, and destroyed Nine Hundred of them, it is evident he had no Thought of raising [illegible] Kind; probably he retained them for his State, [illegible] lawfully, with [illegible] curing the Evil of [illegible] are the Terms in which the Law is conceived [illegible] he made no Use of them in War; and to be [illegible] the true Sense and Spirit of the Law.

It is very much to be remarked, that [illegible] from the coming out of *Egypt* to the End of *David*'s Reign, the People of *Israel* never suffered for Want of Force and Strength in War; they were often punished, as they [illegible] for their Idolatry; but whenever they repented and [illegible] to God, their Deliverance did not wait for Want of Forces [illegible] few in Number, and seemingly unfit for Action, supported [illegible] ther by Chariots nor by Horsemen, raised an Overmatch for Royal Armies. This may be verified in the Instances of [illegible], *Barak*, *Jephtha* and *Samuel*, and of all others called [illegible] God to save his People.

During this Period also it was that the Kingdom of *Israel* was carried to its utmost Height by *David*. He held the Kings about him, how gallantly soever they and their Troops were mounted, under Tribute and Subjection, though he himself rode on a Mule. When *David* looked back and contemplated [illegible] the State of Things, he might well say, *Some trust in Chariots, and some in Horses, but we will remember the Name of the Lord our God*, Psal. xx. 7.

In the Reign of *Solomon* Things quickly changed. He married the Daughter of the King of *Egypt*, and opened a Commerce between that Country and his own; and the next News we hear of him is, *That he had forty thousand Stalls of Horses for his Chariots, and twelve thousand Horsemen*, 1 Kings iv. 26. They who succeeded him followed his Example; and from his Time the Kings of *Judah* and *Israel* had, whenever they were able to keep them, a Strength of Chariots and Horsemen.

Let us see now what they got by this Change. *Solomon* came to a Kingdom firmly established, the Princes round him were tributary to him, and those at a Distance feared and admired him; but Troubles soon overtook him, the *Edomites* on one Side, the King of *Damascus* on the other, insulted him; nor was he able with all his new Forces to quell those captiant Enemies.

But the most remarkable Event, and which seems designed by Providence to humble the Pride of *Israel*, was the Division of the Kingdom upon the Death of *Solomon*; which produced a War of many Years Continuance between *Israel* and *Judah*, in which their Forces were employed with various Success in weakening and destroying each other. During this Time the King of *Egypt*, the Country which had furnished *Solomon* with all his Horses, came up against *Jerusalem*, and took it, and carried away all the Treasures of the Temple, and of the Royal Palace, which had been long gathering by *David* and *Solomon*: And *Rehoboam*, the Son of *Solomon*, became Servant to the King of *Egypt*, 2 Chronicles xii. 8, 9. Thus did *Solomon* and his Heirs purchase with their great Strength of Chariots and Horses. Indeed we may from this date the Ruin of *Israel*; the two Kingdoms were so weakened by their internal War, that they were unable to defend themselves against their Neighbours; and became Servants by Turns, sometimes to the Kings of *Egypt*, sometimes to the Kings of *Assyria* and *Babylon*; till after many and great Distresses they were carried into Captivity, the People of *Israel* into *Assyria*, and *Judah* into *Babylon*.

During this Period we find that God had not utterly forsaken his People, but oftentimes gave them very signal Deliverances.

But it is to be observed, that that Deliverance was not effected by their great Forces, but by the Interposition of God, when their Condition was such that they lost all Hope in their own Strength, and were willing to rely on God. This was *Hezekiah* delivered at a Time when he was so weak, that the *Assyrian* insolently offered him two thousand Horses, if he on his Part was able to set Riders upon them, 2 *Kings* xviii. 23. The Case will generally be found the same in other Instances.

By this short Account it appears that *David* was the last of the Rulers over *Israel* who observed the Law against multiplying Horses; and he was the last also who can be said to have been a Deliverer of the People.

10 ¶ And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword: for Hazor before-time was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not any left to breathe; and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, as Moses the servant of the LORD commanded.

Viz. Deut. vii. 2. and many other Places. By the Cities of *those* Kings, &c. is meant them whom *Jabin* had drawn into a Confederacy.

13 But *as for* the cities that stood still in their strength, Israel burned none of them, save Hazor only; *that* did Joshua burn.

But as for the Cities that stood still in their Strength,] The *Hebrew* Words are those which we translate *in their Strength*, literally signify *on their Heap*, which either means those Cities that were seated on an eminent Place, and therefore of greater Strength than those which stood in the Plain. Or otherwise, it must mean those Cities whose Walls were not flung down in the taking of them. The *Israelites* burnt none of these, because they intended to dwell in them, except *Hazor*, because it was the capital City, and had begun the War against them.

14 And all the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves: but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 ¶ As the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he left nothing undone of all that the LORD commanded Moses.

As the Lord commanded Moses his Servant.] Exod. xxxiv. 11, 12, &c. Numb. xxxiii. 50.

So did Moses command Joshua.] Deut. xxxi. 7.

And so did Joshua, he left nothing undone of all that the Lord commanded Moses.] Which is a Demonstration that *Moses* left in Writing what we read *the Lord commanded* in the foregoing Books, and that they were not written (as some pretend) in latter Times: For it would have been impossible for *Joshua* to have executed every Thing which had been commanded by *Moses*, unless he had had the Book of the Law before him for his Direction. Besides the Expression here evidently denotes that the Books were subsisting at this Time, in the very Order we have them now.

16 So Joshua took all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same:

And the Mountain of Israel.] It is very uncertain what Place this was, but many think it probable to be *Beth-el*, where God appeared to *Jacob* as he went to *Padan-Aram*, and promised to give him this Land, *Gen.* xxviii. 12, 13, and where he dwelt, by God's Direction, after he came from *Padan-Aram*, where God appeared to him again, and repeated the same Promise, and changed his Name from *Jacob* to *Israel*, Gen. xxxv. 1, 9, 10, *&c.*

17 *Even* from the mount Halak, that goeth up to Seir, even unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them, and slew them.

As the preceding Words expose the Boldness of [illegible] quest [illegible] seems to be a D[illegible] of the [illegible] he took from the [illegible] all those [illegible] him, as [illegible] understand it.

18 Joshua made war a long time with all those kings.

Even six Years, for so long 7 *Sam.* ii. 11. intended with 2 *Sam.* before he could [illegible] sufficient Conquest for the [illegible] of the *Israelites*.

19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon; all *other* they took in battel.

20 For it was of the LORD to harden their hearts, that they should come against Israel in battel, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

Being a People obstinately wicked, God order[illegible] in his Providence, that they [illegible] to fight with them.

That he might destroy them utterly, and that they might have no favour] Which they might have [illegible] truth is to imagine they could [illegible] River *Jordan* fled, and the [illegible] so would not hearken to the Terms [illegible]

From hence we may observe, how God governs the World, and how he directs all Things according to his [illegible] and Designs. It was fit in the Nature of Things, and God's Government of the World, that these Nations should be utterly destroyed, but yet God ordered an Offer of Mercy to be first made to them, such as was consistent with his wise Purposes, and the Good of his Government, so that they brought the Evil on their own Head, by the Rejection of these Offers, when a Way was opened to them for Escape. For we have already shewed, in our Notes on *Exod.* iv. 21. that the *Lord hardening their Hearts*, signifies no more than leaving them to their own Inclinations. And so he brings his Purposes about in a Way that is consistent both with *Justice* and *Mercy*; and takes off the Severity of the first, without lessening its essential Nature. And this with the Serenity of a great and most wise Governor, without putting the World out of Course, or altering the Nature of Things, but leaving them to go on in their usual Channels.

21 ¶ And at that time came Joshua and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed *them* utterly with their cities.

And at that Time] That is, in the War before-mentioned, and perhaps in the Conclusion of it; after *Joshua* had left none to oppose him in other Places, but only in those mountainous Countries which were of difficult Access.

And from all the Mountains of Judah.] All the mountainous Country that fell afterwards by Lot to that Tribe,

And from all the Mountains of Israel,] All the mountainous Country, that was in the rest of the Tribe of *Israel*, where these People, it is likely, fled for Safety.

22 There was none of the Anakims left in the land of the children of Israel: only in Gaza, in Gath, and in Ashdod, there remained.

These were three Cities of the *Philistines*, unto which either some of them escaped, and there took Shelter, or they had been there from ancient Time, and the *Israelites* could not yet expel them. For they did not possess themselves of the Country of the *Philistines*, till the Time of *David*, when we find some of these Giants still there.

23 So Joshua took the whole land, according to all that the LORD said unto Moses, and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war.

So Joshua took the whole Land.] Which either the *Canaanites* or the *Israelites* possessed; that is, subdued it by [illegible] against him, though many Places were not yet in the Possession of the *Israelites*.

According to all that the Lord had said unto Moses.] See *Deut.* xxxi. 7, 8.

And the Land rested from War.] None of the Lords of the *Philistines*, or any others, presumed to give any Disturbance to the *Israelites* in their Possessions, but they enjoyed them quietly. And thereby had Liberty to make a Division of the Country, which God ordered them to go about, *Ch.* xiii.

CHAP. XII.

1 *The two kings whose countries Moses took and disposed of.* 7 *The one and thirty kings on the other side Jordan which Joshua smote.*

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the sun: from the river Arnon, unto mount Hermon, and all the plain on the east.

2 Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river, and from half Gilead even unto the river Jabbok, *which is* the border of the children of Ammon:

3 And from the plain to the sea of Cinneroth on the east, and unto the sea of the plain, *even* the salt sea on the east, the way to Bethjeshimoth: and from the south, under Ashdoth pisgah.

4 And the coast of Og king of Bashan, *which was* of the remnant of the giants that dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD, and the children of Israel smite, and Moses the servant of the LORD gave it *for* a possession unto the Reubenites, and Gadites, and the half-tribe of Manasseh.

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir, which Joshua gave unto the tribes of Israel *for* a possession, according to their divisions:

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south-country: the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

And in the Wilderness, and in the South Country.] These are joined together, because the Wilderness was southerly, in the hottest and driest Part of the Land: But we are not to suppose, that the Wilderness was a Country without People, but only such as was thinly inhabited, in Comparison with other Parts of the Land. For we read of Houses and Towns in the Wilderness, 1 *Kings* xi. 34. ix. 18.

9 ¶ The king of Jericho, one: the king of Ai, which *is* beside Beth-el, one:

10 The king of Jerusalem, one: the king of Hebron, one:

11 The king of Jarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: the king of Gezer, one:

13 The king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 The king of Libnah, one: the king of Adullam, one:

16 The king of Makkedah, one: the king of Bethel, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Jokneam of Carmel, one:

23 The king of Dor in the coast of Dor, one: the king of the nations of Gilgal, one:

This *Gilgal* is not the Place where [illegible] came over *Jordan*; [illegible] no City [illegible] any King of that Country, but [illegible] Place [illegible] had into its Name from the Circumcision [illegible]

24 The king of Tirzah, one: all the kings thirty and one.

It may seem strange [illegible] were so many Kings [illegible] these Ages Kings were only petty Princes, or Lords of Cities, which had a few Villages [illegible] on them. This appears by [illegible] where we read of the King of *Bethel*; which was so small a Place, that he, and the King of *Ai*, joined together, had but twelve thousand Subjects, *Chap.* viii. 25.

However, the conquering of so many Cities and Places within so short a Space of Time, and with so little Loss as the *Israelites* did, shewed that they were marvellously protected, and was an Evidence to them, and it is to us also, of the Truth of all God's Promises; and that they will certainly be accomplished, what Obstacles soever there are in the Way of them. We here see the *Israelites* put in Possession of that very Country, and those very Places, which God had promised Ages before to their pious Ancestors to give to their Posterity, when they had not so much as a Foot of Land in any of these Countries, and wandered about from Place to Place, having no Possessions any where. This Promise is not only once, but many Times repeated, in Books which we are certain were written many Years before the *Israelites* came into Possession of any of the Land, and when there was little Likelihood of their obtaining it. And, therefore, their coming into actual Possession of it, and with so little Loss, is a very corroborating Proof of the Truth of those Books, which record the Promises of God on this Occasion; as the Event so fully justified what they had recorded.

CHAP. XIII.

1 *God commandeth Joshua to make a division of the land, as well that unconquered to certain bounds, as what they were already in possession of, to the nine tribes and the half tribe of Manasseh.* 8 *The Reubenites and the Gadites, and the other half of Manasseh, having received their inheritance on the other side Jordan.*

NOW Joshua was old *and* stricken in years; *and* the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land to be possessed.

To what Age *Joshua* was advanced we cannot determine, because we do not know how old he was when the *Israelites* came out of *Egypt*. Some think he was three and forty at that Time, and then he was fourscore and three when they came into *Canaan*: And now, it may be gathered from probable Conjectures, that he wanted not much of an hundred. And, in this declining Age, he could not hope to live to conquer what remained of the Land unsubdued, and therefore he was to go about another Business, *viz.* the dividing of the Land. God did not think fit to put the *Israelites* at once in full Possession of all the Land of *Canaan*, because the *Israelites* could not have filled the whole Country, and in Consequence the Beasts of the Field would have over-run it. This is particularly taken Notice of by *Moses*, Exod. xxiii. 29, 30 where it is expressly said, that the Inhabitants should not be driven out from the Land all at once, but by

by *little and little*. It was so ordered likewise to keep the People in Awe, and chastise them by their Enemies, whenever they forsook the Lord, their God. However, afterwards the Remnant of the *Canaanites* were subdued; particularly, in the Time of *David*.

2 This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,

3 From Sihor, which is before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites.

4 From the south, all the land of the Canaanites, and Mearah that is beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the sun-rising, from Baal-gad under mount Hermon, unto the entering into Hamath.

6 All the inhabitants of the hill-country from Lebanon unto Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: only divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

Them will I drive out from before the Children of Israel.] If they persisted constant in God's Worship and Service, which they did not; and therefore we never read that the *Sidonians* were conquered by the *Israelites*; and the People of *Lebanon* were only made Tributaries in the Days of *David* and *Solomon*.

Only] Or rather *therefore*, as the Word *rak* sometimes signifies.

7 Now therefore divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh,

Both that which was conquered, and that which remained unconquered, was to be divided, that every Tribe might know what belonged to them, by God's Gift, and be encouraged to attempt the Conquest of it, when they were able; and be preserved from entering into any Covenant or Society with those, who kept their Inheritance from them; and likewise to hinder the unconquered People from joining their Forces together to recover their Country, the *Israelites* inhabiting the Cities and Fields that lay between them.

8 With whom the Reubenites, and the Gadites have received their inheritance, which Moses gave them, beyond Jordan eastward, *even* as Moses the servant of the LORD gave them:

With whom,] That is, with the other half of the Tribe before mentioned.

Even as Moses the Servant of the Lord gave them,] Which he did by the Divine Command, and therefore they were not to be disturbed in their Possession, *Deut.* iii. 18.

Here the Words of God to *Joshua*, ver. 1. end; and in the next Verse the Writer of this Book begins to describe the Country which God ordered to be given to the forenamed two Tribes and an half, that there might be no future Dispute about this Division; but it might be held as good, as that which was made by Lot amongst the rest of the Tribes.

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon:

Some Versions render the latter Part of this Verse, The City in the Midst of the Valley, instead of *in the Midst of the River*: for as *Arnon* was but a small Rivulet or Brook, it could not have a City, or an Island big enough for a City to be built on, in the Midst of it.

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salcah:

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

Which reigned in Ashtaroth and in Edrei, who remained of the Remnant of the Giants.] See ch. xiii. 4. and *Deut.* iii. 11.

13 Nevertheless, the children of Israel expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire, *are* their inheritance, as he said unto them.

Only unto the Tribe of Levi he gave none Inheritance.] For the Tithes of the whole Country were instead of their Portion in Land, *Deut.* xviii. 2. And this is set down by *Joshua*, as formerly by *Moses*, to shew that they had as indisputable a Right to the Tithes, as their Brethren had to the Land.

The Sacrifices of the Lord God of Israel made by Fire, are their Inheritance.] That is, the Inheritance of the Priests; for the whole Tribe of *Levi* had nothing to do with them. See *Num.* xviii. where the Portion of the Priests and *Levites* is exactly set down. And see ver. 33. of this Chapter, and *Ch.* xiv. 3. xviii. 7.

As he said unto them.] See Num. xviii. 20, 21. where this is distinctly said, both with respect to the Priests and to the *Levites*.

15 ¶ And Moses gave unto the tribe of the children of Reuben, *inheritance* according to their families:

Having said in general what *Moses* gave to the two Tribes and an half, the sacred Historian proceeds to set down in particular, what Share each of them had in this Country.

16 And their coast was from Aroer that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba:

17 Heshbon and all her cities that *are* in the plain; Dibon, and Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar, in the mount of the valley,

In the Mount of the Valley.] In the Mount which overlooked the great Plain before-mentioned; which may be supposed to be one of the Mountains of *Abarim*, where this City, and perhaps the two former, were seated.

20 And Beth-peor, and Ashdoth-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the country.

22 ¶ Balaam also the son of Beor the sooth-sayer did the children of Israel slay with the sword, among them that were slain by them.

It is hard to give an Account why *Balaam* is here mentioned, unless we suppose him to have advised *Sihon*, and those Dukes who joined him, to undertake the War; as it is certain he counselled the *Midianites* to draw in the *Israelites* to commit Idolatry, *Num.* xxv. 7. However, we find by this he met with a due Punishment for his Deserts.

23 And the border of the children of Reuben was Jordan and the border *thereof*. This was the inheritance of the children of Reuben after their families, the cities, and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families:

25 And

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that is before Rabbah:

26 And from Heshbon unto Ramath-mizpeh, and Betonim; and from Mahanaim unto the border of Debir:

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and his border, *even* unto the edge of the sea of Cinnereth, on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half tribe of Manasseh: and *this* was *the possession* of the half-tribe of the children of Manasseh, by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one half of the children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan by Jericho eastward.

33 But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, as he said unto them.

CHAP. XIV.

1 *The land being about to be parted by lot,* 6 *Caleb demands Hebron for his inheritance,* 13 *which is granted him.*

AND these *are the countries* which the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed for inheritance unto them.

And these are the Countries,] Namely, Those mentioned in the fifteenth, sixteenth, and the following Chapters; for this Chapter is but a Kind of Preface to the Division of the Land; which was now conquered by *Joshua*, as that of *Sihon* and *Og* had been by *Moses*. And was to be divided by Lot according to the Command given by God to *Moses*, Num. xxxiv. 17, 18. where the Names of the twelve Heads of the Tribes, or the Princes, (as they are there called) are set down, *ver.* 19, 20, &c.

2 By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.

As the Lord commanded by the Hand of Moses,] Num. xxvi. 55, 56. xxxiii. 54.

3 For Moses had given the inheritance of two tribes, and an half-tribe, on the other side Jordan: but unto the Levites he gave none inheritance among them.

4 For the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell in, with their suburbs for their cattle, and for their substance.

[illegible] gave no Part unto the Levites in the Land.] Because the Children of *Joseph* succeeded in their Room, as the Vulgar Version translates the foregoing Words; that is, to make up the Number of twelve Tribes.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses the man of God concerning me and thee, in Kadesh-barnea.

Before they were [illegible] Lots for the [illegible] some of the Children of [illegible] coming along with him, were [illegible] of what he asked.

7 Forty years old *was* I when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land; and I brought him word again as it was in mine heart.

8 Nevertheless, my brethren that went up with me, made the heart of the people melt: but I wholly followed the LORD my God.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have trodden, shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

See Deut. i. 22, 36. This was first promised by God himself, and that with an Oath, *Num.* xiv. 21, 24.

10 And now behold, the LORD hath kept me alive, as he said, these forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel wandered in the wilderness: and now lo, I *am* this day fourscore and five years old.

And now, lo, I am this Day fourscore and five Years old. By this it appears that seven Years were passed since they came into *Canaan*, before they began to divide the Land, which was not till a Year after the War was ended. See *Ch.* xi. 18. As for the Time that followed, between the compleat Division of the Land and the Death of *Joshua*, it is not set down in this Book, nor have we any Passage in it from whence any probable Conjecture can be formed about it, but only that in *Ch.* xxiii. 1. where it is said, *A long Time after God had given them Rest, Joshua waxed old, &c.* which shews it is not to be restrained to so short a Space as *seven*, or *ten* Years, but may rather be thought *twenty*, as *Du Pin* computes it.

11 As yet I *am as* strong this day, as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out and to come in.

This shews the Force and Efficacy of the Divine Promise, which (as a learned Writer well observes) was as remarkable in preserving the Life and Strength of *Caleb*, as in bringing Mortality on others, who he swore should not enter into *Canaan*. And this was a proper Argument for *Caleb* to use, to shew that his Petition should be granted, because he wanted neither Courage nor Strength to assault, and take the Place he desired, if it was still in the Hands of the *Canaanites*, or to defend and preserve it, if it was already conquered from them.

12 Now therefore give me this mountain, whereof the LORD spake in that day, (for thou heardest in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced, if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.

This Mountain] The mountainous Country where *Hebron* lay, *Ch.* xi. 21. which was the Place promised to him.

If so be the Lord will be with me] These are not Words of Diffidence, but a pious Acknowledgment that nothing could be successfully enterprized, without God's gracious Assistance, of which *Caleb* was undoubtedly very confident.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance.

And Joshua blessed him] Acknowledged his Desarts, beseeched God to prosper him in his Undertaking, and gave his Consent that he should have this Country.

Hebron] That is, the Country about *Hebron* was given to *Caleb*, for *Hebron* itself was a City of the Priests, *Ch.* xxi. 11, 13.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite, unto this day: because that he wholly followed the LORD God of Israel.

God rewarded his Fidelity by this singular Gift, which he bestowed upon him before the Land was divided by Lot. Thus God blesseth his faithful Servants; and thus has Godliness the Promise of this Life, as well as of that which is to come.

15 And the name of Hebron before *was* Kirjath-arba, *which Arba was* a great man among the Anakims. And the land had rest from war.

CHAP. XV.

1 *The bounds of the lot of Judah do reach.* 13 *Caleb's portion and conquest.* 16 *He gives his daughter to Othniel for wife.* 21 *The cities of the tribe of Judah.*

THIS then was the lot of the tribe of the children of Judah by their families, *even* to the border of Edom; the wilderness of Zin southward, *was* the uttermost part of the south-coast.

The first Lot that came up was for the Tribe of *Judah*; in Honour of it, and that the Prophecy of *Jacob* might be fulfilled concerning his Pre-eminence among his Brethren. These Lots could not be drawn without a precedent Survey of the whole Country. A Description of which being laid before *Joshua*, he, together with *Eleazar*, and the Princes, divided it into nine Shares and a Half, as equally as they could, considering not merely the Quantity of Ground, but likewise the Quality and Goodness of the Soil.

By their Families] When the Lot of a Tribe was fallen, the Land so allotted to that Tribe was to be divided amongst the several Families of it. And this seems to have been done by casting the Lot which Family they should settle first, which next, and so on; and thus every Man's Inheritance would be in the Place where his Lot fell, the Place of it being thus fixed. But they did not cast the Lot for the Quantity to be assigned to a Family; for they were to set out, (agreeable to the Directions given *Num.* xxxiii. 54.) more or less Land to each Family, according to the Number of the Names of the Persons belonging to it.

2 And their south border was from the shore of the salt-sea, from the bay that looketh southward.

3 And it went out to the south-side to Maaleh-acrabbim, and passed along to Zin, and ascended upon the south-side unto Kadesh-barnea: and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa.

4 *From thence it* passed toward Azmon, and went out unto the river of Egypt, and the goings out of that coast were at the sea: this shall be your south-coast.

5 And the east border *was* the salt sea, *even* unto the end of Jordan: and *their* border in the north-quarter, *was* from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to Beth-hogla, and passed along by the north of Beth-arabah, and the border went up to the stone of Bohan the son of Reuben.

Went up to the Stone of Bohan, the Son of Reuben,] We find Mention made of this Stone again, *Ch.* xviii. 17. where the Author of this Book speaks of the Bounds of the Tribe of *Benjamin*. It was but lately laid here, since the *Israelites* came into this Country; but by whom, or of what it was a Monument, is not known. It is certain, *Bohan* did not dwell here; for the *Reubenites* had their Portion on the other Side of *Jordan*; but perhaps he performed some famous Exploit in this Place, or died and was buried here; being one of those who came over *Jordan* to assist their Brethren in the Conquest of *Canaan*.

7 And the border went up toward Debir from the valley of Achor, and so northward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south-side of the river: and the border passed towards the waters of En-shemesh, and the goings out thereof were at En-rogel.

And so northward looking toward Gilgal] Heap, *Gilgal* on the North of it. Which is to be understood not of that Place near *Jericho*, but of that Place called *Gilgal*, *Ch.* viii. 1. which was distant from thence, as appears by what follows.

8 And the border went up by the valley of the son of Hinnom, unto the south-side of the Jebusite, the same *is* Jerusalem: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom, westward, which *is* at the end of the valley of the giants northward.

By the Valley of the Son of Hinnom] A conspicuous Place on the East side of *Jerusalem*: and so delightfully shady, that it invited the *Israelites* to idolatrous Worship in this Valley, whereby it became infamous, 2 *Kings* xxiii. 10. *Jerem.* vii. 32. *Hinnom*, in all Probability, was some eminent Person, in ancient Times, who was the Owner of this Valley. For it is sometimes called *the Valley of the Children of Hinnom*; which shew his Posterity were planted here. After it was polluted by Idolatry, it became a Place where they threw all their Filth and dead Carcasses, and where there was a continual Fire, the *Jews* say, to burn Bones, and such foulid Things as were thrown there; from whence, they think, it became the Name for *Hell fire*.

Unto the South-side of the Jebusite] Namely, the City of the *Jebusites*.

The same is Jerusalem,] Which is called *Jebus*, in the last Verse of the eighteenth Chapter, and *Jebus*, Judg. xix. 10. especially that Part of it fortified by the *Jebusites*, which was called Mount *Sion*, and lay on the South of *Jerusalem*.

And the Border went up to the Top of the Mountain,] Which is thought to be Mount *Moriah*.

Which is at the End of the Valley of the Giants northward,] Which Mountain had on the North Part of it the Valley of *Rephaim* (as the Word is in the *Hebrew*) which was in the Tribe of *Judah*, extending itself from Mount *Moriah*, as far as *Bethlehem*, as *Josephus* informs us.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn to Baalah, which *is* Kirjath-jearim.

10 And the border compassed from Baalah westward unto mount Seir, and passed along unto the side of mount Jearim (which *is* Chesalon, on the north side, and went down to Beth-shemesh, and passed on to Timnah.

11 And the border went out unto the side of Ekron northward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west-border *was* to the great sea, and the coast *thereof*: this *is* the coast of the children of Judah round about, according to their families.

This is the Coast of the Children of Judah round about, according to their Families] That is, thus the Lot was bounded on all Sides, in the first Draught of it. Which being afterward found too large, it was contracted into a narrower Compass, that more Room might be made for the Tribe of *Simeon*, who had Part of this Lot consigned to them; as some other Places were added out of it, to the Tribes of *Benjamin* and *Dan*; as will afterward appear.

13 ¶ And unto Caleb the son of Jephunneh, he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* the city of Arba the father of Anak, which *city is* Hebron.

14 And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

15

And Caleb drove thence,] Not by his own Power alone, but by the confederate Army of the Tribes of *Judah* and *Simeon*, (Judg. i. 3, 9, &c.) in which, it is probable, he had a principal Command; and led on that Party, which assaulted this City.

The three Sons of Anak] Who he had seen five and forty Years, before, and was not at all affrighted at them. See *Num.* xiii. 22. and *Judg.* i. 10, &c.

15 And he went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

And Caleb said,] Made Proclamation, we suppose, throughout the Army, which he led against *Debir*.

To him will I give Achsah my Daughter to Wife] With this Place, we may suppose, for her Dowry.

17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field: and she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

And it came to pass, as she came unto him,] As she was brought from her Father's House to her Husband's, according to the accustomed Manner.

19 Who answered, Give me a blessing; for thou hast given me a south-land, give me also springs of water: and he gave her the upper springs, and the nether springs.

Who answered, Give me a Blessing] Bestow a Gift upon me, as the Word *Blessing* is used, *Gen.* xxxiii. 11. or, make my Happiness compleat.

For thou hast given me a south-Land,] A dry Country; being both mountainous, and toward the South, that is, towards the Deserts of *Arabia*, from whence very hot and scorching Winds were wont to blow.

Give me also Springs of Water] A Field hard by, wherein were Springs of Water; for it was not merely the Springs she begged, but the Ground in which they were; as appears from the foregoing Verse, where she moved her Husband to ask a Field.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

Now follows an Account of the Cities within the Lot of this Tribe; which were assigned to their several Families, after *Hebron* (which was the Principal of them, for here *David* reigned over the Tribe of *Judah* alone seven Years) was given to *Caleb*. Which the Generality of the *Jews* think he did not get into his Possession till after the Death of *Joshua*; as is related in the Book of *Judges*. See there, Ch. i. 11, 12, 13, &c.

21 And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom southward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Aman, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bizjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and Hormah,

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twenty and nine, with their villages.

If the foregoing Places be enumerated, there are no less than thirty and eight of them: But the Meaning is, (as the *Jews* generally think) that twenty and nine only belonged to the Tribe of *Judah*; the rest being afterwards given to the Tribe of *Simeon*, as we find in the nineteenth Chapter. Where nine of these very Cities here mentioned, are said to be in that Tribe, viz. *Beer-sheba*, *Moladah*, *Hazar-shual*, *Baalah*, *Azem*, *Hormah*, *Ziklag*, *Ain*, and *Rimmon*. Which nine, with the twenty and nine here set down as the Sum total, make just thirty and eight.

33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages.

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmas, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteen cities with their villages.

42 Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib.

44 And Keilah, and Achzib, and Mareshah nine cities with their villages.

45 Ekron, with her towns, and her villages.

46 From Ekron even unto the sea, all that lay near Ashdod, with their villages.

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the river of Egypt, and the great sea, and the border *thereof*.

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and Kirjath sannah, which *is* Debir,

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Janum, and Beth-tappuah, and Aphekah,

54 And Humtah, and Kirjath-arba (which *is* Hebron) and Zior: nine cities with their villages.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.

60 Kirjath-baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages.

61 ¶ In the wilderness, Beth-arabah, Middin, and Secacah,

In the Wilderness] So the *Hebrews* called those Parts of the Country which were but thinly inhabited, as this was, wherein there were but six Cities. Of this Wilderness of *Judah*, we read frequently in the following Books of Scripture; several Parts of which are mentioned in the History of *David*, when he fled for Fear of *Saul*, and lurked in this Country: Particularly in the Wilderness of *Ziph*, 1 Sam. xxiii. 14. and of *Maon*, ver. 24, 25. and of *Engeddi*, one of the Places here mentioned, 1 *Sam.* xxv. 14.

62 And Nibshan, and the city of Salt, and Engedi: six cities with their villages.

63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

The King of this City *Joshua* had vanquished, together with the other four Kings of the *Amorites*, who joined in Battle with him.

him, *Joshua* xi. 23. and, in the Conclusion of that Chapter, he [illegible] *Kings and the Land at one Time.* But it *Joshua* [illegible] the Land about it, the Strong Holds of *Zion* remained still in the Hands of the *Jebusites*, and the *Israelites* not being able presently to people all the Cities they had taken, the *Jebusites* recovered the City of *Jerusalem* [illegible] the Children of *Judah* expelled them after the Death of *Joshua* [illegible]. But still Mount *Zion* continued in their Hands to the Reign of *David*.

CHAP. XVI.

1 *The Lot of the Children of Joseph.* 5 *The Border of the Inheritance of Ephraim.*

AND the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el,

And the Lot of the Children of Joseph] That is, of *Ephraim*, and that half of the Tribe of *Manasseh* which was not yet provided for, see ver. 4. One cannot but observe the Providence of God in bringing up their Lot next to *Judah's*. For, as he had the Prerogative of being made the chief of all *Jacob's* Children, *Gen.* xlix. 10. so *Joseph* had the Privilege of the First-born transferred to his Family. And therefore they are considered before any of the other Tribes, except *Judah*.

2 And goeth out from Beth-el to Luz, and passeth along unto the borders of Archi to Ataroth,

Dupin well translates this whole Verse in the following Manner. *From Bethel Luz the Border passing along to Archi-ataroth.* Instead of *from Bethel to Luz*, &c.

And passeth along unto the Borders of Archi to Ataroth.] Or rather, the Borders of *Archi-ataroth*, as both the Seventy and the Vulgate translate it, and as the Words are in the *Hebrew*, this being the same City which is afterwards called *Ataroth*, ver. 7.

3 And goeth down westward to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the sea.

4 So the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families was *thus*: even the border of their inheritance on the east-side, was Ataroth-addar, unto Beth-horon the upper.

First, the Author of this Book shews what was given to *Ephraim*, reserving the Description of *Manasseh's* Portion to the next Chapter.

6 And the border went out toward the sea, to Michmethah on the north-side, and the border went about eastward unto Taanath-shiloh, and passed by it on the east to Janohah:

7 And it went down from Janohah, to Ataroth and to Naarath, and came to Jericho, and went out at Jordan.

8 The border went out from Tappuah westward unto the river Kanah: and the goings out thereof were at the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 And they drave not out the Canaanites that dwell in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

And go to serve Tribute] The *Israelites* so far subdued them, as to make them Tributaries; and some fancy, imposed on them the Precepts of the Sons of *Noah*. But they ought to have destroyed them, and were prohibited from making Peace with them on any Conditions. See *Judg.* ii. 1, 2, 3. unless the Conjecture of *Grotius* be true, namely, that the Inhabitants of *Gezer* submitted and accepted the Terms of Peace which *Joshua* was bound to offer them before he began the War, or the [illegible] he thinks, also did, who [illegible] For they delivered up themselves at the [illegible] render; which is the Reason, he imagines, that they are [illegible] in the Enumeration of those Towns, both in [illegible] *Deut.* xx. 17.

CHAP. XVII.

1 *The Lot of the Children of Manasseh and their Inheritance.* 12 *Their Inhabitants.* [illegible]

THERE was also a lot for the tribe of Manasseh; for he was the first born of Joseph, to wit, for Machir the first born of Manasseh, the father of Gilead: because he was a man of war, therefore he had Gilead and Bashan.

There was also a Lot for the Tribe of Manasseh, That half-tribe, which had no Portion on the other side *Jordan*.

For he was the First-born of Joseph.] The sense of this [illegible] is very obscure, and therefore the Particle should be rendered THOUGH, not FOR. And then the Meaning is plain enough, that the Lot of *Manasseh* came up after that of *Ephraim*, not before it; tho' he was the First-born of *Joseph*, for *Jacob* had preferred *Ephraim* before him, *Gen.* xlviii. 19, 20.

Because he was a Man of War,] This is generally thought to relate to *Machir*; who had accomplished some famous Exploits in the Skirmishes they had with the neighbouring People, while they were in *Egypt* (see 1 *Chron.* vii. 21, 22.) for he was not alive to fight when they came to *Canaan*.

2 There was also a lot for the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these were the male-children of Manasseh the son of Joseph by their families.

3 ¶ But Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, The LORD commanded Moses to give us an inheritance among our brethren: therefore according to the commandment of the LORD, he gave them an inheritance among the brethren of their father.

Or, an Inheritance was given them, according to this Commandment of God to *Moses*, by *Eleazar* and *Joshua*, and the rest who were appointed to divide the Land. For after the Lot had determined what Land every Tribe should have, *Eleazar*, *Joshua*, and the Princes, considered how many Families there were in the Tribe, and how large they were; and, accordingly, divided it among them. So *Num.* xxvi. 54, 55, 56. imports.

5 And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which were on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

Had an Inheritance among his Sons.] Being considered as Heirs to their Father.

7 ¶ And the coast of Manasseh was from Asher to Michmethah, that *lieth* before Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of Tappuah: but Tappuah on the border of Manasseh *belonged* to the children of Ephraim.

9 And the coast descended unto the river Kanah, southward of the river: these cities of Ephraim *are* among

among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the out-goings of it were at the sea.

The Coast of Manasseh also was on the North side of the River] By the *Coast of Manasseh*, is meant the Cities inhabited by the *Manassites*; which were all on the North-side of this River; as all those on the South-side of it, tho' belonging to the *Manassites*, were inhabited by the Children of *Ephraim*.

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border, and they met together in Asher on the north, and in Issachar on the east.

11 And Manasseh had in Issachar and in Asher, Beth-shean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 Yet the children of Manasseh could not drive out *the inhabitants of* those cities, but the Canaanites would dwell in that land.

Yet the Children of Manasseh could not drive out the Inhabitants of those Cities] Through Want of Faith in God, and of Zeal to execute his Commands; which made them tardy in their Attempts to expel the Inhabitants of this Country.

13 Yet it came to pass when the children of Israel were waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.

In which they heinously transgressed the Divine Command, *Deut.* xx. 16, 17, 18.

14 And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a great people, forasmuch as the LORD hath blessed me hitherto?

They were discontented, as being two Tribes, with having but one Lot, which they thought too little for them; because they were so very numerous, that the Country which was assigned them was little enough for one of their Tribes.

Forasmuch as the Lord hath blessed me hitherto?] Multiplied them exceedingly, as appears from *Num.* xxvi. 34, 37.

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood *country*, and cut down for thyself there in the land of the Perizzites, and of the giants, if mount Ephraim be too narrow for thee.

Though *Joshua* was of their Kindred, yet he would not humour them; but returns their Argument upon them, that since they were so great a People, they should act as here follows.

Get—up to the Wood-Country,] Which was in the Highlands, *ver.* 18. and these were full of Trees; for *aba*, as *Bochart* observes, signifies very thick Woods.

Cut down for thyself there,] Make it habitable, and commodious for your Purpose.

And of the Giants.] There were some of the *Rephaim* (as the *Hebrew* Word is) still remaining here; or it was a Place where they had been wont to dwell.

Joshua upon the whole exhorts them to enlarge their Bounds by taking in those Wood lands before-mentioned.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* of the valley of Jezreel.

They still insisted, that if they could get Possession of the woody Mountain, and destroy all the Inhabitants, and cut down all the Trees, it would not be sufficient to contain them. But if it would, they further alledge, they had no Hope to conquer it; because, before they could come at it, they must encounter those who lived in the Valley below it, who were too strong for them.

Have Chariots of Iron] Not Chariots made of Iron, but armed with that Metal; having a Kind of Scythes, of two Cubits, fastened to long Axle Trees on both Wheels; which being driven swiftly through a Body of Men, made great Slaughter, mowing them down like Grass or Corn.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim, and to Manasseh, saying, Thou *art* a great people, and hast great power: thou shalt not have one lot *only*.

Joshua was not moved by their Objections from his Resolution, but told them, that by their own Confession they were very numerous, and consequently of great Power, and therefore might not be straitened in their Habitation, which they said was not sufficient for one Tribe.

18 But the mountain shall be thine; for it *is* a wood: and thou shalt cut it down: and the out-goings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be*. strong.

The Mountain shall be thine] They should have the Mountain added to their Portion; which he could not change any other Way, it being settled by a Divine Decree.

For it is a Wood, and you shall cut it down] Or, though it be a Wood, yet they could cut it down, and grub it up; and then it would afford a commodious Habitation.

And the Outgoings of it shall be yours] They should have the Product of it. Or, all the Country below in the Valley, *ver.* 16. should be their also.

Joshua concludes by answering all their Objections, *ver.* 16. with an Assurance that they should be able, with the Divine Assistance, to dispossess the present Inhabitants, notwithstanding their great Force and Power. For so God had commanded them to believe, and not be afraid of their Chariots, which now seemed so terrible to them. See *Deut.* xx. 1.

CHAP. XVIII.

1 *The tabernacle set up at Shiloh.* 2 *The remainder of the land is described, and divided into seven parts.* 10 *Joshua casteth lots before the Lord, and distributeth the inheritance.* 11 *The lot and border of Benjamin.* 21 *Their cities.*

AND the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there, and the land was subdued before them.

And the whole Congregation of the Children of Israel] All their Elders, and Heads of their Tribes, who represented the People of *Israel*, and are sometimes meant by the *whole Congregation*. But here it may well signify the whole Body of the People, who accompanied the Ark, in order to fix it in a new Situation.

Assembled together at Shiloh] A Place in the Tribe of *Ephraim*, not far from *Jerusalem*.

And set up the Tabernacle of the Congregation there.] Which had hitherto remained in *Gilgal*; but now, by God's Order, no Doubt, for He was to chuse the Place of his own Residence, *Deut.* xii. 5, 11, 14, &c. was removed hither, together with the Camp of *Israel*, which continued so long in *Gilgal* merely because the Tabernacle was there. If it be enquired, what Token God gave of his Choice of this Place, Mr. *Mede* answers, perhaps it was by an unctuous, fragrant Smoke, Tokens of his Approbation, by expiating their Sins, as it may be, they consulted in the Cole by the Oracle of *Urim* and *Thummim*. For, when God made Choice of Mount *Sion*, an Angel ordered the Prophet Gad to tell *David* he should erect an altar on the Threshing-floor of *Ornan*, and there God answered him by fire, 1 Chron. xxi. 18, 26. Now the Reason of this [illegible] was, probably, because it [illegible] the Division of the Land, [illegible] to transact all that [illegible] which was now independently [illegible] lived in the Wilderness, they [illegible] their Rules, *Deut.* [illegible] settled in Canaan, could [illegible] also was very [illegible] while very [illegible] *Judah* and *Ephraim*. And [illegible] the latter, [illegible] who, being of this Tribe [illegible] the Tabernacle continued there [illegible] thirty Years, till the Days of Saul. But the learned Archbishop

Ujber reckons no more than three hundred and twenty-eight Years.

And the Land was subdued before them] Or rather, *for the Land was subdued*, &c. that is, continued quiet, without any Opposition from the old Inhabitants, since the Conquest mentioned, *Ch.* xi. 23.

2 And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

For whom no Lot had been drawn at *Gilgal*. The Reason of which was, perhaps, because the last mentioned Tribes of the House of *Joseph*, were not satisfied with the Division which was begun to be made there: And therefore *Joshua* discontinued his Proceedings till he had made a new Survey of the whole Country. In order to which, God commanded him to remove hither; from whence, being in the Middle of the Country, they might accomplish it with the greater Facility, and in a more satisfactory Manner to the Children of *Joseph*, by settling the House of God among them.

3 And Joshua said unto the children of Israel, How long *are* you slack to go to possess the land which the LORD God of your fathers hath given you?

He reproves them here for their being so remiss in proposing some Means of making a Division, that each Tribe might take Possession of the Land, where their Lot should fall.

4 Give out from among you three men, for *each* tribe: and I will send them, and they shall rise, and go through the land, and describe it according to the inheritance of them, and they shall come *again* to me.

And describe it] Set down not only the Dimensions of it, but its Condition and Quality, whether barren or fruitful, mountainous or plain, &c.

According to the Inheritance of them] Distributing the geographical Description into as many Parts as there remain Tribes unprovided of their Inheritance.

5 And they shall divide it into seven parts: Judah shall abide in their coasts on the south, and the house of Joseph shall abide in their coasts on the north.

Their Business was to divide the Country into seven equal Portions, and leave God to appoint which Portion should fall to each Tribe; who could have no Reason to complain, when the Division was made by themselves.

The Lot of *Judah*, which was southerly, and the Lot of *Ephraim* and *Manasseh*, which, with respect to the former, were northerly, were not to be altered. But these Tribes were to remain undisturbed in their Possessions, unless it should be found, that they had more than they needed, and others had less. For this was the very Reason of making a new and more exact Survey of the Country, than had been made before the first Division, that there might be an Allotment made more to every one's Satisfaction, when they had a more perfect Account of all the Land. Accordingly, it is evident, that the Tribe of *Judah* (by common Consent, no Doubt) parted with some of their Portion to the *Simeonites*, and the *Danites*, whose Lot appeared to be too scanty, *Ch.* xix. 29, 41.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

That I may cast Lots for you here before the Lord, &c.] Whereby their Possessions were settled and established by a Divine Authority. For the Lots being drawn before the Sanctuary, God was intreated to declare what Portion every Tribe should have. Accordingly, it was their Duty to look upon it as a sacred Appointment, and to be contented with it; for it was done at the very Door of the Tabernacle, as we read *Ch.* xix. 51.

7 But the Levites have no part among you, for the priesthood of the LORD *is* their inheritance: and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses the servant of the LORD gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go, and walk through the land, and describe it, and come again to me, that I may here cast lots for you before the LORD in Shiloh.

9 And the men went, and passed through the land, and described it by cities, into seven parts, in a book, and came *again* to Joshua to the host at Shiloh.

Josephus declares they were seven Months in taking this Survey, and making the Description above-mentioned.

10 ¶ And Joshua cast lots for them in Shiloh, before the LORD: and there Joshua divided the land unto the children of Israel according to their divisions.

That is, according to the Divisions made by the Surveyors; which were so just and equal, that all contented the Lot should determine what Part should belong to them.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coast of their lot came forth between the children of Judah, and the children of Joseph.

The Providence of God so ordered it, that the Children of *Benjamin* should have the first Lot of these seven, next to the Children of *Joseph*; they two, being the only Sons of *Rachel*, the beloved Wife of *Jacob*.

And the Coast of their Lot came forth between the Children of Judah,] Who lay on the South of them.

And the Children of Joseph,] For the *Ephraimites* lay on the North of them. And it is observable, that in the Blessing of *Moses*, *Benjamin* is placed between *Judah* and *Joseph* (*Levi* having no Inheritance among them). Which Prophecy of *Moses*, was, by this Lot, exactly accomplished concerning him, *Deut.* xxxiii. 12.

12 And their border on the north-side was from Jordan, and the border went up to the side of Jericho, on the north-side, and went up through the mountains westward, and the goings out thereof were at the wilderness of Beth-aven.

13 And the border went over from thence toward Luz, to the side of Luz, (which *is* Beth-el) southward, and the border descended to Ataroth-adar, near the hill that *lieth* on the south-side of the nether Beth-horon.

And compassed the Corner of the Sea southward, from the Hill that lieth before Beth-horon] We cannot give any Account of this Border, according to our Translation: For, it is certain, it did not compass any Corner of the Mediterranean, (and no other Sea can be here meant) nor came near unto it. Therefore, by *Peath*, which we translate *Corner*, must be understood *the Side* of the Sea, As if the sacred Historian had said, it extended in a parallel Line to the Sea. So the Vulgate hath it, *over-against the Sea*; and the LXX to the same Purpose. And the Word *southward* is joined by the Vulgate, not to the *Sea*, but to the next Words; *Southward from the Hill that lieth before Beth-horon*.

This was the West Quarter] Here the *Peath*, before-mentioned, (for it is the same Word we before translate *Corner*) the West-side, or Quarter, ended: For that is meant by *its Out-goings*.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim) a city of the children of Judah: This *was* the west-quarter.

15 And the south-quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the son of Hinnom,

Hinnom, *and* which *is* in the valley of the giants on the north, and descended to the valley of Hinnom, to the side of Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En shemesh, and went forth toward Geliloth, which *is* over-against the going up of Adummim, and descended to the stone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah northward, and went down unto Arabah.

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north-bay of the salt-sea, at the south-end of Jordan: This *was* the south-coast.

20 And Jordan was the border of it on the east-side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

According to their Families] The Inheritance was divided among as many Families as were in the Tribe.

21 Now the cities of the tribe of the children of Benjamin according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

Having given a Description of the Bounds of the Country, the Historian sets down the principal Cities in it. The first of which was well known, *viz. Jericho*; the Territory of which remained, though the City itself was destroyed: And perhaps there were some Houses there, though without Walls or Gates.

And the Valley of Keziz.] Rather *Emir-keziz*; for a City is here meant, and not a Valley. Or, it may be interpreted, *Keziz*, in the Valley; that is, in the Plain of *Jericho*.

22 And Beth-arabah, and Zemaraim, and Beth-el.

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebusi, (which *is* Jerusalem) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

And Jebusi, (which is Jerusalem)] See *Ch.* xv. 63. where it is reckoned to the Tribe of *Judah*; for both that Tribe, and *Benjamin*, had an Interest in it. The old City belonged to the Tribe of *Benjamin*; to which, an Addition being made, it belonged to *Judah*, (as some have supposed) that is, the North Part, with Mount *Moriah*, was in the Portion of *Benjamin*; but the South Part, wherein Mount *Sion* was, belonged to *Judah*.

This is the Inheritance of the Children of Benjamin] Which was one of the smallest, with respect to the Quantity of Ground which they possessed; but the Soil was the richest of all other Tribes, as *Josephus* informs us.

CHAP. XIX.

1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Issachar,* 24 *of Asher,* 32 *of Naphtali,* 40 *of Dan.* 49 *The children of Israel give an inheritance to Joshua.*

AND the second lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was within the inheritance of the children of Judah.

God disposed it so, that the very next Lot to *Benjamin* came up for them; *Simeon* being the eldest Son of *Jacob*, that was unprovided for.

And their Inheritance was within the Inheritance of the Children of Judah.] So we well translate it; for though the Word in the *Hebrew* be *(betoch) in the midst*, of the Inheritance of *Judah*, yet it signifies no more than *within*. For the Lot of *Simeon* did not lie in the very Heart, but in the very Skirts of the Country of *Judah*. From whose northern and western Borders some Part was cut off, and given to the *Simeonites*, for [illegible] ver. 9.

2 And they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities and their villages.

7 Ain, Remmon, and Ether, and Ashan: four cities and their villages.

8 And all the villages that were round about these cities, to Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah, *was* the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

For the Part of the Children of Judah was too much for them] They who were sent to make a new Survey of the whole Land, found that the former Surveyors had not measured it exactly; but left one Division too big in Proportion to the rest, which fell to the Tribe of *Judah*; who had now, therefore, a large Share cut from them; because they had too much, and others too little.

The Children of Simeon had their Inheritance within the Inheritance of them.] Within that Lot, which was at first given to the Tribe of *Judah*; yet not absolutely given, but so that, if it appeared there was not sufficient for the rest of their Brethren, and they had more than enough, that Lot should be corrected, by taking something from them, and giving it to another Tribe; as it was now in this new Allotment.

10 ¶ And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

He was not the next Brother; for *Issachar* was born before him. But he is mentioned before *Issachar*, both in the Blessing of *Jacob*, *Gen.* xlix. 13. and of *Moses*, *Deut.* xxxiii. 18.

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam,

12 And turned from Sarid eastward, toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-methoar to Neah.

14 And the border compasseth it on the north-side to Hannathon: and the out-goings thereof are in the valley of Jiphthah-el.

15 And Kattah, and Nahallal, and Shimron, and Idalah, and Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar, according to their families.

Thus far there is some Kind of Order observed in these Lots; *Issachar* being Brother to *Zebulun* by the same Mother.

18 And their border was *toward* Jezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And

21 And Remeth, and En-gannim, and Enhaddah, and Beth-pazzez.

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh, and the out-goings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was Helkath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel westward, and to Shihor-libnath,

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the valley of Jiphthah-el toward the north-side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

29 And *then* the coast turneth to Ramah, and to the strong city Tyre, and the coast turneth to Hosah: and the out-goings thereof are at the sea from the coast to Achzib.

And to the strong City Tyre.] This Translation is questionable; for we never read one Word of the City *Tyre* (unless it be here) until the Days of *David*; though we often read of *Sidon* in the Books of *Moses*; even in the Prophecy of *Jacob*. It is highly probable, some other Place is meant by *Tzor*, (as the Word is in the *Hebrew*.

And the Out-goings thereof are at the Sea from the Coast to Achzib.] It ended at the Country which belonged to *Achzib*; for *Hebel*, which we here translate *Coast*, signifies.

30 Ummah also, and Aphek, and Rehob: twenty and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali: *even* for the children of Naphtali, according to their families.

Here the younger Son of *Bilhah*, the Handmaid of *Rachael*, is preferred before the Elder, who was *Dan*, (*Gen.* xxx. 6, 8.) as *Zebulun* was before *Issachar*. Such was the Method of Divine Providence in that Nation, to convince them, that they ought not to value themselves too highly, as they were apt to do, upon their external Privileges.

33 And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings thereof were at Jordan.

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south-side, and reacheth to Asher on the west-side, and to Judah upon Jordan toward the sun-rising.

And to Judah upon Jordan toward the Sun-rising.] It was not near *Judah*, there being several Tribes between them. Therefore the Meaning is, this Tribe had a Communication with that of *Judah*, by Means of the River *Jordan*. So the Word *upon*, in our Translation, ought to be interpreted. This River afforded them the Convenience of carrying Merchandizes to *Judah*, or bringing them from thence. And thus some think the Prophecy of *Moses* was accomplished, *Deut.* xxxiii. 23. *Possess thou the West and the South.* Which doth not signify, that they had any Land in the South; but that they trafficked with that Country by the Means of *Jordan*.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gathrimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

And the Coast of the Children of Dan went out too little for them.] The Words *too little* are not in the *Hebrew*; where there is no thing that corresponds with them. The Passage runs thus, *The Coast of the Children of Dan went out from them*, that is, they were dispossessed of it in some Parts, or kept out of them by the former Inhabitants; and we find by *Judg.* i. 34. that the *Amorites* forced them into the Mountains, and would not suffer them to dwell in the Valley. This reduced them to such straits, that they were constrained to enlarge their Border some other Way, which they did by the Means following.

Therefore the Children of Dan went up to fight against Leshem. A City not far from *Jordan*, called *Laish*, in the Book of *Judges*, before it was taken by the *Danites*.

And called Leshem, Dan, after the Name of Dan their Father.] It was customary for Conquerors to change the Names of those Places which they subdued. This was done with respect to *Leshem*, after the Death of *Joshua*; and is related more largely in the Book of *Judges*, Ch. xviii. where the whole Expedition is recorded. From whence some have argued, that this Book was not written by *Joshua*; whereas no more can fairly be inferred, than that in After-times, *Ezra*, or some other, thought good to insert this Verse here, in order to compleat the Account of the *Danites* Possessions. For any one may see, that if this Verse was taken away, all that is related of this Tribe is perfectly coherent, and there is no Breach at all in the Context of the foregoing with the Verse subsequent to this; which is an Argument, that this short Account of their taking *Leshem* was not written by the Author of this Book, but inserted afterwards by some other Person. For if the Words of this Verse were omitted, this Relation of the *Danites* Lot would be more like the Account of all the other Lots. We meet with several Remarks, or small Additions of this Sort, in this Book of *Joshua*, (as well as in some other Books of Scripture) which were in all Likelihood added by some other Hand; in order to make known in what Situation the Things related had continued to their Day. These Observations or Remarks were probably at first inserted by Way of Notes on the sacred Text, but in Process of Time were introduced into the Body of it.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun, among them:

When they had made an End of dividing the Land for Inheritance by their Coasts] That is, after every Tribe had their respective Portion assigned to them.

The Children of Israel gave an Inheritance to Joshua the Son of Nun among them.] We cannot but admire the wonderful Modesty of this great Man, who received his Portion last of all; and then, not by Lot, but by their Gift, who were already possessed of the whole Land.

50 According to the word of the Lord, they gave him the city which he asked, even Timnath-serah

ferah in mount Ephraim: and he built the city, and dwelt therein.

According to the Word of the Lord, they gave him the City he asked,] God indeed had ordered, that he should have a Portion, and that he himself should chuse it, but he was content to stay for it till every one else was amply provided for. We do not expressly read of this Command; but many Particulars were said and done, which are not recorded. And *Joshua* being as faithful and upright as *Caleb*, and chosen beside to be the Captain of Gods People, we cannot but think, that when God ordered what *Caleb* should have, he gave the same Direction with respect to *Joshua*. And so much is implied in their Words of *Caleb* himself, when he demanded his Portion of *Joshua*, Chap. xv. 6. *Thou knowest the Thing the Lord said unto Moses the Man of God, concerning me and thee, in Kadesh-barnea.*

Even Timnath-serah in Mount Ephraim] *Joshua* did not chuse the best Place in all the Country, but a convenient one in his own Tribe; which was seated on the North side of a Hill called *Gaash*, as we read in the latter End of this Book.

And he built the City, and dwelt therein] Repaired it, we suppose, (for in all Probability there was a City in that situation before) and made a convenient Habitation for his Family and Relations. But we read nothing of them afterward; for as he did not aspire to make himself King of *Canaan*, so he contented himself with a moderate Allotment, and made no large Provision for his Posterity.

51 These *are* the inheritances which Eleazar the priest, and Jothua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot, in Shiloh before the LORD at the door of the tabernacle of the congregation: so they made an end of dividing the country.

Upon the Whole of this Division of the Land, it deserves our remarking, that the Lot fell to every Tribe, just as *Jacob* and *Moses* had foretold. And this Division served to keep up the Distinction of Tribes, which was to continue till the Coming of the Messiah. And we may observe further, that God had expresly named some Years before, as we find by *Num.* xxxiv. 17——29. the very Persons who should divide the Land unto the Children of *Israel*, and expresly described the Bounds how far every Way the Land reached which was to be divided by them.

C H A P. XX.

1 *God commandeth, 7 and the children of Israel appoint the six cities of refuge.*

THE LORD also spake unto Joshua, saying,

From the Tabernacle, at the Door of which he, and *Eleazar*, and the Princes had been making a Division of the Land, as the last Verse of the preceding Chapter informs us.

2 Speak to the children of Israel, saying, Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person unawares *and* unwittingly, may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities, shall stand at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city; they shall take him into the city unto them, and give him a place that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand: because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, [illegible] of Judah.

[illegible] Country [illegible] in the N[illegible] and [illegible] both.

8 And on the other side Jordan [illegible] ward, they assigned Bezer in the wilderness [illegible] the plain, out of the tribe of Reuben, [illegible] in Gilead out of the tribe of Gad, [illegible] Bashan out of the tribe of Manasseh.

These Cities were assigned by [illegible] but were to be inhabited with the Priests [illegible]

All these Cities belonged to the [illegible] rity, might defend those who fled [illegible] give them good Instruction wh[illegible] until the Death of the High-Priest.

9 These were the cities [illegible] dren of Israel, and for the stranger that sojourned among them, that whoso[illegible] unawares, [illegible] hand of the avenger of blood [illegible] the congregation.

C H A P. XXI.

1 [illegible]

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Jothua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel.

The Heads of the Fathers of the Levites] So the Princes of the several Tribes, who divided the Land in Conjunction with *Joshua* and *Eleazar*, are called, Ch. xiv. 1. and in the Conclusion of this Verse. And therefore the chief Persons descended from *Kohath*, *Gershon*, and *Merari*, (who were the Fathers of the *Levites*) are here meant by *the Heads of the Fathers* of that Tribe.

2 And they spake unto them at Shiloh in the land of Canaan, saying, The LORD commanded by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

This Command is recorded in *Num.* xxxv. 2, *&c.*

3 And the children of Israel gave unto the Levites out of their inheritance at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

After the Cities which were to belong to the *Levites* were fixed out, they were divided by Lot among their several Families, as the whole Land was among the Tribes. And the first Lot came out for the noblest Family in the Tribe of *Levi*; for *Moses* and *Aaron* were descended from *Kohath*.

5 And the rest of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities.

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* mentioned by name,

10 Which the children of Aaron *being* of the families of the Kohathites, *who were* of the children of Levi, had: (for theirs was the first lot)

11 And they gave them the city of Arba the father of Anak (which *city is* Hebron) in the hill-*country* of Judah, with the suburbs thereof round about it.

12 But the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh, for his possession.

13 ¶ Thus they gave to the children of Aaron the priest, Hebron with her suburbs, *to be* a city of refuge for the slayer, and Libnah with her suburbs,

The Fields and Villages of *Libnah* were no Part of their Property, and this must be observed with Relation to all the following Cities of the Priests.

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites, which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Bethhoron with her suburbs: four cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Ajalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the half-tribe of Manasseh, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities *were* ten with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon of the families of the Levites, out of the *other* half-tribe of Manasseh, *they gave* Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer: and Beesh-terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs: four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer: and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari the rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer: and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot, twelve cities.

41 All the cities of the Levites within the possession of the children of Israel, *were* forty and eight cities with their suburbs.

So God ordered by *Moses*, Num. xxxv. 7. and it is a Demonstration, that *Moses* was divinely inspired to make such an Appointment, before it could be known, whether, without straitning the other Tribes, they could part with so many Cities to the *Levites*. For when *Joshua* and *Caleb* went up to search the Land, they could have no Opportunity to take any accurate Dimensions of the Country; whereby *Moses* might know there would be Room enough to allow the *Levites* so large a Portion as this; but he was directed to it by a Divine Foreknowledge.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

Namely, two thousand Cubits on every Side round the City, as is ordered, *Num.* xxxv. 5. and it certainly was a large Proportion for this Tribe, which was the smallest of them all. But God intended an ample Provision should be made for his Ministers; and they had not any Part of the Land belonging to these Cities, but only Room for themselves and their Cattle. And we may justly admire the Wisdom of the Settlement of the *Levites*; for, by the Method made Use of in alloting them Cities from several Tribes, they were dispersed through the whole Country; and, by this Means, were the better situated for instructing the People, and keeping them in Obedience to the Laws of God.

43 ¶ And the LORD gave unto Israel all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein.

God gave them a Right to the whole Country, and invested them with the actual Possession and Enjoyment of the greatest Part of it: He likewise authorized them to subdue the rest (if they continued obedient to him) as soon as it would be convenient. All which was exactly conformable to his Promise and Oath; for the *Israelites* not being numerous enough to people the whole Country, at their first coming into it, God never intended to expel all the old Inhabitants at once, but by Degrees; as we read expressly, *Exod.* xxiii. 29, 30.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

The Lord delivered all their Enemies into their Hand,] This is not to be understood, as if all the People of *Canaan* were absolutely in Subjection to them; but that as long as *Joshua* lived, all those who

who attempted to oppose and destroy them, were delivered into their Power.

45 There failed not ought of any good things which the LORD had spoken unto the house of Israel: all came to pass.

Which they themselves (as *Joshua* afterwards tells them, *Ch.* xxiii. 14.) knew very well, and could not but acknowledge. But it must be understood, according to the Explication of *ver.* 43. For the Time of fulfilling some Part of the Divine Promise was not then come, and the Completion of what was already begun, depended upon their Obedience to GOD.

CHAP. XXII.

1 *The two tribes and half are sent home.* 10 *They build an altar on the other side Jordan.* 11 *The tribes in Canaan are offended thereat;* 21 *But receive satisfaction concerning it.*

THEN Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you.

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get ye unto your tents, *and* unto the land of your possession, which Moses the servant of the LORD gave you on the other side Jordan.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

Viz. to worship HIM alone with sincere Affection; which *Moses* inculcated above all Things, before he died, *Deut.* vi. 5, 13, 14. x. 12, xi. 13, 22. xx. 9. xxx. 6. 20.

6 So Joshua blessed them, and sent them away: and they went unto their tents.

He not only praised and commended them, but dismissed them with a solemn Prayer to GOD for his Blessing upon them. And he seems first to have dismissed with his Blessing the *Reubenites* and *Gadites*; and then to have blessed the *Manassites* by themselves.

7 ¶ Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan west-ward. And when Joshua sent them away also unto their tents, then he blessed them,

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.

Divide the Spoil of your Enemies with your Brethren.] *Joshua* ordered them, when they came home, to let those who remained on the other Side of *Jordan*, to defend their Wives, Children, and Cattle, participate in the Spoil which they had obtained, especially since such a Proceeding was thought equitable by GOD himself, in the War they had with the *Midianites*, before they came over *Jordan*; when twelve thousand marched out to Battle, and had one Half of the Spoil; the other being distributed among all those of the Congregation who continued at home, *Num.* xxxi. 27. And it is very reasonable to suppose, that the same Proportion was now observed.

9 ¶ And the children of Reuben, and the children of Gad, and the half tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh built there an altar by Jordan, a great altar to see to.

And when they came unto the Borders of Jordan.] Or, *To the Borders* (for the Word signifies not in the *Hebrew*, unto the Banks) of that River.

That are in the Land of Canaan.] This seems at first Sight to import, that they built the Altar, mentioned in the latter Part of the Verse, before they went over *Jordan*, in the Land of Canaan. Which is altogether improbable; for it would not have answered their Intention; which was to shew, that *Jordan* did not make such a Separation between them and their Brethren, but that they were one People with those in *Canaan*, where the Altar of GOD was in *Shiloh*. Therefore we take this to be a compendious Form of Speech, signifying, that they came to the Borders of *Jordan* in the Land of *Canaan*, and just over against their own Country on the other Side of the River. Since the Hebrew Word *Geliloth* (which we translate *Borders*) signifies Rounds, a certain Place near *Jordan*, to which they came.

The Children of Reuben, and the Children of Gad, and the half-tribe of Manasseh, built there an Altar by Jordan. The Word *there* hath caused some Expositors to imagine, that they built this Altar in the Land of *Canaan*. But the Text [illegible] Time as well as Place, and [illegible] *there*. Examples of which [illegible] compared with *ver.* [illegible] and most plainly [illegible] xlviii. 16. And that it is here to be understood, that before they went any farther, they continued on the Borders of *Jordan*, till they had erected the Altar, on the Borders of their own Country. For so the next Verse teaches us to expound it, and will admit of no other Sense: where it is said, they had built an Altar *over against the Land of Canaan.*

A great altar to see to.] Which must [illegible] a very conspicuous Appearance, being very high, and consequently [illegible] afar off. The building of the Altar, made the Children of *Israel* in the Land of *Canaan* think that their Brethren were going either to serve other Gods, or to worship the God of *Israel* in a new Manner, which was Idolatry; for they were expressly commanded, that as there was but one GOD, so they should offer only upon one Altar, and in that one Place alone which the LORD himself should choose. See *Deut.* xii. 5, 6, 11, 13, 18. xiii. 12, &c. And we find that even the minutest Particulars in Regard to the Worship of GOD, were settled in the most express Manner, many of which were not to be transgressed under Pain of Death. GOD gave to *Moses* in the Mount an exact Pattern of the Tabernacle, and all its Vessels, Instruments, and Appurtenances: He prescribed the particular Times and Seasons, the particular Manner, and Rites and Ceremonies of his Worship, even to a seemingly scrupulous Nicety, if we may so speak. We cannot reasonably suppose, that GOD would have been thus exact and particular, but that he knew it was necessary; and that if the People were left to themselves, or the Dictates of their own Imaginations, they would soon serve him with such Rites of Worship, as would be an Abomination in his Sight. And from hence we may rationally make this important Conclusion, that in what relates to Religion, or the Worship of the Deity, the Human Mind is greatly subject to Error, and requires Direction; and, that, therefore, the Nature and State of Man, makes a Revelation of GOD's Will in regard to the Manner of serving or worshipping him absolutely necessary; and that those who have not this, will necessarily fall into strange and unworthy Notions of the Manner in which GOD is to be worshipped, or honoured: And this the Practice of Mankind in all Ages and Countries has sufficiently evinced. So that we have the Satisfaction of finding, that what the Holy Scriptures teach, the Actions and Dispositions of Mankind prove, and the Doctrines of the one are confirmed and corroborated by the Facts of the other. Natural Reason may make us know there is a GOD, the first Cause and Original of all Things; but his Attributes and Will are hid within the Veil of inaccessible Light, and cannot be discerned by us, but by the Means of a DIVINE REVELATION.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered

thered themselves together at Shiloh, to go up to war against them.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh into the land of Gilead, Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house a prince, throughout all the tribes of Israel, and each one was an head of the house of *their* fathers, among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh unto the land of Gilead, and they spake with them, saying,

16 Thus saith the whole congregation of the Lord, What trespass is this that ye have committed against the God of Israel, to turn away this day from following the Lord, in that ye have builded you an altar, that ye might rebel this day against the Lord?

In [illegible] Which they supposed was for Sacrifice. [illegible] would have been an [illegible] given immediately after the Promulgation of the Law from Mount Sinai, Exod. xx. 24.

17 Is the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the Lord.

[illegible] in this, being himself an Actor in the Punishment [illegible] though it deserved still much greater Severity. For that [illegible] Meaning of, [illegible], have not sufficiently [illegible] for that sin, there being some remaining, he feared; that we [illegible] with those idolatrous Inclinations, whom God might justly cut off.

18 But that ye must turn away this day from following the Lord? and it will be, *seeing* ye rebel to day against the Lord, that to morrow he will be wrath with the whole congregation of Israel.

But that ye must turn away this Day from following the Lord?] Commit more Sins of that Nature. For, whether they intended to worship other Gods, or to worship the God of *Israel* in a Manner he did not allow, it was Idolatry, in the Judgment of *Pareus*.

19 Notwithstanding if the land of your possession *be* unclean, *then* pass ye over unto the land of the possession of the Lord, wherein the Lord's tabernacle dwelleth, and take possession among us: but rebel not against the Lord, nor rebel against us, in building you an altar, besides the altar of the Lord our God.

Nevertheless,] Or rather, *and now*, as the LXX translate the *Hebrew* Particle [illegible].

If the Land of your Possession be unclean.] They imagined the *Reubenites*, and *Gadites*, and *Manassites*, might take their Land to be less holy, for Want of an Altar, and such a Token of the Divine Presence, as there was in the Tabernacle. This appears to be the Sense, by what follows; and Mr. *Mede* carries it something further, in his Observations concerning the Appropriation of some Place to the Worship of God: Which so universally prevailed, from the Beginning, that it was believed, in those elder Times, that those Countries and Territories, wherein no Part was set apart for Divine Worship, were unhallowed and unclean. This, he thinks, may be rightly gathered from these Words.

The Tribes here express a wonderful Zeal for God, and the common Good, wherewith they were at present possessed; which made them desire rather to give up some of their own Land to them, than see them apostatize from their own Religion.

But rebel not against the Lord, nor rebel against us,] They desire their Brethren not to break the common Bond that united them to each other, as well as unto God, which was the same Religion.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half tribe of Manasseh, answered and said unto the heads of the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall know; if *it be* in rebellion, or if in transgression against the Lord, (save us not this day,)

The Lord God of Gods, the Lord God of Gods.] In the Hebrew, *El Elohim, El Elohim*, God of Gods, THE LORD; *the God of Gods, the Lord.* Where there are three Names of God, *El, Elohim*, and *Jehovah*, signifying that they owned no other God, but him who in their Language was worshipped, by what Name soever he was called; *El*, the Strong, who is infinitely above all Creatures, the Fountain of [illegible] Beings. And they double the Expression of their Devotion to him, that they might signify their Earnestness and Vehemence, to vindicate themselves from the Crime objected to them.

If it be in Rebellion, or if in Transgression against the Lord, (save us not this Day.)] They direct their Speech on a sudden (as is usual in great Emotions of Mind) to God himself, desiring, they may not live, but be immediately destroyed by him, if they intended either to renounce his Worship and Service, or to worship him in any Manner that should deviate from his Divine Appointment.

23 That we have built us an altar to turn from following the Lord, or if to offer thereon burnt offering, or meat offering, or if to offer peace offerings thereon, let the Lord himself require it;

That is, they did not do [illegible] for [illegible] *gave it*, [illegible] *Deut.* xii. [illegible] Sort of Sacrifice upon this Altar, which they acknowledged [illegible] be a direct Apostacy from their Religion.

24 And if we have not *rather* done it for fear of *this* thing, saying, In time to come your children might speak unto our children, saying, What have you to do with the Lord God of Israel?

And if we have not rather done it for Fear of this Thing.] The *Hebrew* Word, *Deaga*, (which we translate *Fear*) signifies such a Anxiety in the Mind, as filled them with great Inquietude, that they thought of this Expedient to give themselves Ease. They were afraid a Time might come, when they should be looked upon as Aliens, who had no Right to come to the Tabernacle, and the Altar, to offer Sacrifice there.

25 For the Lord hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the Lord: so shall your children make our children cease from fearing the Lord.

Make them lose their Religion, (which is called, *the Fear of God*) by pretending they were none of the Lord's People. They did not know what Length of Time, and their Distance from their Brethren might produce, to make those forget their Relation to them and unto God; their Country being no Part of the Land of Promise, as *Canaan* was.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* a witness between us and you, and our generations after us, that we might do the service of the Lord before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings, that your children may not say to our children in time to come, Ye have no part in the Lord.

But that it may be a Witness between us and you, and our Generations after us,] It was an ancient Way of preserving the Remembrance of Things, by raising such Structures.

That we might do the Service of the Lord before him with our Burnt offerings] Have the Privilege to come and worship God at the Tabernacle, by offering such Sacrifices as the rest of the [illegible] did.

28 Therefore said we, that it shall be, when they should *so* say to us, or to our generations in time to

to come, that we may say *again*, Behold the pattern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices, but it *is* a witness between us and you.

Behold the Pattern of the Altar of the Lord, which our Fathers made,] Which they could not exactly have imitated, if they had not been acquainted with it, and worshipped God there with their Brethren.

But it is a Witness between us and you,] A publick Testimony that we ought not to be excluded from the Worship of God among you, being of the same Communion with you.

29 God forbid that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, it pleased them.

31 And Phinehas the son of Eleazar the priest, said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* among us, because ye have not committed this trespass against the LORD: now ye have delivered the children of Israel out of the hand of the LORD.

Who would have punished them for this, if they had been guilty of it.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel, and the children of Israel blessed God, and did not intend to go up against them in battel, to destroy the land wherein the children of Reuben and Gad dwelt.

And the Children of Israel blessed God,] As *Phinehas* had done, that their Brethren had not offended the Divine Majesty, as they suspected. And laid aside their Intention which was in their Mind.

To destroy the Land wherein the Children of Reuben, and Gad, dwelt] For so they thought they were bound to do by the Command, *Deut.* 12, *&c.* which extended to a whole Country, as well as a City.

34 And the children of Reuben, and the children of Gad, called the altar *Ed*: for it *shall be* a witness between us, that the LORD *is* God.

Called the Altar Ed,] That is, A WITNESS; for the Reason following.

For it shall be a Witness between us, that the Lord is God,] That we own no other God but JEHOVAH; and will worship him only, as he hath commanded.

CHAP. XXIII.

1 *Joshua assembleth the people,* 3 *and represents to them what things God had done for them,* 5 *assuring them that he would drive out the remainder of the inhabitants of the land from before them; if they would keep his law;* 16 *but that they should perish from off the land if they transgressed his covenant.*

AND it came to pass, a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age.

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have seen all that the LORD your God hath done unto all these nations, because of you; for the LORD your God *is* he that hath fought for you.

And ye have seen] Or rather, Behold ye have seen; for the Particle *ve*, which we translate *and*, sometimes signifies, *Gen.* xxiv. 31. *Behold, I have prepared the House, &c.*

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the LORD your God, he shall expel them from before you, and drive them from out of your sight, and ye shall possess their land, as the LORD your God hath promised unto you.

This relates to those who remained unsubdued, mentioned in the Beginning of the foregoing Verse, whom they should undoubtedly conquer, and possess their Country, if they adhered to God in faithful Obedience, as *Joshua* exhorts them in the following Part of this Chapter.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom, to the right hand or to the left,

Which was the Condition upon which God promised to continue them in the Possession of this Land. By this it is evident, that the Book of the Law of *Moses* was extant in those Days, and that the People read it.

7 That ye come not among these nations, these that remain amongst you, neither make mention of the name of their gods, nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

Nor cause to swear by them,] It was utterly unlawful for them to admit even a Pagan to swear by the Name of the [illegible] for this was to suppose, that these imaginary Deities were conscious of Mens Thoughts, and had Power to punish those who were guilty of Perjury. And the forbidding this, was also to secure them from making Leagues and Covenants with the *Gentiles*, which they would not look upon as binding without an Oath.

Nor bow yourselves unto them] As all inward Reverence, so all outward Respect likewise, was forbidden to be paid to them, especially open and publick Acts of Worship. Interpreters here observe a Gradation, from an amicable Familiarity with those Pagans, to the most gross Idolatry, into which their Friendship with these People would naturally betray them.

8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you, great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

Joshua would not have them ascribe their Victories to their own Bravery, but to the Divine Power.

11 Take good heed therefore unto yourselves, that ye love the LORD your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

And cleave unto the Remnant of these Nations, even these that remain among you,] Embrace their Errors, as the *Vulgate* translates it; which they might easily do by contracting Friendships with them, as the Phrase properly signifies.

13 Know for a certainty, that the LORD your God will no more drive out *any of* these nations from before

[illegible] the children of Reuben, [illegible] to the half tribe of [illegible] Gilead, and to the land [illegible]

[illegible] the congregation of the [illegible] have committed [illegible] this day [illegible]

[illegible] away this day from [illegible] to build us an altar, [illegible] the altar of the [illegible]

[illegible]

[illegible] Zeal for God, and the [illegible] which [illegible] their own Land to [illegible] from their own Religion.

But [illegible] They define [illegible] the common Bond that united them to each other, as well as to God, which was the same Religion.

20 Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

[illegible] Therefore we [illegible] to offer [illegible] sacrifice.

26 But [illegible] years, and [illegible] the Laws of the [illegible] burnt offerings, and [illegible] out peace offerings, that [illegible] to our children in time to [illegible] in the Lord.

But [illegible] of Things, by taking [illegible]

Ye sons, Have the [illegible] by offering such [illegible]

28 Therefore said we, that it [illegible] should [illegible] to our [illegible]

to come, that we may say *again*, Behold the pattern of the altar of the Lord, which our fathers made, not for burnt offerings, nor for sacrifices, but it is a witness between us and you.

Behold the Pattern of the Altar of the Lord [illegible] Which they could not exactly have imitated if they had been unacquainted with it, and worshipped God in it with their Fathers.

But it is a Witness between us and you. A plausible Reason that we ought to be excluded from the Worship of God as long as you have the same Communion with you.

24 God forbid that we should rebel against the Lord, to turn this day from following the Lord, to build us an altar for burnt offering, for meat-offering, or for sacrifices, besides the altar of the Lord our God that *is* before his tabernacle.

25 And Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel that *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, it pleased them.

26 And Phinehas the son of Eleazar the priest, said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the Lord *is* among us, because ye have not committed this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord.

We would have paid them for this, if the Law had [illegible].

27 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

28 And the king pleased the children of Israel; and the children of Israel blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

[illegible] Children of Israel blessed God.] A Proof that had there, [illegible] Brethren had not [illegible] the Divine Virtues, as they suspected. And had also the Interests which were in their Minds.

[illegible] the Land [illegible] the Children [illegible] Peaceably [illegible] For so they thought they were bound to do by the Command *Deut. 12, &c.* which extended to a whole Country, as well as a City.

29 And the children of Reuben, and the children of Gad, called the altar *Ed:* for it *shall be* a witness between us, that the Lord *is* God.

Called the Altar Ed.] That is, A Witness; for the Reason following.

For it shall be a Witness between us, that the Lord is God.] That we own no other God but Jehovah; and will worship him only, as he hath commanded.

CHAP. XXIII.

1 *Joshua assembleth the people, 3 and represents to them what things God had done for them, 5 assuring them that he would drive out the remainder of the inhabitants of the land from before them; if they would keep his law, 10 but that they should perish from off the land if they transgressed his covenant.*

AND it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* stricken in age.

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and [illegible] *and* stricken in age.

3 And ye have seen all that the Lord hath done unto all these nations because of you; for the Lord your God he *is* that hath fought for you.

And ye have seen [illegible] Behold [illegible] Particularly [illegible] Miracles [illegible] Experience [illegible]

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.

5 And the Lord your God, he shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the Lord your God hath promised unto you.

[illegible] mentioned in [illegible] they should [illegible] in faithful Obedience [illegible] which in the following Part of the Chapter.

6 Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left.

[illegible]

7 That ye come not among these nations, these that remain among you: neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them.

[illegible] [illegible] Pagan [illegible] was to suppose, that their [illegible] Men's Thoughts, and had Power [illegible] of Perjury. And the forbidding this was [illegible] from making Leagues and Covenants with [illegible] which they would not look upon as binding without an Oath.

Nor [illegible] not [illegible] inward [illegible] Care and Respect likewise, was to be [illegible] publick Acts of Worship. Interpreters [illegible] five a Gradation, from an amicable Familiarity with the Pagans, to the most gross Idolatry, into which their Friendship with them. People would naturally betray them.

8 But cleave unto the Lord your God, as ye have done unto this day.

9 For the Lord hath driven out from before you, great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 One man of you shall chase a thousand: for the Lord your God, he *it is* that fighteth for you, as he hath promised you.

Joshua would not have them ascribe their Victories to their own Bravery, but to the Divine Power.

11 Take good heed therefore unto yourselves, that ye love the Lord your God.

12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

And cleave unto the Remnant of these Nations, even these that remain among you,] Embrace their Errors, as the *Vulgate* translates it; which they might easily do by contracting Friendships with them, as the Phrase properly signifies.

13 Know for a certainty, that the Lord your God will no more drive out *any* of these nations from before

before you: but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

Pots [illegible] Snares [illegible] They shall remain in the Land [illegible] you into Impieties.

Shall [illegible] They shall occasion severe Chastisements to be [illegible] upon you.

And [illegible] Land They shall afflict you in the most grievous Manner. See Num. xxxiii. 55.

Until ye perish from off this good Land, which the Lord your God hath given you. For, when they once lost the Love and Favour of God, they would, from that Moment, forfeit also the Inheritance he had bestowed upon them.

14 And behold, this day I *am* going the way of all the earth, and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you: all are come to pass unto you, *and* not one thing hath failed thereof.

Scripture [illegible] And God was as good as his Word even [illegible] Knowledging, 1 Kings viii. 56.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you: so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

Being [illegible] all [illegible] &c. According to what *Moses* had [illegible] at large, *Levit.* xxvi. and *Deut.* xxviii. For God's Faithfulness is no less visible in fulfilling his Threatnings, than his Promises.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them: then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAP. XXIV.

1 Joshua assembleth the tribes, 2 and rehearseth to them how God had [illegible] from the time of Terah. 14 He exhorteth them to renew the covenant between them and God. 29 Joshua's death, and burial. 32 Joseph's bones are buried. 33 Eleazar's death.

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves before God.

It is likely that *Joshua*, living longer than he expected, when he made the foregoing Speech to the *Israelites*, called the People together once more, to repeat his good Advice to them before he died; as *Moses* made several pathetic Speeches to them before his Departure from them. Or, perhaps, it was the usual Custom of *Joshua* to take frequent Occasion to assemble them together, in order to remind them of their Duty. And from hence we may learn, that it is absolutely necessary that we should frequently recollect, and reflect on what Relation we stand in to God, what Declarations of his Will he has made to us, and what Things he has done for us.

To Shechem. Some will have this Place to be the same with *Shiloh*; and that it is here called *Shechem*, because it was in the Country of *Shechem*, and not far from it. But these two Places were 12 Miles apart, and are always spoken of each by its respective Name; and therefore it is probable, that the Tribes were indeed assembled in the Fields of *Shechem*, a large Space being necessary for such a Number of People; and that from thence, *Joshua*, and the Heads of the Tribes, and Officers, went to *Shiloh*, to present themselves before God. For the Text says, that all the Tribes were gathered to *Shechem*, but not that they presented themselves before God: It only imports, that when they were assembled at *Shechem*, *Joshua called for their Heads, and for their Judges, and for their Officers*; and THEY, and the Heads, and Judges, and Officers, presented themselves before God. So that it may well signify, that they only went to *Shiloh*, at a few Miles Distance, where the Tabernacle was, while the Tribes remained in the Fields of *Shechem*.

And called for the Heads of Israel, and for their Heads, and for their Judges, and for their Officers. The same Persons as were mentioned, Ch. xxiii. 2. These Passages give us a distinct Account of those who were employed in the Government of the *Israelites*.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, Your fathers dwelt on the other side of the flood in old time, *even* Terah the father of Abraham, and the father of Nachor: and they served other gods.

Thus saith the Lord God of Israel. This is an Argument, that *Joshua* uttered all that follows by a Divine Inspiration. For he begins his Speech in the Solemn Form used by the Prophets, (THUS SAITH THE LORD) and introduces God himself speaking in his own Person.

Your Fathers dwelt on the other side of the Flood. That is, of the River *Euphrates*.

In old Time. Many Years before they came from Ur of the Chaldees into *Haran*, Gen. xi. 31.

And they served other gods. We grant that *Terah* was an Idolater, living in that Country; from whence, as many think, Idolatry first came.

3 And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

And I took your Father Abraham from [illegible] From that idolatrous Country where he was [illegible]

And multiplied his seed, [illegible] In Old [illegible] compliment of his Promise, Gen. xv. 5. he bestowed a [illegible] on him when he was an hundred Years old, Gen. xxi. 1, 2, &c.

4 And I gave unto Isaac, Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

Though *Esau* left the Land of *Canaan* entirely to him, yet the Time was not come when God intended to plant his Posterity in it; but they were obliged to go down into *Egypt*, where they suffered a cruel Bondage, Gen. xlvi. 6.

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did amongst them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and you came unto the sea, and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

And your Eyes have seen what I have done in Egypt. Or, *upon the Egyptians*. He appeals for the Truth of this to them, who had seen the *Egyptians* lie dead upon the Sea shore, *Exod.* xiv. 30, 31. Their Elders, to whom *Joshua* now addresses himself, were Spectators of that wonderful Event; and, by being at the Time under twenty Years of Age, were not included under the Denunciation of dying in the Wilderness.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land, and I destroyed them from before you.

9 Then Balak the son of Zippor king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

He did not actually draw out his Forces and fall upon them, but prepared them with an Intention to drive the *Israelites* from his

his Craft, if *Balaam* could have d'ibled them by his Curses; which sufficiently appears from *Num.* xxiii. 11.

10 But I would not hearken unto Balaam, therefore he bleſſed you ſtill: ſo I delivered you out of his hand.

But the Lord would not hearken unto Balaam.] It ſeems from this as if *Balaam* had a great Inclination to do what *Balak* desired; and, one would think, begg'd of God to give him Leave to pro-nounce his Curses in order to injure the *Israelites*. And, when this was denied him; yet, when he afterwards obtained the Divine Permission to go to the King of *Moab*, he ſet out with that Intention, and with Hope he might prevail with God to alter his Mind to proſecute his Deſign, *Num.* xxii. 32.

Therefore he bleſſed you ſtill: ſo I delivered you out of his hand.] *Balaam* all along pronounced nothing but Bleſſings on them, instead of Curses, notwithſtanding all the Attempts that were made to the contrary, *Num.* xxiii. and xxiv. which was to be aſcribed to the over-ruling Power of God, who hindered him from hurting them.

11 And ye went over Jordan, and came unto Jericho: and the men of Jericho fought againſt you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites, and the Jebuſites, and I delivered them into your hand.

And the Men of Jericho fought against you.] We do not read of any Sallies they made upon the *Israelites*, but only during their Siege to defend the City against them, it is likely flung Stones from their Wall upon them.

12 And I ſent the hornet before you, which drove them out from before you, even the two kings of the Amorites: *but* not with thy ſword, nor with thy bow.

And I ſent the Hornet before you, which drove them out from before you.] This may ſignify either, that before the *Israelites* came into these Parts, God ſent Hornets, which ſo infeſted their Enemies, that many of them were compelled to leave their Country; or, that when they came to give Battle, they were aſſaulted by that Creature in ſuch a Manner, as facilitated the Victory of the *Israelites*. This God promiſed in *Exod.* xxiii. 27, 28. *Deut.* vii. 20. And here *Joſhua* reminds them of the Divine Veracity. The Book of *Wiſdom* calls them the Forerunners of God's Hoſt.

But not with thy Sword, nor with thy Bow.] Theſe Swarms of Hornets, it ſeems, did greater Execution than the Armies of the *Israelites*. We do not read of their aſſaulting the *Canaanites* in any of the Battles that *Joſhua* fought with them; for he did not think fit to mention it in the foregoing Account of his Victory, but declares it now in general, when he was to ſum up all the Mercies of God to them.

13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not, do ye eat.

14 ¶ Now therefore, fear the LORD, and ſerve him in ſincerity and in truth, and put away the gods which your fathers ſerved on the other ſide of the flood, and in Egypt: and ſerve ye the LORD.

And ſerve him in Sincerity and in Truth.] Not only with an outward Worſhip, but with the inward Worſhip of the Heart; and to put no other God in Conjunction with him, nor blend any idolatrous Rites with thoſe prescribed by his SACRED MAJESTY, but ſerve him conſtantly and purely according to his Law, *which is the Truth*, Pſal. cxix. 142.

And put away the Gods which your Fathers ſerved, on the other Side of the Flood.] This and the 23d Verſe intimates, that ſome among them had at leaſt the Images of Idols, or ſtrange Gods, by them; which they entertained a ſuperſtitious Reverence for, perhaps on Account of their being the Gods of their Fathers. And though perhaps they did not worſhip them at this Time, yet *Joſhua* foreſaw that would be the natural Conſequence of this ſuperſtitious Fondneſs for them; and therefore exhorts them to entirely put them away or deſtroy them.

And in Egypt.] Where they began to be corrupted in their Religion, as is often ſuggeſted by the Prophet *Ezekiel*, Ch. xx. 6, 7, 8, 18. xxiii. 3, 8, 9, 21, 27.

15 And if it ſeem evil unto you to ſerve the LORD, chooſe you this day whom you will ſerve, whether [illegible] on the other ſide of the flood, or the Amorites, in whoſe land ye dwell: but as for me and my houſe, we will ſerve the LORD.

[illegible]

16 And the people anſwered and ſaid, God forbid that we ſhould forſake the LORD, to ſerve other gods.

[illegible]

17 For the LORD our God, he [illegible] from [illegible] through [illegible]

18 And the LORD drove out before us all the people, even the Amorites which dwelt in the land: therefore will we alſo ſerve the LORD; for he is our God.

19 And Joſhua ſaid unto the people, Ye cannot ſerve the LORD: for he is an holy God; he is a jealous God; he will not forgive your tranſgreſſions, nor your ſins.

And Joſhua ſaid unto the People, Ye cannot ſerve the LORD.] We muſt not understand this as if *Joſhua* meant that it was out of their Power to ſerve God, but only as an Aſſertion ſignifying, that it was not an haſty warm Fond Fancy, or what would be cſteemed a true Service to the LORD their God, but an unfeigned Love towards him, and a ſteady and ſincere Obedience to all his Commands; and that [illegible] Relations, great Care, and a regular Reſolution were to be fixed in their Hearts, of Faith in the Word of God, before their Eyes, and a grateful Remembrance of the Benefits they had received through him.

20 If ye forſake the LORD, and ſerve ſtrange gods, then he will turn and do you hurt, and conſume you, after that he hath done you good.

Then he will turn and do you Hurt, and conſume you, after that he hath done you good.] After the Courſe of his Providence towards you, and fulfilling many Curses upon you, as he had before given Bleſſings; according to the Predictions of Moſes, in *Deut.* xxviii. 63.

21 And the people ſaid unto Joſhua, Nay, but we will ſerve the LORD.

22 And Joſhua ſaid unto the people, Ye are witneſſes againſt yourſelves, that ye have choſen you the LORD, to ſerve him. And they ſaid, *We are* witneſſes.

And they ſaid, we are Witneſſes.] Here they renew the Choice of God for their King, which their Forefathers made when they came out of *Egypt*, (in the ſixth and ſeventh Chapters of *Exodus*) and acknowledged they ſhould be condemned, if they did not make it good.

23 Now therefore put away *(ſaith he)* the ſtrange gods which *are* among you, and incline your heart unto the LORD God of Iſrael.

24 And

[illegible] ye shall perish quickly from off the good land which he hath given unto you.

CHAP. XXIV.

[illegible]

AND Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

[illegible] them he expected, when [illegible] the People [illegible] Species to [illegible] Certain [illegible] And from hence [illegible] that we should properly [illegible] we stand in to God, when [illegible] What he hath done for us, and what Things he [illegible]

[illegible] the Place to be the same with [illegible] called [illegible], because it was in the Country [illegible] and not far from it. But that two Places [illegible] taken [illegible] therefore it is probable, that the Tribes [illegible] Fields of [illegible], a large Space being [illegible] a Number of People; and that from thence [illegible] Tribes, and Officers, were to [illegible] the first say, that all the Tribes were gathered to *Shechem*, but not that they presented themselves before God: it only imports, that when they were thus assembled at *Shechem*, [illegible]

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, [illegible] of Nachor: and they served other gods.

[illegible]

3 And I took [illegible] Canaan [illegible]

[illegible]

4 And I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but Jacob and his children went down into Egypt.

[illegible]

5 I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them: and afterward I brought you out.

6 And I brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have done in Egypt: and ye dwelt in the wilderness a long season.

[illegible] wonderful [illegible] Years of Age [illegible] cation of dying in the Wilderness.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then Balak the son of Zippor king of Moab arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

He did not actually draw out his Forces [illegible] but prepared them with an Intention to [illegible]

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua made a covenant with the people that day, and set them a statute, and an ordinance in Shechem.

So Joshua made a Covenant with the People that Day.] Engaged them to make good this solemn Protestation, by renewing the Covenant they had formerly enter'd into, both in the Days of *Moses*, and in his Time: Wherein they promised to worship God alone, and be obedient to him. There are those who think this Covenant was now established by Sacrifice, as it was when they came out of *Egypt*, *Ex.* xxiv. 4, 5. and when they came into *Canaan*, Deut. xxvii. 31. But as there is no Mention of an Altar, or any Offering, so it is not likely, that *Joshua* would offer any Sacrifice, but in the Place which God had chosen, which was *Shiloh*. For tho' we suppose the Sanctuary to have been brought hither for a little Time, yet it was not the settled Place of the Divine Residence.

And set them a Statute, and an Ordinance.] It is commonly interpreted, that he propounded to them in brief the Precepts of the Law; which are the Conditions of the Covenant: But it may be understood, that he enacted this Covenant to have the Force of a Statute and Ordinance, or *Judgment*, as it is in the *Hebrew*.

In Shechem.] So that it was afterward called the Covenant or Statute in *Shechem*, where they all made repeated Protestations of Love to God.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that *was* by the sanctuary of the LORD.

And Joshua wrote these Words.] From hence, the *Talmudists* conclude *Joshua* to have been the Author of this Book. And the Words may indeed, if taken in their natural Sense, and according to the Construction put upon Words of the like Import, when we find them upon ancient Monuments or Remains, be supposed to be *Joshua's* Conclusion of his Book, designed by him to inform Posterity, that himself was the Writer of it: *Joshua wrote these Words in the Book of the Law, &c.* may fairly imply, unless we have good Reason to think the Fact was otherwise, that all that was found written *in the Book of the Law*, from the End of what was penned by the Hand of *Moses*, unto the Close of the Period, of which these Words are a Part, was wrote by *Joshua*.

The Book of the Law of God.] Which was laid up by the Order of *Moses*, in the Side of the Ark, *Deut.* xxxi. 24, 25, 26. From whence he took it, and wrote in it all that had passed between him and the People, that they might look upon this as a sacred Transaction, as indeed it was, and most carefully observe it: And perhaps he wrote it also in that Copy of the Law of God, which the Princes had for the Use of every Tribe. *See Deut.* xxxi. 9

And took a great Stone, and set it up there.] As a Monument of the Covenant now made.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be *there* for a witness unto you, lest ye deny your God.

For it hath heard all the Words of the Lord which he spake unto us.] All those Speeches which had been delivered by *Joshua* in the Name of God, *ver.* 2, 3, *&c.* and all that the *Israelites* had answered to him: That is, the Covenant between God and them; which being renewed before this Stone, it is said, by an elegant Figure, to have heard what was spoken, because it would remain to testify and declare to all Posterity the Engagements which lay upon them.

It shall be therefore a Witness unto you, lest you deny your God.] To accuse them, as much as if it had heard what they said, and could speak against them.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun the servant of the LORD died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in Timnath-serah, which *is* in mount Ephraim, on the north-side of the hill of Gaash.

31 And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel.

And all the Days of the Elders that over-lived Joshua, and which had known all the Works of the Lord, that he had done for Israel.] These Elders had been chosen by *Moses*, who knew them to be Men of great Piety; that had not only seen, but observed and kept in Mind all GOD's wonderful Works; and would put others in Mind of them, and teach them to serve and obey the LORD.

32 ¶ And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem, for an hundred pieces of silver; and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died, and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

After the reading of this Book we may reflect, that we find the one same consistent Scheme carried on through it, as in the former Books we have read. We here see the *Israelites*, in great Part, put in Possession of those very Countries, which in the former we read were promised to them. We here find the same Terms proposed to them, the WORSHIP of the LORD, the CREATOR and POSSESSOR of Heaven and Earth, and HIM only, as had been commanded them in the former Books. This GREAT POINT we still see made the Foundation on which all the rest depends. THIS is their great CHARTER: THIS their peculiar COVENANT. No new Things are proposed to them, no Alterations made; but they are strenuously exhorted strictly to observe the Law of *Moses*, and not to turn from it either to the Right Hand or to the Left.

If we examine our own Hearts, or what have been the Disposition of the Human Nature in all Ages, and Countries, we may very assuredly conclude, that there must have been something more than Human Policy in the Law of *Moses*; wherefore else can we imagine that *Joshua*, who had as absolute a Power, as *Moses*, who was likewise a Man of Parts, and governed the *Israelites* for a considerable Time, and who could have made what Laws he pleased, should never have been tempted to have made himself remarkable or famous for one Law given to his People: Or that he should think his Predecessor so eminently superior in Wisdom and Knowledge, that no one other Law beside, nor the least Alteration, could be made for the Good of the People. We can scarcely think this could have been the Case, (considering what Human Nature is) unless that *Joshua* had been fully convinced, that the Laws which *Moses* wrote, were indeed given by GOD, the Great LORD and SOVEREIGN of ALL.

THE

THE BOOK OF JUDGES.

The ARGUMENT.

THIS *Book is called in the* Hebrew *by the Name of* SHOPHETIM, *or* JUDGES; [illegible] *the* Israelites, *from the Death of* Joshua *till the Government and High-Priesthood of* Eli, *under the Conduct of the* Judges, [illegible] *so called, not because they exercised the ordinary Jurisdiction of Magistracy among the People, (as the Word Judge commonly imports) but because they were raised up by GOD, in a very extraordinary Manner, sometimes out of one Tribe, sometimes out of another, and were endued with a Spirit of Wisdom and Magnanimity, to deliver the* Israelites *in a victorious Manner from the Injustice and Violence of their Oppressors, as likewise to restore the Purity of the Divine Worship, whenever the People had fallen away from it, or any way corrupted it.*

First, therefore, in this Book are recorded the several Wars in which the Israelites *were engaged, by the express Command of GOD, against the Inhabitants then remaining in the Land of* Canaan, *in order to their utter Extermination; in which the* Israelites *were generally remiss and neglectful, that GOD, in his Displeasure with them for such a Conduct, suffered many of these Nations to continue in the Land, to vex and harrass them by frequent Attacks, in which they often gained the Advantage.*

The Israelites *indeed retained the Purity of the Divine Worship among them, during the Lives of the Elders, who had been Spectators of the miraculous Acts which the* LORD *had performed by the Ministration of* Joshua; *but after the Death of these excellent Persons, the Book records in what Manner the People, by abusing their Liberty, Peace, and Prosperity, degenerated from Time to Time into Idolatry, and a most impious Corruption of Manners, as is frequently intimated in this History, not only in general Terms, but likewise in several heinous and tragick Instances, particularly those recorded in the 17th, 18th, 19th, and 20th Chapters, and which may be justly considered as so many Monuments, not only of the Iniquity and Corruption of that People, but likewise that GOD is not indifferent about the Actions of Men, but regards them [illegible] RIGHTEOUS GOVERNOR, and interposes to reward Virtue, and punish Wickedness. For this Book informs us, that GOD, when the People [illegible] Law and Commandment, not only reproved them for their inexcusable Conduct, but actually delivered them into the Hands [illegible] mies, such as* Cushan *King of* Mesopotamia, Eglon *King of* Moab, Jabin *King of the* Canaanites, *and also into the Hands [illegible]* Midianites, Amalekites, *and other neighbouring Nations, who for a long Time oppressed and afflicted* Israel. *But when the People [illegible] Anguish of their Souls, make an humble Acknowledgment of their Transgressions, when they renounced their Idolatry [illegible] called upon GOD for his Assistance, he shewed himself as ready in rewarding their Virtue, as he had been in punishing their Wickedness [illegible] quently delivered them in a surprising Manner, when their Condition seemed almost hopeless, by raising up proper Persons [illegible] Courage and Conduct, such as were* Othniel, Ehud, Shamgar, Deborah, *and* Barak, Gideon, Jephtha, *and* Samson.

It is but conjectured who was the Writer of this Book: Some think Ezra; *but in all Probability it was the Prophet* Samuel, *who was the last of the* JUDGES; *and by the Direction of GOD brought down their History to his own Days, when the* Israelites *were [illegible] set over them. And it is manifest, that it was written before the second Book of* Samuel, *where Mention is made of this Book [illegible] could not have been so commonly known, if it had not been published here,* 2 Sam. xi. 21. *out of* Judges ix. 53. David's [illegible] 7, 8. *seems to allude to what we read in the Song of* Deborah, *ver.* 4. *Certain it is, it was not [illegible] left to the Reign of* David, [illegible] *from ver.* 21. *of the first Chapter, that the* Jebusites *were possessed of* Jerusalem *when this Book was written; and [illegible] by* David, 2 Sam. v. 6, 7. *and therefore this Book was compiled before that Time. We may gather a [illegible] Book; as it represents to us the mighty Power of true Religion to make a Nation happy; and the dismal Calamities [illegible] Course of Impiety.*

The History of about 299 Years is included in this Book.

CHAP. I.

1 *The Israelites enquire of the* LORD *who shall go up first against the remainder of the Canaanites.* 2 *Judah is ordered to go up first,* 8 *Who with the help of the Simeonites, conquer Adoni-bezek,* 18 *and take Jerusalem.* 19 *But do not drive out the inhabitants of the valley, &c.* 21 *The conquests of Benjamin and the other tribes;* 27 *But they do not drive out the Canaanites as the* LORD *had commanded them.*

NOW after the death of Joshua, it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first to fight against them?

2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

Now after the Death of Joshua] The celebrated *Le Clerc* observing that the Things related in this and the following Chapters, as far as the 9th Verse, are mentioned in the Book of *Joshua*, and necessarily appear to have happened before his Death, he has applied the Second Text as follows — *After the Death of Joshua* [illegible] *Now it came to pass* [illegible], *the Children of Israel* [illegible]. But this seems to be attributing a greater Confidence to the Second Text, than can well be supposed or allowed; and therefore, to explain this Difficulty, of Things being said to happen after the Death of *Joshua*, which seem to have happened before; any Emendation is necessary; we may conclude that the Words, *after the Death of Joshua*, might originally be part of the Title of this Book, and that it might stand thus — THE BOOK OF JUDGES, AFTER THE DEATH OF JOSHUA; we may much more reasonably conclude, that the latter Part of the Title might by some Means be taken into the Beginning of the Book, than that there should by any Means be the Deficiency which *Le Clerc* supposes. However it be, it really appears as if the Things mentioned, as far as to the 9th Verse of the second Chapter, were transacted before the Death of *Joshua*; and are accordingly mentioned in that Book, but related here in a more circumstantial Manner; and it was very natural for the Writer of this Book, tho' the chief Subject of it was the Transactions of the Judges *after the Death of Joshua*, to take Notice how Things stood about the End of *Joshua*'s Life, which he seems to have done in this first, and part of the second Chapter, by Way of Introduction to the History of the Judges.

Did the Children of Israel] Inquired of him by *Urim* and *Thummim*, as the Manner was in all Cases that concerned the whole Congregation of Israel; by which Lot, it is to be supposed, that some were appointed out of the Body of the People (their *Elders*, perhaps, or *Heads* of their Tribes) were sent to *Shiloh*, where the Sanctuary was fixed, and desired *Phinehas* the High Priest to represent their Case to God, and implore his Direction.

They intreated the Divine Majesty to inform them who should make the first Attempt; that the rest being encouraged by their Success (of which they did not doubt, if they had his sacred Warrant for what they did) might act in the same Manner. For it is evident by these Words, *go up for us*, that all the Tribes on this Side *Jordan* were concerned in this Affair.

Behold I have delivered the Land into his Hand.] That is, all the Land belonging to their Lot. By this it seems plain, that the Answer by *Urim* and *Thummim* was given by a Voice; which uttered these Words.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites, and I likewise will go with thee into thy lot. So Simeon went with him.

Come up with me into my Lot, that we may fight against the Canaanites.] Which People, with the *Perizzites* (as is further declared in the next Verse) still possessed a considerable Part of the Lot which fell to *Judah*.

And I likewise will go with thee into thy Lot.] To drive the *Canaanites* out of that Part of the Country which was the Portion of *Simeon*.

So Simeon went with him.] They joined their Forces together in this Expedition, under the Conduct, no doubt, of some eminent Leader.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

And Judah went up.] They were the principal Persons concern'd in this Expedition, and therefore only mentioned, tho' the Children of *Simeon* went up with them.

And the Lord delivered.] We meet with no such religious Expression (which occurs often here) in any Heathen Writer. In them every Success is attributed to the Conduct and Valour of the Generals, and the Strength and Courage of their Forces; but in the Scriptures every Success is attributed to GOD only.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites, and the Perizzites.

And they found Adoni-bezek in Bezek.] He was the King, or Lord of that Place, as his Name imports, whom the *Israelites* surprized, as the Word *found* signifies, by a sudden Assault upon this City, whither he seems to have fled, when he had lost the Field.

6 But Adoni-bezek fled, and they pursued after him, and caught him, and cut off his thumbs and his great toes.

And cut off his Thumbs and his great Toes.] That he might be incapable of War hereafter, being rendered unable to handle Arms, or to run swiftly.

This severe Treatment had been practised by himself, as appears by his own Confession in the next Verse, which made the *Israelites* think it reasonable to serve him in his own Kind.

7 And Adoni bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

In these Days the chief Person in every City had a kingly Power; as we learn from the History of *Joshua*, who found many Kings in *Canaan*, when he conquered it. And seventy such petty Princes *Adoni bezek* had subdued; who were not Kings of so many several Cities, but some of them, it is likely, Kings of the same Place, who successively opposed him, and were dethroned by him. It appears from his own Confession that he had been proud and insolent, as well as cruel to a most high Degree, and therefore his Fate may be well looked upon as a most just Punishment that fell upon him by the Order of Providence, for his Pride and Cruelty.

As I have done, so God hath requited me.] Justice was defined by the *Pythagoreans* to be, to make others feel the Hurt they had done, by their suffering the like Punishment. Now, *Adoni bezek*'s Acknowledgment of God's Justice in this Punishment, hath made some think that Prince was a Penitent, and became a Convert to the true Religion. For he speaks of God in the Singular Number, and not of Gods, as was customary with the Heathens, and this might possibly be the Reason why they spared his Life. Certain it is, his Pride and Arrogance were very much humbled by his Punishment, which extorted this Confession from him.

And they brought him to Jerusalem.] Which, as it follows in the next Verse, was now in the Possession of the Children of *Judah*.

And there he died.] After he had lived some Time, perhaps, to perfect his Repentance.

8 (Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.)

9 ¶ And afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the valley.

10 And Judah went against the Canaanites that dwelt in Hebron, (now the name of Hebron before was Kirjath-arba) and they slew Sheshai, and Ahiman, and Talmai.

And Judah went against the Canaanites that dwelt in Hebron.] It appears from hence, that the old Inhabitants of this Country had returned to this Place, after it had been destroyed by *Joshua*, as we read it was, *Josh.* x. 36, 37.

11 And from thence he went against the inhabitants of Debir: (and the name of Debir before was Kirjath-sepher)

And from thence he went against the Inhabitants of Debir, &c.] Another City which had been taken by *Joshua* in the beginning of the War, *Josh.* x. 38, 39. but while he was engaged in the Conquest of other Parts of the Country, was re-inhabited by the *Canaanites*.

12 And Caleb said, He that smiteth Kirjath sepher, and taketh it, to him will I give Achsah my daughter to wife.

And Caleb said.] Hence it appears, that the Children of *Judah* fought under the Conduct of *Caleb*, as their General.

This, and the three following Verses, 13, 14, 15, have been explained upon *Josh.* xv. 16, *&c.* where the Portion of *Judah* being described, there is a particular Mention of what was given to *Caleb*, and how he disposed of it; which Relation either was taken out of this Book, and inserted there, for the fuller Illustration of all that belonged to that Tribe, whether by Lot, or peculiar Donation before the Division of the Land; (for any one may see that the Description of *Judah*'s Lot is entirely coherent, if all between the 12th and the 20th Verse were left out:) Or else we must conclude according to our Note on the first Verse of this Chapter, that these Things actually happened before the Death of *Joshua*.

13 And

13 And Othniel the son of Kenaz Caleb's younger brother took it: and he gave him Achsah his daughter to wife.

14 And it came to pass when she came *to him*, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south-land, give me also springs of water. And Caleb gave her the upper springs, and the nether springs.

Went DOWN, signifies here no more than that they went; as the Expression to *go up*, is often used to signify no more than to go, without having Reference to any Ascent.

16 ¶ And the children of the Kenite, Moses father in law, went up out of the city of palm trees, with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad, and they went and dwelt among the people.

Went up out of the City of Palm-trees.] Many Commentators think this to mean the City of *Jericho*, but it is most likely that it was some City on the Borders of *Midian* near to *Arabia Felix*; as we know that *Moses*'s Father in Law was a Priest of *Midian*.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the city was called Hormah)

And Judah went with Simeon his Brother] Having finished, as far as they were able, the Conquest of what belonged to the Tribe of *Judah*, they went to assist the *Simeonites*, according to their mutual Engagement, *ver.* 3.

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

These *three* Cities were in the Land of the *Philistines*, upon the Sea-Coast, which the *Israelites* did not hold long, before the *Philistines* recovered them again. For the *Israelites* contenting themselves with taking these Cities, without destroying the People, and only making them Tributaries, it was not difficult for them to regain their Liberty.

19 And the LORD was with Judah, and he drave out *the inhabitants of* the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron.

But could not drive out the Inhabitants of the Valley, because they had Chariots of Iron] Let us not think that the Meaning of this is, that because the Inhabitants of the Valley had Chariots of Iron, that therefore GOD's Purposes were overcome, that he therefore could not fulfil the many Promises which he had made of driving out the Inhabitants from before the *Israelites*. We should go quite contrary, not only to the most express Declarations of Scripture, but to the Facts related in it, were we to take it in this Sense. That Power which made the Sea go back, that stopped *Jordan* in its Course, and overturned the Walls of *Jericho* in an Instant, could have, with equal Ease, expelled the Inhabitants of the Valley, though *they had Chariots of Iron*. But the Case was, that the *Israelites* had not Faith in THIS POWER, and therefore they could not drive out these Inhabitants, 'because 'they had Chariots of Iron;' that is, such a Force of armed Chariots, that made them afraid, such as they thought there was no standing against; and therefore they made no Attempt, but rested without attacking them, notwithstanding they had GOD's Promise, as mentioned in the second Verse of this Chapter, that the Land should be delivered into their Hand. Altho' it was their Inheritance, given to them by the LORD and POSSESSOR of the Earth, and which they had been commanded to go up and possess; and notwithstanding they had not long before seen how compleat a Victory, and with what little Loss, GOD had given them under the Command of *Joshua*, over the confederate Kings and their People at the Waters of *Merom*, tho' they were even as the Sand that is upon the Sea-shore for Multitude, and had Horses and Chariots VERY MANY. Notwithstanding all this, and an express Law, *Deut.* XX. 1. which commanded them, that when they went out to Battle against their Enemies, and saw Horses and Chariots, and a People more [illegible] they should not be afraid of them, [illegible] was with them, who brought them [illegible] of whose unlimited and [illegible] [illegible] many wonderful Instances [illegible] the Frailty of the Human Nature [illegible] its Trust in the Power of the [illegible] to think its own Imaginations [illegible] *realities*, though especially commanded [illegible] all the Nations contiguous, and [illegible] they could bring against them, [illegible] with them, to give them the Victory [illegible] *realize* were to drive out the [illegible] which were allotted to them, that [illegible] they met with a formidable Opposition [illegible] withstanding all that GOD had [illegible] peated Manifestations that they [illegible] and had not Courage to attack [illegible] lested, or entered into financial [illegible] ly contrary to the Command of the [illegible] doubtedly in this [illegible] that it was best to be [illegible] attack such formidable [illegible] Advantage to make [illegible] Pains and Hazard of dying [illegible] lowed their own [illegible] of GOD; and the Event [illegible] was the Root of all the ensuing [illegible] woefully experienced, as GOD [illegible] Nations to become as [illegible] their Sides, and [illegible] the good Land which [illegible] this, which they [illegible] had the Foundation [illegible] all that Diligence which [illegible] experience, whereas we [illegible] what GOD hath [illegible] Man; and is what we [illegible] must [illegible] guarded against.

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

21 And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem: but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

They dwelt there in the Days when this Book was wrote, being not driven out till the Reign of *David*. And they seem also to have dwelt with the *Benjamites* in that Part of the City belonging to them; which though conquered, yet the Inhabitants were not destroyed, but only brought under Tribute. Thus repeatedly were the *Israelites* of the Commandment of the [illegible] and they neglect his Counsel to follow the *Counsel* of their own Heart, that fatal ERROR of Men ever since they have been placed on the Earth; which has been the Root of all the Evil they have suffered: And this the *Israelites* sadly experienced by the [illegible] and Afflictions which afterwards arose to them from the very Peo-ple whom (hearkening to their own Will) they thought best to suffer to dwell among them, though GOD has [illegible] quite the contrary. Alas! how do we every Day of our Time, how do we follow our own Imaginations instead of that which GOD has commanded us. Though GOD hitherto has [illegible] to speak to us, tho' He has himself inter[illegible] what will make for our Peace, what will produce our Happiness, that [illegible] repeatedly made this known to us, we still [illegible] seek for Happiness only in our own Way, according to our own Imaginations; and so become miserable. [illegible] declared that Happiness can only be found in [illegible] doing his Will, yet still we think it is only to be [illegible] our own; and act accordingly: [illegible] GOD has [illegible] true Joy and Peace is only to be found in Virtue and Goodness, we think it is to be found in empty Vanities and [illegible] sures: Though GOD has informed us that our [illegible] are to be fixed upon another State; we fix them all [illegible] and think THIS only worth our Care.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the LORD was with them.

23 And the house of Joseph sent to descry Beth-el: (now the name of the city before was Luz)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee,

thee, the entrance into the city, and we will shew thee mercy.

And they caught a man out, and gave him, the Entrance into the City.] We to it may be most easily entered. For they did not enquire the Way to the Gate, which was common and plain enough; but for the weakest Part, where the Walls were lowest, or most out of Repair, or had the least Guard. Or, they desired him, perhaps, to shew them some private Way to get into it, which none knew but the Inhabitants.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword: but they let go the man and all his family.

And when he shewed them the Entrance into the City.] Notice, we suppose, was immediately sent to the Army which lay not far off.

They smote the City with the Edge of the Sword.] Came upon them on a sudden, and attacked them where they least expected it; so that the Assailants found little Resistance.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

And built a City.] Which is an Argument, that the Children of *Israel* had dismissed him and his Family, with all their Goods and Effects.

27 ¶ Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

Hitherto the *Israelites* had conducted themselves with some Bravery, and expelled several Bodies of the *Canaanites*: But the sacred Historian now begins to shew how pusillanimous others of them were, for these did not seem to have attempted any Thing against the Places mentioned here, or any where else.

28 And it came to pass when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

Herein they violated the Law whereby they were commanded to destroy that People, when they were able. As they were strong enough to impose Tribute upon them, they undoubtedly might have expelled them entirely out of the Land. But they found more Profit in making them Tributaries, and it cost them less Pains to bring them into Subjection, than to destroy them as they were enjoined. And this seems to be here intimated as the common Fault of all the *Israelites*, that when they grew potent they did not endeavour to destroy or expel the *Canaanites*, but permitted them to live quietly upon Payment of Tribute.

29 ¶ Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in Gezer among them.

It is very probable that this Tribe did not so much as exact any Tribute from them (since nothing of that Nature is here mentioned, but made a Covenant of Friendship with them, which was still a greater Crime. And to dwell among a People, signifies a quiet Settlement, as in 2 *Kings* iv 13. When *Elisha* offered the *Shunamite* to do her any good Office at Court, she expresses herself satisfied with her Condition, in these Words, *I dwell among my own People.*

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

But the Asherites dwelt among the Canaanites, &c.] They seem to have entered into a League of Friendship with the *Canaanites*, so that they were intermixed with them, as if they had been the same Nation, which was most strictly prohibited by the Law of *Moses*. For they did not so much as make them Tributaries; but seem to have submitted to the base Condition of all the other Tribes: For it is not said, (as of the other Tribes) that the People dwelt among the *Asherites*; but that the *Asherites* dwelt among them. As if the *Canaanites* still remained the Lords of the Country, and the *Asherites* were only permitted to live among them.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.

CHAP. II.

1 *An angel rebuketh the people at Bochim.* 6 *The [illegible] generation after Joshua.* 14 *God's anger towards them, and the evils which befell them thereupon.* 16 *He raiseth up judges to deliver them.* 20 *The Canaanites are left to prove them.*

AND an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

Came up from Gilgal to Bochim.] This latter was not the Name of the Place before, but was given it on this Occasion, viz. on Account of the Lamentations of the Children of *Israel* for what the Angel said to them; the Word *Bochim* signifying *Weepers*.

By coming up from *Gilgal*, is probably meant, that he came in some bright Cloud, which first appeared over *Gilgal*, and from thence was seen to move towards *Bochim*, where the People were.

This Angel seems to have been the same Divine Being that appeared to *Joshua* near *Jericho*, *Josh.* v. 13, 14. and therefore it was fit for him to appear now as coming from *Gilgal*, in order to remind the *Israelites* of the illustrious Appearance of God near that Place, and the Assurance he then gave them of his intended Presence with them in the Conquest of the Land, and the solemn Covenant they made with him, by the Renewal of Circumcision in that Place: Which upbraided them with their base Ingratitude to God, and their pusillanimous Sloth in not endeavouring to expel the *Canaanites*.

2 And ye shall make no league with the inhabitants of this land, you shall throw down their altars: but ye have not obeyed my voice; why have ye done this?

3 Wherefore I also said, I will not drive them out from before you: but they shall be *as thorns* in your sides, and their gods shall be a snare unto you.

This intimates what they were assuredly to expect in breaking the Covenant on their Part.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lift up their voice, and wept.

It appears from hence that they were assembled to celebrate some solemn Festival. It is probable that the Angel spoke to them out of a Cloud, without making himself any further visible to them than by the luminous Cloud he came in.

Though there is no Account in the Book of *Joshua* of the Appearance of this Angel, yet we may conclude from the Speech of

Bochim in the twenty-first chapter, that something of this kind had happened.

5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

And they called those Places Bochim, for the Expiation of their Sins, by which they had provoked the LORD to this Resolution, and in order to regain his Divine Favour and Compassion.

6 ¶ And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that out-lived Joshua, who had seen all the great works of the LORD, that he did for Israel.

8 And Joshua the son of Nun, the servant of the LORD died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in Timnath-heres, in the mount of Ephraim, on the north-side of the hill Gaash.

10 And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.

And also all that Generation were gathered unto their Fathers,] Not only those who had beheld the wonderful Works of God in *Egypt*, and the Wilderness, but those also who had seen *Jordan* dried up, the Walls of *Jericho* fall down, the Sun stand still at the Word of *Joshua*, and their Enemies overwhelmed with Hailstones, &c. which had created such Impressions in their Hearts, that they generally continued in the Service of God while they lived, and kept others in Obedience to him.

There arose another Generation after them which knew not the Lord, &c.] To *know the Lord*, in Scripture Language, generally means the serving and worshipping of him, and giving Heed to what he has spoken. And, therefore, by not knowing the LORD here, must be understood, that they grew regardless of serving and worshipping him according as he had commanded, and that they did not trouble themselves to examine into, or reflect upon, the mighty and wonderful Works which the LORD had done, in raising them for his People, and bringing them into the Land where they were. And as nothing can have any INFLUENCE on the Human Mind, but by being impressed on it by CONSIDERATION, therefore all those wondrous Works, which God had manifested himself by, were as if they had never been to this Generation; because they were become regardless, and would not enquire about them. And in this Sense only could they be ignorant of the LORD, and of the Works which he had done; for they had the Book of the Law, in which the Law of God was plainly made known to them, and the Works which he had done recorded in such a Manner, that, if they had been considered, they must have had the same Influence upon this Generation, as the seeing of them had upon their Fathers. And therefore, it was for Want of Consideration, not Want of Evidence or Information, that they did not know the LORD and his Works.

11 ¶ And the children of Israel did evil in the sight of the LORD, and served Baalim:

And the Children of Israel did evil in the Sight of the Lord, and served Baalim] They rendered Divine Worship to the Gods of those Nations whose Land they possessed, and which false Deities were called by this general Name (*Baalim*) which signifies *Lords*. For among the Pagans, as St. *Paul* observes, there were Gods many, and Lords many. *Baalim* therefore being the general Title, and they not worshipping one and the same God, the Name of each Nation was added to distinguish them; as *Baal* of the *Sidonians*, and *Baal* of the *Amorites*, *Moabites*, *Ammonites*, and the rest of the neighbouring People.

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and Ashtaroth.

They worshipped the Sun, and the Moon, or *Venus*, which some understand by *Ashtaroth*. In the next Chapter it is said, they worshipped *Baals* and the Groves, *Ashtaroth*. For in those Groves several Goddesses, under the Name of *Ashtaroth*, were worshipped.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

And the Anger of the Lord was hot against Israel] His divine Displeasure, at their Apostacy from him, was now rendered manifest by many tremendous Effects.

And he sold them into the Hands of their Enemies round about] He suffered them to be carried away Captive, and to be reduced to a State of Slavery; for that seems to be the Meaning of *selling them*, which is a Phrase that frequently occurs in this Book, and likewise in other Places. This was an equitable Punishment; that as they served the Gods of the People *round about them*, ver. 12. so they should be slaves to all those Nations.

15 Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

16 ¶ Nevertheless, the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

Extraordinary Rulers and Governors, whose Authority, we think, was chiefly exerted in Times of War; they being incited by a particular Inspiration from God, *to deliver them out of the Hands of those that spoiled them*. So that commonly, when they had wrought Deliverance for the People, and their Army was disbanded, they became private Men again, as appears by the History of *Jephtha*, who would not undertake to lead them against the *Ammonites*, unless he might be their Governor after the Conclusion of the War, *Judg.* xi. 9. and of *Gideon*, who refused to rule over them, when they offered the Government to him, after the Conquest of the *Midianites*, *Chap.* viii. 22, 23. Their principal Business, therefore, was to preserve and restore Liberty to the People, together with the right Worship of the TRUE GOD; and to prescribe what was proper to be done in such Conjunctures.

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way, which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

And yet they would not hearken unto their Judges, &c.] Not constantly, but revolted again, tho' those worthy Persons admonished them of their Sin and Folly, and of the Danger and Misery which would inevitably result from such a Conduct.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies, all the days of the judge: for it repented the LORD, because of their groanings, by reason of them that oppressed them, and vexed them.

And when the Lord raised them up Judges, then the Lord was with the Judge, &c.] Infused an heroic Bravery into his Soul, and blessed him with extraordinary Success. The Targum here continues its usual Language, *The Word of the Lord was the Helper of the Judge*.

For it repented the Lord because of their Groanings, &c.] He graciously condescended to alter the Course of his Providence, when they not only sighed and groaned under their Oppressions, but cried unto him for Help, and promised Amendment, as we find they did, *Chap.* iii. 9, 15. vi. 7, 8, &c.

19 And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves* more than their fathers, in following other gods, to serve them, and to bow down unto them: they ceased not from their own doings, nor from their stubborn way.

Under the Conduct and Exhortation of these Judges they did in some Measure serve God; but as soon as they were dead, they relapsed into their former Idolatry and Wickedness.

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 I also will not henceforth drive out any from before them, of the nations which Joshua left when he died:

I also will not henceforth drive out any from before them, &c.] That is, not presently, or so soon as he intended, if the Conduct of the *Israelites* had been agreeable to his sacred Will.

22 That through them I may prove Israel, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

That through them I may prove Israel.] This is spoken after the Manner of Men, for God knew what *Israel* would do; but by this Trial it was made manifest, how little the *Israelites* regarded the Commands of the Lord their God; in that they made Marriages with these Nations, instead of entirely extirpating them. By *proving* them by these Nations may likewise be meant, to see what Trust they would put in God for their Defence; and the punishing of them by their Means, when they sunk into Idolatry and Wickedness.

23 Therefore the LORD left those nations, without driving them out hastily, neither delivered he them into the hand of Joshua.

CHAP. III.

1 *The names of the nations which were left to prove Israel.* 5 *The Israelites by communion with them are drawn to idolatry.* 8 *And therefore are delivered by the* LORD *into the hand of Chushan-rishathaim, king of Mesopotamia.* 9 *Upon their repentance Othniel is raised up to deliver them.* 10 *They relapse again, and are delivered into the hand of Eglon, king of Moab.* 12 *Ehud delivereth them.* 31 *Shamgar saveth them from the Philistines.*

NOW these *are* the nations which the LORD left, to prove Israel by them, *even* as many *of Israel* as had not known all the wars of Canaan;

The sacred Historian having declared in general, that God did not think fit to drive out all the *Canaanites*, because he intended to try the Care and Fidelity of his People in his Service, proceeds now to enumerate the particular Nations that remained unsubdued.

Even as many of Israel as had not known all the Wars of Canaan.] Such as were born since the Conclusion of the War, and had not seen any of the wonderful Works of God, in the Conquest of the Land. The Divine Majesty therefore intended to prove them, that it might appear whether they would worship him, when they saw what they must inevitably expect, if they apostatised from him; namely, that he would let their implacable Enemies the *Canaanites* loose upon them.

2 Only that the generations of the children of Israel might know to teach them war, at the least such as before knew nothing thereof)

Le Clerc, and some other Versions, instead of the Word *Only*, put the Particle AND; this seeming to be a new Reason alledged why God left some of the *Canaanitish* Nations, *viz.* that the *Israelites* should be inured to War and Hardship, and not sink into Sloth and Luxury.

3 *Namely*, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon, unto the entering in of Hamath.

Namely, five Lords of the Philistines.] See *Josh.* xiii. 2, 3. and *Judges* i. 18. where it appears, that three of them had been in some Measure conquered, but had now recovered their Country again, in Consequence of the slothful Conduct of the *Israelites*.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

And they were to prove Israel by them, &c.] That their Vertue might appear, if they did not imitate these People; or their Baseness and Degeneracy, if they did.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim, and the groves.

And served Baalim, and the Groves.] Some Expositors here take Groves, literally, for the Trees themselves, which composed those shady Retreats that were anciently consecrated to Heroes; being, sometimes, the Place of their Interment, and where their *Manes* were supposed to appear. For Trees were accounted sacred by the ancient *Pagans*, who consecrated them to this or that Deity, decorated them with Ribbands, and Lights, made Vows to them, and hung the Spoils of their Enemies upon them: Insomuch, that it was customary for Travellers to stop, when they were to pass by them, as if they had been the Habitation of some God. Mr. *Selden* however thinks, that by *Groves*, are here to be understood the Images of their Gods in the Groves; as it is certain they must so signify in some Places.

8 ¶ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years.

So that the first Enemies who oppressed the *Israelites* were the *Syrians*; who either out of Hatred, or Desire to enlarge their Dominions, came over the *Euphrates* and invaded them, and kept them in Subjection eight Years.

9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

And when the Children of Israel cried unto the Lord.] When they returned to him, and acknowledged him to be their only God, of whom they earnestly begged Pardon, and implored his Divine Aid with fervent Prayer, beseeching him to deliver them from this cruel Servitude.

10 And the spirit of the LORD came upon him, and he judged Israel, and went out to war; and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

The sacred Historian gives us no further Account of this War, than that the Success of *Othniel* obtained a Peace which lasted forty Years; that is, till the Death of their Judge and Deliverer. This Victory happened about thirty-eight Years after the Death of *Joshua*.

11 And the land had rest forty years: and Othniel the son of Kenaz died.

12 ¶ And the children of Israel did evil again in the sight of the LORD: and the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

And the Children of Israel did evil again in the Sight of the Lord.] This was the Case of the *Israelites*, during all the Time of their JUDGES; the same Person who freed them from Servitude, purified them also from Idolatry; but he was no sooner dead, than their Innocence and Religion were at an End, though their Peace and Happiness were sure to expire with those. Thus every *Epocha* of their History, during the Administration of the

Judges, is only an alternate Succession of Sinning and Contrition, of Servitude and Deliverance. This may evince what a mighty Influence even one good Man in Authority may have over a whole People.

And the Lord strengthened Eglon the King of Moab against Israel] As God raised up Deliverers to *Israel* when they became penitent, so he spirited up Enemies against them, and gave them Power to oppress them, whenever they revolted from his Service.

13 And he gathered unto him the children of Ammon, and Amalek, and went and smote Israel, and possessed the city of palm-trees.

14 So the children of Israel served Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man left-handed: and by him the children of Israel sent a present unto Eglon the king of Moab.

And by him the Children of Israel sent a Present unto Eglon the King of Moab] Some Interpreters understand by this, the Tribute which had been imposed upon them; but it rather signifies a voluntary Present above their usual Payments; whereby they hoped to mollify his Mind, and render him favourable to them. For the *Hebrew* Word MINCHA, is used for such Offerings as were presented to GOD, in Order to obtain his gracious Regards.

16 But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his raiment, upon his right thigh.

It is probable that none of the *Israelites* were suffered to wear Arms, and therefore this Particular is mentioned of *Ehud*; and that he wore it under his upper Garment to conceal it: For it does not appear that he made it purposely for the Occasion, which we are told in the following Verses, he employed it in.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the quarries that *were* by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence. And all that stood by him, went out from him.

Some understand by the *Hebrew* Word *Pesillim*, which we translate *Quarries*, a Place where Stones were hewed or dug; others, the twelve Stones which *Joshua* placed in *Gilgal*: But the Septuagint and the Vulgate take it for *graven Images*, for so indeed the Word *Pesil* commonly signifies in Scripture; and so we translate it in the Margin of our Bible: When *Ehud* therefore beheld these idolatrous Images, he was inflamed with a zealous Indignation, and instead of proceeding any farther in his Return Home, he went back with a full Resolution to revenge the Indignity offered to the Divine Majesty, as well as the Oppression of his People. It is to be supposed, the *Moabites* had set up their graven Images in this Place, preferably to any other, in order to testify their Contempt of the God of *Israel*, who had so long condescended to honour it with his Sacred Presence; or that they might ascribe their Subjection of the Land to their Idols, as the *Israelites* rendered the Glory of their Conquests to the TRUE GOD.

And said, I have a secret Errand unto thee O King: who said keep Silence] *Eglon*, upon this Intimation of Privacy in the Message, would not suffer *Ehud* to proceed, till all the Attendants were withdrawn.

20 And Ehud came unto him, and he was sitting in a summer-parlour, which he had for himself alone: and Ehud said, I have a message from God unto thee. And he arose out of *his* seat.

And Ehud said, I have a Message from God unto thee] This was in Part true, if we suppose that *Ehud* was stirred up to this by any Divine Influence. However, *Ehud* expressed himself in this Manner, in order to amuse the King of *Moab*, and divert him from any Apprehensions of Danger; and likewise to oblige him to rise from his Seat, which *Ehud* knew he would do, since such was the common Practice of the Heathens in their Intercourses with the Gods they worshipped. He designedly made Use of the Word *Elohim*, which was common both to the true GOD and the Pagan Deities; and not the Word *Jehovah*, which was peculiar to the true GOD; because *Eglon* not knowing whether the Message came not from his own false God, he would have the greater Inclination to rise, whereby *Ehud* would have an Opportunity of directing his Blow in the most advantageous Manner; for the Prince would possibly have shewn his Contempt of the Godhead, by sitting still to hear his Message.

And he arose out of his Seat] This is a remarkable Instance of the ancient Veneration Men paid to whatever carried the Name and Authority of GOD in it, and it reproaches those who now presume to behave themselves irreverently, even in the Celebration of his Divine Worship and Service.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly.

This Action of *Ehud's* some think cannot be justified in any other Way, than by supposing he had an extraordinary Divine Impulse, or Direction, to excite him to the Deed. The Scripture makes no direct Mention of this, but the Beginning of the Relation, *ver.* 15. which, by Way of Preface to the Fact, informs us, that the LORD *raised up* Ehud as a Deliverer to the Children of *Israel*, seems to intimate as much. And indeed what is said of the Judges in general, *Ch.* ii. 18. seems to imply that they were stirred up, or actuated, by a Divine Impulse. But if in the Case there was nothing of this, it appears that *Eglon* had been the Aggressor, that he was an Oppressor, and held the *Israelites* under a cruel Subjection. He therefore had broken through all the Bonds of mutual Engagement, and was undoubtedly guilty of Violence and Injustice, and in all Probability continued to make many Thousands miserable daily, by Means of their Servitude, which he had no Right to do; and, therefore, a *Eglon* was a foreign Invader and Oppressor, to whom *Ehud* owed no Duty, the Love and Duty which *Ehud* owed to his Country, may well justify him in the Action.

22 And the haft also went in after the blade: and the fat closed upon the blade, so that he could not draw the dagger out of his belly, and the dirt came out.

And the Dirt came out] All agree that the Word *Parshedona*, which is no where found but in this Passage, signifies the Excrements.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw, that behold, the doors of the parlour *were* locked, they said, Surely he covereth his feet in his summer-chamber.

He covereth his Feet in his Summer-Chamber] i. e. Was laid down to Sleep, which was very customary in those Countries, during the Heat of the Day, 2 *Sam.* iv. 5. and then lying down in their Cloaths it was necessary to cover their Feet for the Sake of Decency.

25 And they tarried till they were ashamed: and behold, he opened not the doors of the parlour, therefore they took a key, and opened *them*: and behold, their lord *was* fallen down dead on the earth.

And they tarried till they were ashamed] Till they were in great Confusion, not knowing what could cause him to sleep so much longer than usual.

Therefore they took a Key and opened them] For in the Courts of Kings it was usual for more Persons than one to be entrusted with Keys to the same Room.

26 And Ehud escaped while they tarried: and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass when he was come, that he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

He blew a Trumpet] In order to summon those who were disposed to recover their Liberties, to take Arms and follow him; and when he had assembled what Forces he could draw together on that Occasion, he attacked the *Moabites* that were garrisoned

on

on the West of *Jordan*, and slew ten thousand of their best Men; which utterly broke the Power of *Moab*, and freed the *Israelites* from the Yoke of that Nation.

28 And he said unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of Jordan toward Moab, and suffered not a man to pass over.

29 ¶ And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel: and the land had rest fourscore years.

And the Land had Rest fourscore Years.] This is expounded by a learned Writer in the following Manner, "And the Land had "Rest in the eightieth Year after the former restored to it by "Ehud." But there is another Solution, which some *Jewish* Writers of great Repute suggest, in order to bring the Years of Servitude and of Peace, mentioned in this Book, into such a Computation, as may correspond with what is said in 1 *Kings* vi. 2. concerning the Number of Years that passed, from the Deliverance out of *Egypt*, to the building of *Solomon's* Temple: For they suppose, that few or none of the Judges ruled over the whole Country of *Israel*, but some in one Part, and some in another; so that there were several Judges at the same Time, in different Parts of the Land. Accordingly, our learned Chronologer Sir *John Marsham*, who follows this Opinion, understands here by "the "Land had Rest for the Space of fourscore Years," not the whole Land of *Israel*, but the Eastern Part of it, which had shaken off the Yoke of *Moab*; but in the mean Time the *Philistines* invaded the Western Parts, as it here follows, and were repulsed by *Shamgar*, while the Eastern Countries were in a State of perfect Tranquility. This we take to be the clearest Account of these Words, "*Land had Rest fourscore Years*, that is, the Eastern Part of the Country, which had shaken off the Yoke of *Moab*, not the whole Land of *Israel*: For as the *Philistines* invaded the Western Parts, so *Jabin* afflicted the Northern, as it follows in the next Chapter, while the Eastern Tribes continued in Peace.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad, and he also delivered Israel.

Shamgar, the third Judge of the *Israelites*, delivered them from some small Oppressions which they suffered from the *Philistines*. The sacred Text gives us no further Particulars about him, than that he slew six hundred of them with an Ox-goad, or, as the *Latin* and *Greek* Versions render it, with a Plough-share. The Expression in the *Hebrew* is, *Malmad Hakabar*, which signifies any Instrument, by which Oxen are broke to Labour. The *Philistines* were more careful than any other Nation to strip the *Israelites* of all their military Weapons, whenever they had them in Subjection; and if this was the Case at present, it is likely that the Expression means only such rustick Instruments, as *Shamgar* and his Men could lay their Hands on. But as the Text mentions nothing of any previous Servitude, it is probable, that the Deliverance here spoken of was only from some Incursion of the *Philistines*, perhaps in the Season of ploughing, when they thought the *Israelites* might be more easily surprized, but in which they were repulsed with Loss, by the Vigilance and Bravery of their then JUDGE.

CHAP. IV.

1 Deborah and Barak deliver Israel from Jabin and Sisera. 18 Jael killeth Sisera.

AND the children of Israel again did evil in the sight of the LORD when Ehud was dead.

2 And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host *was* Sisera, which dwelt in Harosheth of the Gentiles.

We agree with those who think this *Jabin* probably descended from the other Prince of that Name, who fell by the Hands of *Joshua*, and that he seized on the Spot where *Hazor* formerly stood, and rebuilt that City.

3 And the children of Israel cried unto the LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

4 ¶ And Deborah a prophetess, the wife of Lapidoth, she judged Israel at that time.

And Deborah a Prophetess] Such a one as *Miriam*, endued with Divine Gifts of Wisdom to instruct and govern others. For she was not only enriched with the Knowledge of Divine Things, but was also excited by the Holy Spirit (as *Kimchi* here observes) to declare the Will of GOD to the People, which was the proper Office of a Prophet.

She judged Israel at that Time] Had Authority over them; being so well known to be divinely inspired, that it procured her universal Reverence, and Submission to her Judgment.

5 And she dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came up to her for judgment.

And she dwelt under the Palm-tree of Deborah] Or, as the *Septuagint* and *Vulgate* understand it, she *sat* under the Palm-tree, when she administered Judgment. Whence the Tree was called by her Name, because it was the Place where all resorted to her.

6 And she sent and called Barak the son of Abinoam, out of Kedesh-naphtali, and said unto him, Hath not the LORD God of Israel commanded, *saying*, Go, and draw toward mount Tabor, and take with thee ten thousand men, of the children of Naphtali, and of the children of Zebulun?

7 And I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army, with his chariots, and his multitude; and I will deliver him into thine hand.

And I will draw unto thee] These are the Words of God, (which *Deborah* pronounced in his Name) signifying, as *Arias Montanus* understands the Word *draw*, that the Divine would, by his secret Providence, incline *Sisera* to come within the Power of *Barak*, in order to be destroyed, as Hunters (unto whom Warriors are sometimes compared) entice wild Beasts to fall into their Toils.

And I will deliver him into thine Hand] This shews *Deborah* to have been endued with the highest Gift of Prophecy, which is to foretel future Events with Certainty.

8 And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

He had great Reason, he thought, for it; because he might want her Advice in doubtful Matters, and her Authority and, both to raise Soldiers, and to keep them together in good Order, and likewise to inspire them with Courage.

9 And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

Notwithstanding the Journey that thou takest] In the *Hebrew* it is, *the Way that thou takest*. Which may signify the Course he had resolved upon, not to go without her.

Shall not be for thine Honour] Tho' his Faith was accepted, yet the Weakness of it somewhat eclipsed his Glory.

For the Lord shall sell Sisera into the Hand of a Woman.] It is a great Part of the Glory of a Conqueror, to take the General of the Enemy's Army, or to kill him with his own Hand; which she tells him should be denied him, as a small Punishment for his Reluctance to comply with her Directions; and as he would not go without a Woman, so a Woman should take away this Honour from him.

10 ¶ And Barak called Zebulun and Naphtali, to Kedesh, and he went up with ten thousand men at his feet: and Deborah went up with him.

At his Feet.] That is, they followed him as their Leader. Though it may signify, that they were all *Footmen*; there being no Horses in *Judæa*, but what were brought out of other Countries. This made the Victory the more glorious, by the Overthrow

throw of a vast Number of Chariots and Horse, in the opposite Army.

11 Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.

Had severed himself from the Kenites.] Who went along with the Children of *Judah*, to live among them. *Judges* i. 16. What the Reason was of *Heber* leaving them, is not known; but this was a special Providence of God in it.

12 And they shewed Sisera, that Barak the son of Abinoam was gone up to mount Tabor.

13 And Sisera gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles, unto the river of Kishon.

14 And Deborah said unto Barak, Up; for this *is* the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the LORD discomfited Sisera, and all his chariots, and all his host with the edge of the sword, before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.

And fled away on his Feet.] He thought his Chariot not fast enough to carry him out of Danger, and therefore that he should be less liable to be discovered, when he had his Foot common Soldier. To which we may add, that in ancient Times valiant Men were wonderfully fleet of Foot, as is observed of *Asahel*, 2 Sam. ii. 18. and every one knows it was the Character of *Achilles* among the *Greeks*.

16 But Barak pursued after the chariots, and after the host unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword, *and* there was not a man left.

17 Howbeit, Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor, and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me, fear not: and when he had turned in unto her, into the tent, she covered him with a mantle.

19 And he said unto her, Give me, I pray thee, a little water to drink, for I am thirsty: and she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent, and it shall be when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No.

21 Then Jael Heber's wife, took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: (for he was fast asleep and weary) so he died.

A Nail of the Tent.] That is, one of that Sort on which the Cords of the Tent were fastened, and which consequently were of a very large Size.

It is not an easy Matter to determine whether *Jael*, when she invited *Sisera* into her Tent, had any ill Intention against him in her Mind. It seems, from the whole Circumstances of the Relation, rather to the contrary; and that a new and sudden Impulse actuated her, when she saw him fast asleep in Sleep. If this was the Case, she stands clear of all intended Treachery. And we have great Reason to imagine, as well from the Circumstances

[illegible]

2 [illegible]

[illegible]

CHAPTER V.

1 *The Song of Deborah and Barak.*

THEN sang Deborah and Barak the son of Abinoam, on that day, saying,

This incomparable Song of Triumph was composed by *Deborah*, who was a Prophetess, and one of whom God's Prophets were [illegible] being by the authority of *Prophecy* [illegible] become a Poet, upon the occasion of God's [illegible] by him. For it is not to be [illegible] alone [illegible] but also [illegible] the Destruction of *Jabin*'s kingdom.

2 Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.

This Verse [illegible] that the [illegible] of Princes to the [illegible] the Subjects [illegible] Deliverance [illegible] willingly offering [illegible] ing the Attention [illegible] they might understand [illegible] of *Israel*; and [illegible] fame. Vengeance which God [illegible] inflicted on them. She [illegible] be the Occasion [illegible] was superior [illegible] they depended [illegible] in the next Verse [illegible] but as the Government [illegible] which [illegible] that [illegible]

It is evident to all, that this Hymn is expressed in another Kind of Language, than the historical Part of this Book; and in a Language so much stuck in such Variety of elegant Figures, and such natural Expressions of those Affections which the Occasion required, that none of the ancient *Greek*, or *Latin* Poets have equalled the noble Flow of these Divine Strains.

3 Hear, O ye kings, give ear, O ye princes; I, even I will sing unto the LORD, I will sing *praise* to the LORD God of Israel.

4 LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Israel.

Even that Sinai.] Or rather, *As did Sinai itself.* The whole Verse might be translated, "The Mountains flowed down at the "Presence of [illegible] as did Sinai itself, at the Presence of "[illegible] the God of Israel." The History to which the Prophetess [illegible] the Deliverance of the *Israelites* from Mount Seir [illegible] Edom, then of the Land of *Sihon* King of the Amorites, and lastly of the King of *Bashan*; when he conducted them, as their Leader and General, to march before them in a Pillar of a Cloud by Day, and of Fire by Night; leading them against the Enemy, and fighting their Battles for them. See *Num.* xx. and *Deut.* [illegible] Moses does not indeed mention any Earthquake or other Commotion of Nature on the Occasion, but it is [illegible] what is repeatedly spoken of the Terror of the [illegible] and the universal Fear that was spread around between them and [illegible] as well as from many Passages in the Scripture, that the March was attended with these Prodigies and Commotions of Nature. Thus we find the Psalmist speaking of it, *Psalm* lxviii. 7. *O God, when thou wentest forth before thy People, when thou didst march through the Wilderness. The Earth shook, the Heavens also dropped at the Presence of God; Even Sinai itself was moved at the Presence of God, the God of Israel.* And the Prophet *Habakkuk* describes it in the same Manner: *He stood and measured the Earth. He beheld and drove asunder the Nations: And the everlasting Mountains were scattered, the perpetual Hills did bow.*

6 In the days of Shamgar the son of Anath, in the days of Jael, the high-ways were unoccupied, and the travellers walked through by-ways.

In this and the two following Verses the Prophetess, in order to give the *Israelites* a just Sense of their Deliverance, and excite them to greater Thankfulness, represents the Miseries to which the *Canaanites* had reduced them by twenty Years Oppression; their public Roads or Highways deserted for Fear of Robbers or Violence, those who were obliged to travel going round about by Ways, to escape being plundered; their Villages depopulated; their Cities blocked up, and their Country over-run with the Enemy's Soldiers; whilst themselves were disarmed, dispirited, and helpless; till it pleased God to look down upon them with Compassion, and raise up his Servant *Deborah* for their Deliverer.

The *Jael*, mentioned in this Verse, is generally taken to be the Wife of *Heber* who slew *Sisera*. But the Phrase, *In the Days of Jael*, implies Times past, and supposes that *Jael* was dead as well as *Shamgar*. Besides, what Honour could redound to the Prophetess from such a Comparison? Is it worthy of a Boast, that she who was *Judge* in *Israel* had done more in delivering them from the Enemy, than *Heber*'s Wife, who was only a *Sojourner* in *Israel*, and whose Husband was at Peace with the Enemy? The *Jael* therefore here mentioned seems to have been a Prophetess, raised up before *Deborah*, to judge *Israel*; but who died without delivering them. If this was the Case, *Deborah* might have Reason to boast, that she had done more in delivering *Israel*, than the two Judges who lived before her. It is true indeed the Name of this Prophetess is not mentioned before; but neither are any of the Transactions of the Time, in which she is supposed to have lived, recorded; nor is *Shamgar*'s Name mentioned more than once, *Ch.* iii. 31. and then principally on Account of that single Exploit, of slaying six hundred *Philistines* with an Ox-Goad.

7 *The inhabitants* of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

8 They chose new gods; then *was* war in the gates: was there a shield or spear seen among forty thousand in Israel?

They chose new Gods.] That is, the *Israelites*, after the Death of *Ehud*, forsook the LORD, and served *Baalim* and *Ashtaroth* (as they had done formerly, *Ch.* ii. 13. iii. 7.) or perhaps, they introduced the Worship of some other Gods, whom they had not served before, fancying they might be more powerful than the former had proved.

Idolatry was the fatal Source of all the Calamities of *Israel*. When they forsook God, God forsook them, and sold them into the Hand of their Enemies, who oppressed them and shut them up in their Cities. For, as *Moses* observes in his prophetic Song, (*Deut.* xxxii. 30.) and as the History before us testifies,

How should one have chas'd a Thousand,
And two have put ten Thousand to Flight;
Except their Rock had sold them,
And JEHOVAH had shut them up!

Was there a Shield or Spear, &c.] It is probable that *Jabin*, to prevent the *Israelites* from regaining their Liberty, had disarmed them; as the *Philistines* did afterwards in the Days of *Saul*, when they obliged every Man to come down to them to sharpen his Instruments of Husbandry. See 1 *Sam.* xiii. 19, 20.

9 My heart *is* toward the governors of Israel, that offered themselves willingly among the people: Bless ye the LORD.

My Heart is towards the Governors—that offered themselves, &c.] It seems, there were some of the greatest Men in the Tribes of *Naphtali* and *Zebulun*, who, of their own Accord, hazarded their Lives, among the common People, in this Service. Toward whom *Deborah* expresses a singular Affection; and with the Praises of God, intermixes the Commendation of those who were his Instruments in this Deliverance.

Bless ye the Lord.] This is added like a Prophetess, who, when she commends the most deserving Men, raiseth their Thoughts up to God, who gave them that Courage and good Success.

10 Speak ye that ride on white asses, ye that sit in judgment, and walk by the way.

Speak.] That is, give Thanks to God. The Prophetess here calls upon and excites both Governors and People, and severally those in different Stations and Occupations of Life, to join with her in giving Praise to JEHOVAH, the Author of their Deliverance.

Ye that ride on white Asses.] She calls upon such Men as the Governors before-mentioned, to proclaim aloud the Praises of the Most High. There were no Horses in *Judea*, but what were brought out of other Countries, so that the greatest Persons rode on Asses, as appears by the Sacred History, but in this Country they were commonly of a red Colour, (whence an Ass hath the Name of *Chamor*, as *Bochart* observes) and therefore white Asses, (or, as he translates this Word *Wbitish*, or streaked with White) were highly esteem'd for their Rarity, and used only by honourable Persons; who could not appear in any Splendor during their Servitude under *Jabin*, but now were restored to their Dignity; for which she would have them praise the LORD.

Ye that sit in Judgment.] With whom she exhorts the Judges to join, who now sat in the Gates, which were no longer possessed by their Enemies, *ver.* 8.

And walk by the Way.] All the Merchants, who now travelled safely about their Business, which they durst not do before this Deliverance, *ver.* 6. for which therefore they were bound to praise the LORD.

11 *They that are delivered* from the noise of archers in the places of drawing water; there shall they rehearse the righteous acts of the LORD, *even* the righteous acts *towards the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

They that are delivered from the Noise of Archers in the Places, &c.] Together with the Princes, Judges, and Merchants, she would have the Shepherds praise the LORD, every Time they came to water their Flocks; remembering how they were formerly disturbed by the Archers, that lurked in Woods or Thickets, and shot whole Quivers of Arrows at them and at their Cattle, whereby they were put to great Difficulty and Danger in watering their Cattle, which now they brought safely to the Springs of Water.

There shall they rehearse the righteous Acts of the Lord.] Who had taken a just Vengeance on their Oppressors, and most graciously delivered them from their Tyranny; for *Righteousness* frequently signifies the great Goodness of God.

Even the righteous Acts towards the Inhabitants of his Villages in Israel.] She would have the meanest Peasants bear them Company in the Praises of God, for now they lived as quietly in their open Villages, as if they had been in the strongest Cities.

Then

Then shall the People of the Lord go down to the Gates.] The great Prophetess sums up all in these Words; that the whole Country was bound to praise the LORD, every Man having Liberty to go down safely to the Gate of his own City, from whence undoubtedly many had been driven by the *Canaanites*, and forced to wander abroad.

12 Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam.

Having called upon all others to praise the LORD, she now excites herself, with the most earnest and zealous Affection (expressed by the Repetition of the same Thing four Times) to celebrate the wonderful Works of GOD, by composing a Song in his Praise.

One can't help observing the Decorum, with which the Prophetess here speaks of herself. Tho' she went along with *Barak* to levy his Forces, accompanied him to the Field of Battle, and gave him the Word of Command when to charge the Enemy; *Ch.* iv. 9, 10, and 14. yet, suitably to her Sex and her Office, she contents herself with composing the triumphal Song, while she decrees to him the Glory of the Victory, and the Honour of the Triumph.

She calls upon *Barak* to shew his Captives and Spoils, that the *Israelites* might see how great Reason they had for giving Thanks to GOD. Some ask what Captives he had to lead, when the whole Army of *Sisera* was cut off? *Ch.* iv. 16. To which the Answer is easy, that when *Barak*, after he had routed their Army pursued his Victory as far as *Harosheth*, without Doubt he brought several Persons, and perhaps of the best Quality, captive with him, out of that Country.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

The Meaning of the above Verse seems to be, that God had now made the late oppressed helpless *Israelites* to have Dominion even over the Nobles, or the mightiest among their Oppressors.

14 Out of Ephraim *was there* a root of them against Amalek; after thee, Benjamin, among thy people: out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

The Prophetess having directed their Praises to the Author of their Deliverance, proceeds to speak with Commendation of the Instruments of it, and gives us the Muster of those Tribes which freely offered themselves to Battle. She assigns the first Place to the Tribe of *Benjamin*, the second to those of her own Tribe who were settled in *Amalek*; the third to the *Manassite* beyond *Jordan*; the fourth to the Tribe of *Zebulun*; and the last to the Tribe of *Issachar*.

Out of Ephraim was there a Root of them against Amalek.] This Translation is very obscure, and therefore it might be better rendered, and more agreeable to the *Hebrew*, *Out of Ephraim* came down *those who were planted, or whose Root was in Amalek*; meaning some of the Tribe of *Ephraim* who were settled in or about the Mount of *Amalek*. See *Judges* xii. 15.

And out of Zebulun they that handle the Pen of the Writer.] A late ingenious Author has observed, and with great Reason, that there is a manifest Impropriety in *Penmen* coming down to a Battle; and that the Word SEFER in the Original which is here translated a *Pen*, never signifies so throughout the Scriptures, but always a *Scepter*, or Staff of Command: and therefore he thinks our Translation has mistaken the Meaning here, and that it ought to be translated——*And out of Zebulun those that rule or lead with the Scepter.* The Word *Sofer*, Writer, he thinks belongs to the next Verse, where it appears to be the former Part of a Word split in two, the latter Part of which is joined to the Word following, which when united make a Verb plural, signifying, *they were numbered*; and this makes the following Verse more plain and significant, *And the Princes of Issachar were numbered with Deborah*; that is, These Princes, together with *Barak* the General, were mustered along with *Deborah* herself.

15 And the princes of Issachar *were* with Deborah: even Issachar, and also Barak, he was sent on foot into the valley: for the divisions of Reuben *there were* great thoughts of heart.

He was sent on Foot into the Valley.] Or, when he was sent on Foot *(or with his Foot)* into the Valley. This is not an immaterial Remark of the Prophetess, as it expresses that they were sent down from Mount *Tabor* on Foot to attack [illegible] hundred armed Chariots, [illegible] horsemen, and that he saveth not by Horse [illegible]

16 Why abodest thou among the sheepcotes, to hear the bleatings of the flocks? For the divisions of Reuben *there were* great searchings of heart.

The Prophetess having in [illegible] that wailings offered themselves, [illegible] flock, who when summoned to the Assistance [illegible] flamefully refused to arm to the [illegible] she upbraids for this Behaviour, as [illegible] more solicitous about their Cattle [illegible] next are *Dan* and *Asher*, who were [illegible] Commerce. By the Expression, *great Searchings of Heart*, [illegible] going Verse, and *great Searchings of Heart* [illegible] meant, the vexatious Consideration [illegible] when they saw their Tribe did not [illegible] it may mean, that the *Reuben*ites [illegible] tions, and came to no Resolution [illegible]

17 Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea-shore, and abode in his breaches.

Gilead abode beyond Jordan.] Or, why did Gilead abide [illegible] *Gilead* was divided between the Children of *Machir* and [illegible] of *Gad*, *Josh.* xiii. The Children of *Machir* [illegible] to the Battle, and therefore the Tribe [illegible] only [illegible]

And abode in his Breaches.] Or, [illegible] Creeks, or small Harbours, where Vessels lay to go out to sea. This Tribe and *Dan* were so intent upon their commercial Affairs, that they neglected to come to the Assistance of their Brethren.

18 Zebulun and Naphtali were a people *that* jeoparded their lives unto the death, in the high places of the field.

These were the two Tribes out of which *Barak*, by the Order of GOD, *Ch.* iv. 6. drew ten thousand Men; who charged the Enemy from Mount *Tabor*; and the Prophetess here acquaints us with their gallant Behaviour, and that they exposed their Lives to the greatest Danger.

19 The kings came *and* fought, then fought the kings of Canaan in Tanaach by the waters of Megiddo, they took no gain of money.

The Prophetess here tells us that the Kings of *Canaan* fought bravely, tho' only for Lucre of Pay, but in a beautiful Manner acquaints us that all their Hopes and Expectations were frustrated, and those that escaped went away without Pay or Gain. *They took no Gain of Money*; perhaps this may be a Sarcasm upon the Kings of *Canaan*, for their lucrative Views in fighting against *Israel*. They came to the Help of *Jabin* for Lucre's Sake, namely, to enrich themselves with the Spoil; but the *Israelites* fought for Liberty.

20 They fought from heaven, the stars in their courses fought against Sisera.

The Prophetess having, in the foregoing Verse, mentioned who were the Allies and Helpers of *Jabin*, does here, in a very magnificent Manner, represent who were the Allies and Helpers of *Israel*. *They fought from Heaven*, on this Side, [illegible] the very Angels of GOD themselves, the Hosts of Heaven, the Armies of the ALMIGHTY. The very Stars in their Courses fought for *Israel* against *Sisera*. The Elements, by the Order of God, came to their Assistance. The Air and Waters ranged themselves on their Side; the Rivers, even the small River *Kyson*, lift up themselves, and swept away their Enemies. This is the magnificent and tremendous Idea which the Prophetess gives us of this Victory over *Sisera*. The sacred Historian does not indeed expressly mention any Thing of this Sort. He tells us, *Ch.* iv. 14. and 15. that JEHOVAH marched out before *Barak*, and that He *discomfited* the Enemy; but does not say how. In some Way, no Doubt, that was supernatural; probably by the Ministry of Angels, (called here poetically *Stars*, see Job xxxviii. 7.) who, as they *excel in Strength* and *do his Pleasure*, might be employed in giving the Elements such a Force and Direction, that they should fight JEHOVAH's Battle. They might point the Lightning against them, cast down Hail-stones from Heaven upon them, and wing the Shower with a stormy Wind. The Psalmist intimates that they were sometimes employed on such Services, when he tells us (*Psal.* civ. 4.) that *Jehovah maketh his Angels Winds, and his Ministers a flaming Fire.* The sacred Historian indeed does not say, that

that the Battle was attended with a Storm; but neither does he by any Thing to make us think it was not. This was evidently the Case in the present Engagement, where Jehovah is said to have [illegible] (Compare *Josh.* x. 10 & 11. *Exod.* xiv. 20 *Psalm* lxxvii. 16 *Hab.* iii. 10, 11.) In the poetical Scriptures Thunders and Lightnings are represented as the Artillery of Heaven [illegible], speaking of the Defeat of the [illegible] by *Joshua*, where there is no Mention of Thunder and Lightning in the History, thus addresses *Jehovah*, Chap. iii.

> The Sun and Moon stood still in their Habitation;
> By the Light thine Arrows went abroad;
> And by the Shining of thy glittering Spear.

Here may we suppose, a violent Storm fell during this Engagement, which the Wind drove in the Faces of the *Canaanites*, and which, no Doubt, was accompanied with Thunder and Lightning [illegible] the Enemy. A Circumstance in the Song [illegible] of Great in this Particular, namely, [illegible] the Enemy away: Which, being an inanimate Substance, it could not have done, unless it had been [illegible] a Rout. And indeed this seems to have been the Design of God in drawing *Sisera* with his Forces to engage [illegible] the River. See Chap. iv. 7.

21 The river of Kishon swept them away, that ancient river, the river Kishon: O my soul, thou hast trodden down strength.

O my Soul, thou hast trodden down Strength.] This is a beautiful Apostrophe of the Prophetess, or turning her Speech to her Soul, as it were to congratulate herself on the Success of the Command which she had received from God to stir up *Barak*, and on the great Efficacy of her Prayers to God, for it cannot be doubted but she had implored Help from Heaven, while *Barak* fought with [illegible].

22 Then were the horse hoofs broken, by the means of the prancings, the prancings of their mighty ones.

This Verse [illegible] and gives us the strongest Image of the Confusion and Rapidity of the Flight of *Sisera*'s Captains, and great Men [illegible], which was such that the very Hoofs of their Horses were broken by their violent Beating on the Ground in an uncommon Speed.

23 Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof: because they came not to the help of the LORD, to the help of the LORD against the mighty.

After having [illegible] with the Success of the *Israelites* in the Overthrow of the *Canaanites*, the Prophetess in the above Verse pronounces a Curse upon the *Meronites*, in Terror to future Delinquents, for not coming to the Help of their Brethren, who then lived almost upon the Spot where the Battle was fought. And in the following Verse she bestows the finest Encomium on *Heber*'s Wife, [illegible] though only a Sojourner in *Israel*, had done them a most signal Service in taking off *Sisera* their most inveterate Enemy.

24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

Blessed above Women shall Jael, &c.] Or rather, *Bless ye, &c.*

Blessed above women in the tent.] That is, above all Women that dwell in Tents. The *Kenites* lived not in Houses but in Tents.

25 He asked water, *and* she gave *him* milk, she brought forth butter in a lordly dish.

She brought forth Butter in a Lordly Dish.] Or rather CREAM in a Princely Bowl, for *Sisera* asked for something to quench his Thirst. By Princely or Lordly Bowl is meant that which *Heber* made use of to entertain his nobleft Guests, probably one of a very [illegible] Size. For it was cuftomary then for great Men to drink out of such.

26 She put her hand to the nail, and her right hand to the workmen's hammer: and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

She smote off his Head.] Or rather smote the [illegible] Head, for there is not the least Hint given that [illegible] The latter Part of the Verse [illegible] be rendered [illegible].

27 At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

It does not appear plain that the above Verse, though [illegible] rally so taken, is a Description [illegible] he was wounded, but rather a Relation of his [illegible] Sleep quite [illegible] Latitude, [illegible] For it is [illegible] through his Temples, [illegible] whence the [illegible] Rantamously [illegible] therefore, this Verse is [illegible] laying himself down to Sleep [illegible] fequence which followed, [illegible] is greatly expressive of the [illegible] Occasion, and shews, in a strong Light, [illegible] upon every Circumstance [illegible] as it were to enjoy the [illegible] longer. One would think that all the Enemies of God perished in this one Man.

28 The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

29 Her wise ladies [illegible] answered her,

30 Have they not sped? have they not divided the prey; [illegible] a prey of divers colours of needlework, of divers colours [illegible] on both sides, meet for the necks of [illegible] the spoil?

It is hardly possible to conceive any Thing more [illegible] or expressive, than the above two Verses. No Wonder Poet or Painter [illegible] upon a [illegible] It seems [illegible] all that Painting could [illegible] ture could [illegible] Words do. We [illegible] the victorious Mother of her Son, and looking out at a Window to behold his triumphant Chariot at some Distance. We see her rejoicing over the *Loaded* Captives. We see her, as it were, examining and delighting her Eyes with the rich and gorgeous Spoils which they had brought home. [illegible] heighten in [illegible] first Time dead in the [illegible] with out Mother, or Sister, or [illegible] by the Hand of Woman? [illegible] tion of [illegible] louring of [illegible] for no one Pencil [illegible]

31 So let all thine enemies perish, O LORD: but *let* them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

This is an elegant [illegible] of the Prophetess [illegible] and addressing herself [illegible] Him, so might it like [illegible] fulness, and at the same [illegible] Grandeur [illegible] mity, does the chance [illegible] conclude her Song [illegible] the same Time earnest [illegible] JEHOVAH might perish [illegible] love him might, like the [illegible] Strength, till they arrive at the highest Pitch of Glory.

CHAP. VI.

1 *The Israelites for their sins are oppressed by the Midianites. 11 The prophet rebuketh them. 14 The Angel of God calleth Gideon to deliver them. 24 He dares the idol of Baal. 33 The Midianites gathereth the people against the Israelites, [illegible] given to confirm him.*

AND

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years.

The *Israelites* having forgot the signal Deliverance which God had wrought for them by the Ministration of *Deborah* and *Barak*, were condemned to a new State of Misery and Oppression, to which that under *Jabin* may almost be called Freedom, *Deborah* being then allowed to judge *Israel* in the Face of the Sun, whereas now they were not only destitute of a Judge, but were even without any Habitation, except those they were forced to look for among the Clefts and Caverns of Rocks, and in some few strong Holds or Fortresses, ver. 2. and if they found Time and Convenience for sowing their Land, their Enemies pounced upon them and wrested from them the Fruits of their Labour, ver. 3. destroying the Encrease of the Earth as far as *Gaza*, ver. 4. That is, they made an universal Devastation from one End of the Country to the other. These were not the same *Midianites* as those lived among, but another People Neighbours to the *Madianites*.

2 And the hand of Midian prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.

3 And *so* it was when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

5 For they came up with their cattle, and their tents, and they came as grasshoppers for multitude; *for* both they and their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

7 ¶ And it came to pass when the children of Israel cried unto the LORD, because of the Midianites;

8 That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage,

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God, fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

And therefore it was that all these Evils were come upon them.

We find, by this and other repeated Instances, that God raised up, from Time to Time, PROPHETS, or Men whom he endued with a more than ordinary Virtue and Courage; and actuated with a Divine Impulse, to call back the People to their Duty, to set before them the Folly and Ingratitude of their Conduct, and to shew them how little they gained, or rather how much they suffered by it. And, upon these Occasions, they always first set forth the great Benefits which the People had received from God, because this was a rational Motive for their obeying him. And this is the Reason that their Deliverance from the Bondage of *Egypt*, and the mighty Works which God did for them on that Occasion, is so often mentioned; because it was the greatest Benefit that had ever happened to them as a Body of People, or a Nation. And, on the other Hand, the Loss of God's Favour, and the Blessings which attend upon it, is constantly submitted to their Consideration, as the sure Consequence of their forsaking God, that they might judge whether it was for their Interest so to do.---From whence we may draw this Conclusion, That there is no such rational and forcible Motive to engage us to the Service of GOD, as a frequent RECOLLECTION and REFLEXION on the inestimable Benefits we have received from Him in our CREATION and REDEMPTION; and the inexpressible MISERY we may plunge ourselves into by losing his Favour. These are the great, rational, and effectual Motives, which must operate upon us in either choosing or rejecting God's Service: And, therefore, they cannot be too much thought upon, nor too much pressed upon the Minds of Men.

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abiezrite: and his son Gideon threshed wheat by the wine press, to hide *it* from the Midianites.

The *Israelites*, we may suppose, felt the Application of the Prophet's Speech to Heart, and began to return and repent the Divine to send an Angel to appoint them a Deliverer.

By the Wine press. Because none would suspect that it was employed in this Manner.

12 And the angel of the LORD appeared unto him, and said unto him, The LORD *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my lord, if the LORD be with us, why then *is* all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

We are too apt to consider the Instances of Satan and God's Power which have not been long [illegible], and never be renewed. This seems to be a Frailty we are [illegible] subject to, and [illegible] to have given Way to it. And we find the Prophets frequently expostulating with the People [illegible] that *the Lord was powerful*, i.e. that [illegible] wonderful Effects of his Power for them, as he had so lately done for their Fathers. God himself is introduced by the Prophet *Isaiah*, Ch. l. 2. as expostulating [illegible] Hosts, *Is my Hand grown so short, or all that it once was? or have I no Power to deliver?*

There is Reason to think from the Circumstances of the Relation, that *Gideon* did not at first know it was an Angel or Divine Person, and therefore [illegible] the LORD [illegible] he contradicts it with the Mention of the Offences which he and the People groaned under, as an Evidence that the LORD was not with them. [illegible] for some respectable Person, [illegible] a Prophet; for the Expression [illegible], which he expects from him with, was no more than was generally used to respectable Persons.

14 And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

Go in this thy Might, i.e. in the Power of this Commission which I have now given to thee.

15 And he said unto him, Oh my lord, wherewith shall I save Israel? behold, my family *is* poor in Manasseh, and I *am* the least in my father's house.

Gideon taking the Angel of the LORD for no more than a Prophet represents to him how unable he was to save *Israel*, as he was but of a poor Family in *Manasseh*, and even the least of them.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites, as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

The Person still pressing him to go against the *Midianites*, and promising him with Assurance that he should smite them as one Man, *Gideon* requests that a Sign might be given to him, that he might be sure, that the Commission was of Divine Authority. Either this was addressed to the Person he was speaking to, or else in a Prayer to God, that he would be pleased to manifest, that the Person who spoke to him, spoke by his Authority. But whichever it was, it is a Proof that a SIGN or MIRACLE was always esteemed the only certain Evidence of a DIVINE COMMISSION. And from hence we have abundant Reason to be satisfied and assured in our Faith in JESUS, our LORD and SAVIOUR, who was so abundantly *approved of God by Miracles and Wonders and Signs which God did by him* in the Sight of Men.

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

Gideon having intimated his Desire of a Sign, does not press it any further, but hastens to prepare some Refreshment for this unknown Person or Prophet, probably concluding, that he would give him this Satisfaction before he departed.

19 And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

20 And the angel of God said unto him, Take the flesh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

Undoubtedly this Command gave *Gideon* some Surprize, that the Refreshments he had so hospitably prepared, should be thus disposed of; but as without Doubt he had by this Time entertained an high Opinion of this unknown one, (tho' he had not discovered him to be an Angel) so he readily did as he ordered him.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh, and the unleavened cakes: and there rose up fire out of the rock, and consumed the flesh, and the unleavened cakes: then the angel of the LORD departed out of his sight.

It is likely the Angel did not strike the Rock with his Staff, lest it might be supposed, that he had struck Fire from it by the Blow; but barely touched the Flesh and Cakes with the End of his staff, that the Miracle might be the more apparent.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD: for because I have seen an angel of the LORD face to face.

It was always a prevailing Opinion that Man could not see the Face of the Angels of God and live; this is plainly the Reason of *Gideon's* Exclamation, as thinking he must needs die by it; because God tells him in the next Verse by Way of Answer to this Exclamation, that he should not die.

23 And the LORD said unto him, Peace *be* unto thee, fear not, thou shalt not die.

It does not seem as if the Angel spoke these Words, but rather that he heard a Voice as it were coming out of Heaven.

24 Then Gideon built an altar there unto the LORD, and called it Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

JEHOVAH SHALOM signifies, The LORD send Peace.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

The same Night—the Lord said unto him,] Most likely in a Dream.

And throw down the Altar of Baal that thy Father hath.] Which was in his Ground, and perhaps erected at his Expence, tho' it was for public Use, as appears from ver. 28.

God commands *Gideon* to begin his Heaven-appointed Task with the Destruction of the Altar of *Baal*, the fatal Source of *Israel's* Defection and Punishment; and to expiate their Crime by a Sacrifice, in the Place where they had rendered Divine Honours to that despicable Deity of the *Midianites*.

And cut down the Grove that is by it.] Or rather, *upon it*, for so the *Hebrew* Word *Alau* signifies. And therefore by *Asherah*, which we translate *Grove*, must be meant the Image in the Grove, and which was placed on the Altar. This, Mr. *Selden* conjectures, with great Probability, was the Image of *Astaroth*, or *Astarte*, for she was worshipped together with *Baal*. There could be no Hope of Deliverance, till Religion was reformed, with which God therefore orders *Gideon* to begin.

26 And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his fathers houshold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death, whilst *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

Let him be put to Death whilst it is yet Morning.] *Joash* it is likely had gone with the Stream, as we find the Altar of *Baal* was on his Estate; but probably being now acquainted with the Divine Commission which his Son had received, and of the Angel of the LORD appearing to him, he resolutely declares himself on the Side of the God of *Israel*; and therefore when the People demanded that his Son should be put to Death for casting down the Altar of BAAL, he boldly demands, according to the Law of *Moses*, that whatever Man should plead for the Idol of *Baal* should be put to Death (Idolatry being a Capital Offence) immediately, which is the Meaning of the Expression, *whilst it is yet Morning*; for it was in the Morning, as we are acquainted in the 28th Verse, that this Tumult was made. And to quiet them the more, and convince them of their Folly on this Occasion, *Joash* with great Propriety observes, that if *Baal* was indeed a God, he was able to avenge himself for this Dishonour put upon him by *one*, in throwing down his Altar. By this Remark, it is probable *Joash* opened their Eyes to see how impotent the God was whom they worshipped, as by comparing it with what they had heard the God of *Israel* had frequently done in Vindication of his Honour, they might well conclude how impotent and inferior *Baal* was to HIM.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

Therefore he called him Jerubbaal.] Which signifies, *The Adversary of Baal*, or *him whom Baal hath a Quarrel with.*

33 ¶ Then all the Midianites, and the Amalekites, and the children of the east, were gathered together, and went over, and pitched in the valley of Jezreel.

Which they were wont to do every Year to waste the Country.

34 But the spirit of the LORD came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him.

But the Spirit of the Lord came upon Gideon.] This plainly indicates, that *Gideon* (as it is likely all the JUDGES were) was actuated or inspired by an extraordinary Divine Impulse.

35 And he sent messengers throughout all Manasseh, who also was gathered after him, and he sent messengers unto Asher, and unto Zebulun, and

and unto Naphtali, and they came up to meet them.

36 ¶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece only, and it be dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

Behold I will put a Fleece of Wool in the Floor.] Where he was wont to thresh, which was then done in the open Air, and not in a Barn as we do now.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.

39 And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: Let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

It is probable that *Gideon*, seeing the very numerous Armies of the *Midianites*, *Amalekites*, and the Children of the East confederated together, and considering how few Forces he had, began to have pensive and doubtful Thoughts. For, (as we have before observed more than once) there is no Frailty that the Human Nature is more subject to, than that of judging of the DIVINE POWER performing any Thing, by our own Ideas of Strength and Probability. In this Distress, therefore, and Anxiety of Mind, *Gideon* seems to have poured out his Soul in Supplication to GOD, that he would be pleased to give him a further ocular Demonstration of his Power, to assure his Mind that all Things were possible to him; and GOD was pleased, with the utmost Readiness, to grant his Request.

Some have objected, that this seems a blameable Want of Faith in *Gideon*; but it appears that GOD thought not so. And it is, indeed, a distinguishing Characteristic of the Scriptures, and which marks them to be DIVINE, that they treat of the Human Nature as HUMAN Nature; and do not give it any of those high Properties which some suppose it has, and ought to be actuated by. And, therefore, GOD is represented in the Scriptures, as founding the Faith and Obedience which he requires from Man, upon what may be called HUMAN Motives, and HUMAN Demonstration: That is, such as are immediately adapted to the HUMAN NATURE, and by which it must necessarily be most powerfully moved and affected. Thus, does he require Man to love and serve him? the Scriptures do not represent him demanding this, because he is, in himself, a BEING of infinite Perfection; but because he is the CREATOR, and continual GOVERNOR and BENEFACTOR of Man, who lives by his Power alone: And this may properly be called an HUMAN Motive; that is, one which is peculiarly adapted to the Frame of the Human Mind, and acts most powerfully upon it. For it is the Property of the Human Nature to love its Benefactor, and to reverence and serve those upon whom it depends for any GOOD. In like Manner, when the Scriptures acquaint us of any extraordinary Act of Faith in the Power of GOD required from Man, it informs us, that they generally had the Satisfaction given them of an HUMAN Demonstration of this Power. Thus, what is seen with our Eyes being the strongest and most powerful Evidence to the Human Nature, we find this was the Satisfaction or Demonstration given upon these Occasions, and some extraordinary Act of Power was performed in their Sight. For though *Gideon*, and the other Holy Men of old, might perhaps by a long Chain of Reasoning and Reflexion, have concluded that GOD was infinite in his Power; yet GOD, who best understands the Human Nature, was pleased to give them ocular Demonstration, as being that which was more immediately adapted to it, and consequently would have the most powerful Influence upon it. And, undoubtedly, *Gideon* received more Satisfaction, and had his FAITH more strengthened, by what happened to the Fleece of Wool, than by any Reflexion that he could have made, upon the *innate essential* Power of GOD: Because this was the Evidence that was most suited to his Nature, and, consequently, would have most Effect upon it.

This appears plainly to have been the Case of *Gideon*; for, when GOD had granted him one Sign, or ocular Demonstration of his Power, he entreats that he might have Liberty to PROVE HIM (for so it is expressly said) by another, which he thought would evince a much greater Power: And, having received this, he seems to have concluded that GOD was able to do every Thing; and, therefore, his Faith was so much strengthened in him, that he did not hesitate, a little after, to dismiss the far greatest Part of that Army, which before he seem[illegible] to have thought much too little to make Opposition against the Enemy, and to retain only 300 Men, to fight against an Army that were like Grasshoppers, or the Sand of the Sea shore, for Multitude.

Thus, if we attentively consider, according to our own Breasts, what Human Nature is, and by what Motives and Demonstrations, according to the Capacities it has, it is most powerfully affected, we shall see there is no Reason, either for the Cavils of those who presume to blame the holy Men of old for their Want of Faith, nor yet for the ungrounded Constructions, which some who defend them give to these Facts. As in the Case of Gideon before us. For not a few Commentators tell us, as if we were to Want of Faith may not be objected against him, that he asked the Sign of the Dew on the Fleece, not to strengthen his own Faith, but that of the People who were assembled to fight under his Command; though not only the Relation gives us no Manner of Intimation that it was for this Purpose, but it certainly was a very improper Sign to convince a whole Army by, as they might so easily be imposed upon in it by Grass. And, besides this, most of these People were sent away soon after, so that there seems little or no Reason for giving a Sign to those, who were not to be employed on the Occasion.

Instead of raising Cavils on these Occasions, or seeking for Excuses that are not necessary, we may rather draw from them Conclusions which may give us much Pleasure and Satisfaction. For it ought to give us an high Opinion of the Holy Scripture that they represent GOD to us, founding his Demand of Love and Service, and Faith in him, from Man, on Motives and Demonstrations which are entirely suited to the STATE and ABILITY of the Human Nature, and not on any arbitrary Principles of Command, nor any abstruse Reasonings, or sublime Conceptions above its Powers. But so truly rational, and so well suited are the Motives on which the Scripture makes the Connexion between GOD and MAN to subsist, that we may well conclude therefrom, that they are indeed of DIVINE ORIGINAL. As, perhaps, HE only who made the Human Nature, could lay down Principles for a Connexion between Man and GOD, so justly and wisely suited to the State and Ability of Mankind. And, in Fact, we find that all other Religions, (but that of the Holy Scriptures) by whomsoever, or wheresoever founded, make the Connexion between GOD and Man subsist on arbitrary and irrational Principles, ill-adapted Motives, a blind Belief without a Demonstration suitable to the State and Nature of Man, and servish Obedience without a rational Inducement.

These Instances therefore in the Scriptures of the holy Men of Old asking, and God granting Signs on particular Occasions, are so far from being any Disparagement to those who asked them, to God who granted them, or to the Scriptures which relate them, that they on the contrary carry with them a very corroborating Proof that the Scriptures are indeed Divine, because they all along build the Connexion and Obedience of Man to God, upon such Proofs as are most wisely suited to the State and Ability of Man. For whatever great Things some may talk of our natural Ideas of the innate and essential Attributes of God, yet, if we will attentively look into our own Minds, and observe the natural Abilities of the Mind of Man in general in this Respect, we shall see Reason to conclude, that all these mighty Notions are but a vain Reasoning; and that the rational and solid Foundation of Man's Connexion with, and Faith on God, as the *Governor* and Disposer of the Earth, must be built upon Proofs given in a Way suited to the Nature of Man; and this certainly is ocular Demonstration, that GOD has the Power to EFFECT whatever he pleases upon the Earth.

It is this solid and rational Foundation upon which the Holy Scriptures make the Connexion between Man and God, and the Obedience and Faith of Man to subsist. OUR SAVIOUR, speaking of the *Jews*, says, "*If I had not done among them the Works none other Man did, they had not had Sin, John xv. 24.*" The plain Meaning of which is, that if they had not had such Proofs given them, as were suited to the State, and Ability of the HUMAN NATURE, they would not have been condemned; though they had not by the Force of speculative Reasoning discerned their sinful State, nor from the Wisdom and Power of CHRIST's Doctrine, concluded that he was a Teacher sent from GOD. Upon the like Foundation, when *John* sent his Disciples to inquire whether he was THE CHRIST; he affirmed nothing upon this Head, nor recommended any speculative Reasoning to find it out, but did some Miracles before them, and then bid them tell *John* what they had SEEN. Plainly intimating by this, that ocular Demonstration of the Power of GOD, was the best adapted Conviction to the Human Mind, and what would most powerfully affect it; and this being so, it may be that GOD might even sometimes influence the Minds of the Holy Men of old to require these Signs, that Mankind might, in the Holy Scriptures, have a Series of such Proofs as were best adapted to give the Human Mind a true Idea of GOD's Power on the Earth, and consequently to influence it to have Faith in HIM as able to do all Things; which is the true Root of Veneration, Love and Obedience.

It is true the Works of the CREATION, always before our Eyes, may give us, if attended to, great Ideas of GOD's POWER; but not to me, nor that the Familiarity or perpetual Constancy of the Objects, to lessen the Influence of them on our Minds, that it requires a reasoning Speculation and Sagacity, perhaps beyond the Reach of many, to make them have any Effect upon us. Not to mention this, they can at most only demonstrate to us that the World was made by a Being of great Power, Wisdom, and Goodness; but they afford no Demonstration that He can alter or suspend, or give new Powers and Properties to Nature; or in other Words, do what He pleases whatsoever he will upon the Face of the Earth. The Human Nature would in all Probability rather conclude, from the Works of the CREATION, that tho' it might have made by a Divine Being, yet that it was a Work of Time, and that the Properties of Nature of Things had been so long adapted by this Divine Being to make up the Frame of the World, and being thus adapted, that they must necessarily act in a certain Manner, and constantly pursue the Ends agreeable to their Nature. This in Fact has been the Reason why most Philosophers, unassisted by Revelation, have ascribed the Power of God from the Works of the Creation, that Powers are but so adapted to create in the Human Mind an Idea of the Power of God, as the Governing Principle of Things must necessarily act according to the Nature of Intelligent Beings, it leaves no Room for the Supposition of a Contingency. The Scripture therefore represents God as the Author of Nature, as changing and suspending the Powers of Nature, giving Powers and Properties to Things which they did not before, and after taking them away, or suspending them, as causing the Earth to bring forth Rivers to run backward, the Sun to stand still in its Course, the flinty Rock to send forth Streams of Water, &c. But the Scriptures do not only say this, but they demonstrate it to us in that Way which is adapted to convince the Human Mind, by a Relation of Facts, in which there is an Instance of Powers and Properties of Nature were made to obey the Divine Mind; so that if we only find Reason to believe the Facts, we have the Demonstration, which is best adapted to Reason, and Experience, given us, that God can effect any Thing whatsoever upon the Earth, with the greatest Ease, by His Will only, without the Concurrence of the natural Properties and Powers of Things, and that all these are entirely at the Disposal of His Will; and that he can suspend, alter, and direct them as he pleaseth.

From what has been said, and from an attentive Consideration of the Powers of the Mind, it will appear that Man could not have had a Demonstration of God being ALL-POWERFUL on the Earth, unless the Holy Scriptures had been the Record of a Series of such Facts as we have been speaking of; which give us a greater Satisfaction on this Head, than all the Powers or Arguments of Reason could have afforded us. And we may hence draw this Conclusion, that whether we would excite ourselves or others, to a VENERATION and LOVE for God, we can employ no such powerful Demonstrations and Motives for the Purpose, as those which the Scriptures give us. And in all Likelihood, were the wonderful FACTS of GOD recorded in the Scripture, more frequently impressed on Men's Minds, it would perhaps give them a far higher Idea of God's ALMIGHTY POWER on the Earth, than they generally entertain.

CHAP. VII.

1 *Gideon, by the command of the Lord, reduceth his army from two and thirty thousand to three hundred men.* 10 *With these he surrounds the camp of the Midianites, &c.* 22 *Who being struck with a panic, fall upon one another and fly.* 24 *They are intercepted by the Ephraimites.* 25 *Who take two of their princes.*

THEN Jerubbaal (who *is* Gideon) and all the people that *were* with him, rose up early and pitched beside the well of Harod: so that the host of the Midianites were on the north-side of them by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee, *are* too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me.

It is the great Frailty of our Nature, to attribute every Thing to *Natural Causes* rather than to GOD. It seems one great Design of the Scriptures to eradicate this *Propensity of Man*, and cause him to consider GOD more in all Things. Had the *Israelites* fought against the *Midianites*, even with ten thousand Men, GOD saw they would attribute the Victory to their own Strength and Courage; they were therefore reduced to 300 only, that there might not be the least Room left for attributing the Victory to their own Power, or thinking that their own Hand had saved them.

3 Now therefore go to, proclaim in the ears of the people, saying, Whosoever *is* fearful and afraid, let him return and depart early from mount Gilead: and there returned of the people twenty and two thousand, and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet too many: bring them down unto the water, and I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee, and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

It is probable that *Gideon*, upon this Occasion, commanded his whole Army to leave their Baggage behind them, and among that the Vessels or Cups they used to drink out of; and, when he had brought them to the River-side, told them to drink of it, as they were going upon an Expedition which would not admit of their carrying Water with them, and in which they would not soon meet with any. Something of this, we may reasonably imagine, to account for the whole Army's drinking at the same Time, and not one of them using any kind of Cup. The whole Army, except 300 Men, up on the Command being given, seem to have flung themselves down on the River's Bank, as it were to indulge themselves, which is probably meant by bowing down their Knees to drink; but the 300 Men, probably, more intent on the Expedition, contented themselves with taking up some Water in the Palm, or Hollow, of their Hands, and so quenching their Thirst, without laying aside their Arms, or putting themselves off their Guard.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel, every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

Gideon seems to have been now inspired with the Thought of the Stratagem which he put in Execution afterwards, otherwise he would not have ordered every one of the three hundred to take a Trumpet in his Hand.

9 ¶ And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host, for I have delivered it into thine hand.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host.

But if thou fear to go down] Viz. with his 300 Men to attack the *Midianites*.

11 And thou shalt hear what they say, and afterwards shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant, unto the outside of the armed men that were in the host.

12 And the Midianites, and the Amalekites, and all the children of the east, lay along in the valley like grasshoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said,

[illegible] I dreamed a dream, and lo, a cake of barley bread tumbled into the hoft of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

[illegible] And his fellow answered, and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for unto his hand hath God delivered Midian, and all the hoft.

It seems as if God influenced the Mind of this Man, to give such an Interpretation to the Dream of his Companion, for the Encouragement of Gideon; otherwise, considering the Hand of the *Midianites*, and the small Force which Gideon had, it is very improbable that a Man [illegible] such a Conjecture; and one may observe [illegible] it is like some prophetic Influence [illegible] *Israel, Midian, and all the Host.*" It is very [illegible] the Hand of God was in this Affair, that God [illegible] to this particular Tent, and that the soldier should be telling his Dream just at that very Time.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the hoft of Israel, and said, Arise; for the Lord hath delivered into your hand the hoft of Midian.

16 And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

The Lights they carried with them were [illegible] that their Appearance to the *Midianites* Camp [illegible] covered; but when they had taken every Man his Post on the Outside round about the Camp, they then [illegible] that they might have the Advantage of the Lights [illegible] same Time cast a great Terror among the *Midianites*, [illegible] the Number of the Lights in different Places, they [illegible] they were surrounded by a numerous Army, and to this the Sound of Trumpets (each Man sounding one), and the Shouts from different Parts, greatly contributed.

17 And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the Lord, and of Gideon.

19 ¶ So Gideon and the hundred men that *were* with him, came unto the outside of the camp, in the beginning of the middle watch; and they had but newly set the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal*: and they cried, The sword of the Lord, and of Gideon.

21 And they stood every man in his place, round about the camp: and all the hoft ran, and cried, and fled.

22 And the three hundred blew the trumpets, and the Lord set every man's sword against his fellow, even throughout all the hoft: and the hoft fled to Beth-shittah, in *Zererath*, *and* to the border of Abel-meholah, unto Tabbath.

God cast so great a Panic and Confusion amongst them, that they knew not what they did; and therefore every Man fell upon them that were next him, probably taking them for the Enemy.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

[illegible]

[illegible] Oreb and Zeeb [illegible] rock Oreb, and Zeeb [illegible] Zeeb, and pursued [illegible] of Oreb and Zeeb [illegible] Jordan.

[illegible]

[illegible]

[illegible] Ebenezer?

[illegible] mission and [illegible] Victory in which he [illegible] of the *Ephraimites* [illegible] the Help of the [illegible] reason [illegible] hand it before them, [illegible] rison with them.

Let [illegible] you have gained and [illegible] much more considerable than [illegible] have destroyed.

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

Then their Anger was abated toward him, when he had said that. According to that fine Maxim of Solomon, [illegible] *a soft Wrath*, Prov. xiv. 1.

4 ¶ And Gideon came to Jordan, and passed over, he, and the three hundred men that *were* with him, faint, yet pursuing them.

And Gideon came to Jordan, and passed over. O rather, *and passed over*; for he went over [illegible] taken; but it is not inferred [illegible] that [illegible] the *Ephraimites* might be related all to them, without interruption

[illegible] Men here shew the same noble [illegible] and Regard to what they were engaged [illegible] the Water when they but *lapped*; for [illegible] with Hunger and Fatigue, yet they kept [illegible].

6 And he said unto the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

7 And the princes of Succoth said, *Are* the hands of Zebah and Zalmunna, now in thine hand, that we should give bread unto thine army?

Are the hands of Zebah and Zalmunna now in thy hand?] They [illegible] the Advantage he had gained, and taunt[illegible] tell him [illegible] these Kings into his Hands, that [illegible] the Kings for giving him and his Men Food, [illegible] those Kings fall upon them for it. Certainly [illegible] could be more dastardly and ungenerous, than [illegible] Brethren, who were with extreme Toil, and at [illegible] their Lives, endeavouring to deliver them, and [illegible] Country, from a cruel Slavery.

8 And Gideon said, Therefore when the LORD [illegible] Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness, and with briers.

[illegible] a Wilderness that abounded with Thorns, [illegible] threatens to [illegible] their Flesh, as the [illegible] *Briers*. Which I am think signifies, that laying [illegible] on the naked Bodies, he intended to bring [illegible] them, to fasten the Thorns deep in their [illegible] to Death. Such a Punishment a[illegible] on the *Men of Succoth* by *David*, 2 *Sam.* xii. 31.

9 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him, as the men of Succoth had answered *him*.

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.

Some strong Fort in which they greatly confided; and perhaps [illegible] to it, when they gave him their rude Answer.

10 ¶ Now Zebah and Zalmunna *were* in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

11 ¶ And Gideon went up by the way of them that dwelt in tents, on the east of Nobah, and Jogbehah, and smote the host: for the host was secure.

And Gideon went up by the Way of them that dwelt in Tents.] He [illegible] a Compass by the Country of the *Arabians* called *Tents*, because they dwelt in Tents. And so pounced in upon the Rear of *Zebah* and *Zalmunna*, where they suspected no Danger.

And smote the Host: for the Host was secure.] He fell upon them it is very probable, in the Night, as he had done upon their main Army at first; and they having fled as fast as they could the Day before, and part of the preceding Night, were gone to take their Rest; supposing themselves out of all Danger of Disturbance, now they were so far distant from the Place of Battle.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battel before the sun *was up*,

14 And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

He wrote down (as the *Hebrew* Word for *describe* signifies) the Names, and perhaps, the Dwellings of the great Men of the City, and of the Judges; who were the Persons that decided Causes, and whom also he intended to punish, as all the People were not guilty.

15 And he came unto the men of Succoth, and said, Behold, Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are faint?

16 And he took the elders of the city, and [illegible] of the wilderness and briers, and [illegible] taught the men of Succoth.

And teach them [illegible] *the Elders of Succoth* [illegible], or tore their Flesh with the Thorns (as he had [illegible]). It is not said that he tormented them till they [illegible] therefore he perhaps only put them to Torture [illegible], but if he put them to Death, then the Expression, [illegible] *the Men of Succoth*, must mean, that he made their Death an Example to the rest of the Inhabitants, to terrify them from such ungenerous Behaviour for the future.

17 And he beat down the tower of Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were* they whom ye slew at Tabor? And they answered, As thou *art*, so *are* they, each one resembled the children of a king.

These Kings had [illegible] power from the [illegible] of Israel [illegible] at Tabor, of which we have no Mention [illegible] *Tabor* [illegible] By this [illegible] that *Gideon* was [illegible] Ministry in his Office. And [illegible] Day, so that [illegible] hope to have Conducted the [illegible]

19 And he said, They were my brethren, even the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you.

20 And he said unto Jether his firstborn, Up, *and* slay them: but the youth drew not his sword: for he feared, because he was yet a youth.

And he said unto Jether his First-born, Up, and slay them.] It was not unusual or disagreeable for great Persons to execute upon Offenders in ancient Times; no more than it was to sentence them to Death: And therefore they had not, as now, publick Executioners; but *Saul* commanded such as waited on him to kill the Priests; and *Doeg*, one of his great Officers, performed that Office, 1 *Sam.* xxii. 17, 18. And *Samuel* himself is said to have hewed *Agag* to Pieces in *Gilgal*; and *Benaiah*, the General of the Army, to have fallen upon *Joab* at the Horns of the Altar.

But the Youth drew not his Sword; for he feared, because he was yet a Youth.] The two Kings were Men, it is likely, of great Stature, and of a fierce and stern Countenance.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels necks.

Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the Man is, so is his Strength.] They thought it better to die by the Hand of *Gideon*, who was as eminent for his Strength as his Dignity, and would dispatch them with more Speed than a Stripling could.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy sons son also: for thou hast delivered us from the hand of Midian.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

And Gideon said unto them, I will not rule over you, neither shall my Son rule over you.] He absolutely rejected their Offer; because he looked upon GOD as their King, who appointed what Deputy he pleased to govern them: And therefore he considered this Proposal as an Effort to alter that Form of Government which God had instituted, and had given them no Authority to change.

The

[illegible]

[illegible]

2 And Gideon said unto them, I would desire a request of you, that you would give me every man the earring of his prey: (for they had golden earrings, because they were Ishmaelites.)

25 And they answered, We will willingly give them. And they spread a garment, and cast there every man the earrings of his prey.

26 And the weight of the golden earrings that he requested, was a thousand and seven hundred shekels of gold; besides ornaments, and collars, and purple raiment that was on the kings of Midian, and besides the chains that were about their camels' necks.

27 And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went there a whoring after it: which thing became a snare unto Gideon, and to his house.

[illegible] the Commandment of God, and even to the Practice of their Idolatry. And accordingly it proved, that *Israel* [illegible] *unto Him*; that is, brought Ruin upon it, *Israel* generally, specially his house. And, in all Probability, the almost entire Extirpation of his Family soon afterward, though he had so numerous an Issue, was a Punishment for this Crime. One cannot conjecture how *Gideon* came to fall into this Error; for, in other Respects, it appears from the following Verses, that he kept the *Law* during his Life to the Worship of the TRUE GOD.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness forty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons of his body begotten: for he had many wives.

31 And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulcher of Joash his father, in Ophrah of the Abi-ezrites.

33 And it came to pass as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god.

34 And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither shewed they kindness to the house of Jerubbaal, *namely* Gideon, according to all the goodness which he had shewed unto Israel.

Neither shewed they Kindness to the House of Jerubbaal, namely Gideon.] No Wonder they were so ungrateful to the Family of this illustrious Man, when they were so forgetful of the God of all their Mercies; the Fear of whom, is the Foundation of all Virtue.

According to the Goodness which he had shewed unto Israel.] In hazarding his Life for their Service, and accomplishing a glorious Deliverance in their Favour; and in leaving them in the full Enjoyment of their Liberties, by refusing the despotic Power with

[illegible]

[illegible] *Mutzah* doth not certainly [illegible] so used in any other Place of Scripture [illegible] translates this Passage thus, [illegible] which Reoboam [illegible] *chem.*'

[illegible] ¶ And when they told it unto Jotham, he went and stood in the top of mount Gerizim, and lift up his voice and cried, and said unto them, Hearken [illegible]

[illegible] of Shechem, that God may [illegible]

[illegible] Which overlooked the [illegible]
[illegible] was [illegible]
[illegible] Opportunity for him to [illegible]

[illegible] that God *may* [illegible]
[illegible] by his [illegible] Creatures, [illegible] to him, as they defined God [illegible]

8 The trees went forth *on a time* to anoint a king [illegible] said unto the olive-tree, Reign [illegible]

[illegible] This is the fifth Instance we [illegible] by Parables. But we find it in [illegible] and frequently used, not by Prophets only, [illegible] and Soldiers, in the Old Testament, [illegible] 1 Kings xx. 38, &c. Ch. xxii. 19.

9 But the olive tree said unto them, Should I [illegible] wherewith by me they honour [illegible], and go to be promoted over the [illegible]

[illegible] *God and Man*. This is no [illegible] and Wine is said to [illegible] was made Use of in Sacrifices to him.

10 Then said all the trees unto the bramble, Come thou, and reign over us.

11 And the bramble said unto the trees, If in truth ye anoint me king over you, then come *and* put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

[illegible] *Shechemites*, that the most worthy [illegible] figured by the Olive, the Fig tree, and the Vine, which bear the most useful and excellent Fruits, had [illegible] Dominion over them; and that his Father [illegible] it, when offered to him. By the Bramble, the most worthless of Shrubs, accepting the Offer of the Trees to be their King, and calling to them to put their Trust in its Shadow, though by its Nature it could afford no Shadow or Protection [illegible] represents *Abimelech*, and shews what a worthless [illegible] they had made. The Speech of the Bramble represents how foolish *Abimelech* was, in imagining he should be able [illegible] the Authority of a King, as he could by no Means, any more than the Bramble, afford the Shade or Protection he had promised. And the Threat of the Bramble seems to indicate the Cruelty of *Abimelech*'s Temper, that he would destroy the *Shechemites*, if he found them unfaithful. *Jotham* concludes with applying his Parable to the *Shechemites*, and making a Wish, that if they had dealt sincerely, and done that which was right to the Family of *Gideon*, in slaying all his legitimate Sons, and making the Son of his Concubine their King, that then he wished they might be happy in *Abimelech* as their King; but if they had done [illegible] which was unjust and ungenerous, (as they certainly had) he prays that mutual Jealousies might break out between them.

[illegible] that [illegible]
[illegible]
[illegible]
[illegible]
[illegible] death [illegible]

16 Now therefore, if ye have dealt truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands:

17 For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18 And ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech the son of his maidservant, king over the men of Shechem, because he is your brother:

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo: and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

24 That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother which slew them, and upon the men of Shechem which aided him in the killing of his brethren.

Men may do evil, and think they have profited themselves; may imagine they have strengthened themselves in their Wickedness, and are quite secure; that they have procured themselves Friends, who will stand by them, and save them: but God can, with the greatest Ease, make all the Devices of the Wicked of none Effect; can turn their best Contrivances to their Ruin, and punish them by those whom they depended on for their Security. The Example of *Abimelech* and the Men of Shechem, recorded in this Chapter, may assure us, that God will not suffer the Murderer to escape even in this World; but will punish him in some grievous Manner or other.

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal, and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

29 And would to God this people were under my hand; then would I remove Abimelech. And he said to Abimelech, Increase thy army, and come out.

It is supposed that *Gaal* was a *Gentile*, who was [illegible] the Power of the Canaanites established [illegible]

[illegible]

Having purposely [illegible] met together to feast and [illegible] he takes the Opportunity [illegible] them a contemptuous Opinion of *Abimelech*, [illegible] he easily he could deliver them from his Tyranny, if they would but give him the Command over them. He concludes with boasting, that though *Abimelech* should use Arts to the greatest Extent of his Power, yet he should not be able to [illegible] him with his *Stratagems*. Or perhaps he made, in a contemptuous Manner, and forcedly wished up [illegible] in favour of *Abimelech*, and of his Power, to go tell him to increase his Army, for the *Stratagem* would [illegible] be a Match for him. *How far Abimelech* must need be understood in the Light, [illegible] plain by the following Verses that *Abimelech* was not present.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.

31 And he sent messengers unto Abimelech privily, saying, Behold, Gaal the son of Ebed, and his brethren be come to Shechem; and behold, they fortify the city against thee.

Zebul, the Governor of the Town, it seems, was not of the Party of *Gaal*, and though he seems to have said nothing at the Time, yet he privily dispatched Messengers to *Abimelech*, to inform him of what *Gaal* aimed at.

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it shall be, *that* in the morning as soon as the sun is up, thou shalt rise early, and set upon the city: and behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that *were* with him from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as *if they were* men.

37 And Gaal spake again, and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim.

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

Zebul after this Defeat finding the Spirits of the Party of *Gaal* a little cooled, took the Opportunity of expelling him and his Brethren from the City; but seems to have shut the Gates against *Abimelech*, who therefore returned to *Arumah*, a Place near at Hand, to watch some Opportunity of getting into the City; which by the following Verses we find he did the next Day by Stratagem, when the People came out into the Fields to see after their Husbandry Affairs, supposing *Abimelech* was departed.

42 And it came to pass on the morrow, that the people went out into the field, and they told Abimelech.

Viz. Those Spies which he had planted for that Purpose.

43 And he took [illegible] into three [illegible] looked, and behold, [illegible] of the city, and he [illegible] them.

44 And Abimelech [illegible] the company, [illegible] and stood in the [illegible] of the gate of the city: [illegible] and smote them.

45 And [illegible] that day, and he took the city, and slew the people that [illegible] therein, and beat down the city, and sowed it with salt.

[illegible] by Nature. The [illegible] Custom among the Eastern People, [illegible] great Hatred and Anger against any [illegible] capital a Defeat that [illegible] dice its usual Product, but [illegible] barren [illegible]

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into a hold of the house of the god Berith.

This appears [illegible] the City, but [illegible] heard of the Late [illegible] and formed by Nature [illegible]

47 And it was told Abimelech, [illegible] of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that *were* with him, What ye have seen me do, make haste, *and* do as I *have done*.

49 And all the people likewise cut down every man his bough, and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower.

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman cast a piece of a nether millstone upon Abimelech's head, and all to brake his scull.

54 Then he called hastily unto the young man his armour bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendered the wickedness of Abimelech which he did unto his father, in slaying his seventy brethren.

Thus God rendered the Wickedness of Abimelech which he did unto his Father, &c.] This and the following Verse conclude the History of *Abimelech*, with a Divine Admonition, that no Man should think such Things come to pass by Chance; but that God, the Judge of all, punished both [illegible] the Men of

[illegible] Defiles, and made them the Instruments of their [illegible] Detraction. And it is remarkable, that the Perpetrators [illegible] within the Space of four Years after that Crime was committed.

57 And all the evil of the men of Shechem, did God render upon their heads: and upon them did the curse of Jotham the son of Jerubbaal.

CHAP. X.

[illegible] Tola judges Israel. 3 Jair judgeth Israel. 6 The people forsaken of God, and serving Idols, are oppressed by the Ammonites. 10 They humble themselves, and put away their strange gods. 16 God, moved with their repentance, [illegible] them.

AND after Abimelech, there arose to defend Israel, Tolah the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

4 And he had thirty sons that rode on thirty ass-colts, and they had thirty cities, which are called Havoth-jair unto this day, which are in the land of Gilead.

And he had thirty sons that rode on thirty Ass-Colts.] It was customary for the noble Persons to ride on those Beasts, and that not only in *Israel*, but likewise in *Arabia*, and other Countries, even amongst the *Romans*.

5 And Jair died, and was buried in Camon.

6 And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

and the Gods of Syria.] They added to their former Idolatries the Worship of new Gods; particularly those of *Syria*, which were *Baal*, or *Baal*, *Astarte*, *Dagon*, *Moloch*, and *Thammuz*.

And the Gods of Zidon.] The supreme Gods of the *Sidonians* were *Baal* and *Astaroth*; but it is likely they had more, such as *Astarte*, *Atargatis*, and *Adonis*.

and the Gods of Moab.] The principal of which was *Chemosh*, 1 Kings xi. 7.

and the Gods of the Children of Ammon.] The Chief of which was *Molech*, 1 Kings xi. 5. where *Astaroth* is mentioned as the Goddess of the *Ammonites*.

and the Gods of the Philistines.] They had more, it seems, besides *Dagon*, but their Names are not mentioned in Scripture.

7 ¶ And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

8 And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan, in the land of the Amorites, which is in Gilead.

9 Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

10 ¶ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

All the rest of the *Pagan* Gods, mentioned *ver.* 6. are comprehended under the Name of *Baalim*; which were so many and various, that they had entirely alienated the Affections of the *Israelites* from their own, the true God, as they now acknowledge, in a penitential Strain.

11 And the LORD said unto the children of Israel, *Did* not I *[illegible]* from the Amorites, from the children of Ammon, and from the Philistines?

[illegible] phet, or the High Priest amongst [illegible] the Usual Method, by which [illegible] of the Lord.

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

13 Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned, do thou unto us whatsoever seemeth good unto thee, deliver us only, we pray thee, this day.

16 And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel.

There is great Probability from what is said in the foregoing Verse, that this was a timely and thorough Reformation; they entirely quitted the Worship of false Gods, and served the Lord alone. Therefore *God* [illegible] Prayers, which Petition we must understand in no other Sense, than that upon their Repentance and Reformation, the Wrath of the Lord was turned away; and he had Compassion on the *Israelites* on Account of the Miseries they groaned under.

17 Then the children of Ammon were gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh.

18 And the people and princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

From this Chapter we may observe the DEPRAVITY of the HUMAN NATURE, how it falls from one Degeneracy to another: the *Israelites* first Step to this shameful Apostacy from the Lord their GOD, was suffering the Heathen Nations to dwell among them, or in their Neighbourhood. GOD, who knows what the Human Nature is, foresaw that Apostacy to Idolatry would be the certain Consequence of their dwelling among the Heathen Nations; and therefore had strictly commanded them to expel them entirely, and to have no Communication with them, but the *Israelites* did not obey his Commands in this; and in neglecting this one Thing, fell into all the Errors, Crimes, and Miseries, which GOD had foretwarned them would be the Consequence: They thought there was but little Harm in letting the *Canaanites* remain among them, as long as they lived peaceable with them. But alas! *evil Communication* unavoidably *corrupts good Manners*: They could not converse and traffick with the *Canaanites* without by Degrees contracting a Friendship with them. They then contracted Marriages with them, perhaps thinking they should be strengthened by these Alliances with the Inhabitants of the Land. This naturally produced at least a complaisant Deference to their Custom and religious Ceremonies, and, in a little longer Time, the adjoining some of them with their own, till at last they fell into all the Abominations of the Nations; to deliver them from which, the true GOD had done so many wonderful Things. From hence we may learn how we may, by offending in a single Point only, and that not seeming in itself absolutely important or of any great Consequence, be by Degrees carried entirely out of the Paths of Virtue, and brought to the greatest Depravity. We may further observe, from the Circumstances [illegible] related in this Chapter, that Afflictions are of great Use [illegible] are employed by GOD to bring Men to a right Sense of their Duty, and into the Paths of Virtue, from which they have wandered by their own Follies: And we may further [illegible] GOD is always ready to receive us with Forgiveness and Mercy whenever we return unto him.

CHAPTER XI.

[illegible]

NOW Jephthah the Gileadite was a mighty man of valour, and he was the ſon of an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him ſons, and his wife's ſons grew up, and they thruſt out Jephthah, and ſaid unto him, Thou ſhalt not inherit in our father's houſe, for thou art the ſon of a ſtrange woman.

3 Then Jephthah fled from his brethren, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

By *vain Men* here is probably meant Perſons who were brought upon Employ, and of meaſtitious Circumſtances; who perhaps [illegible] Hire, and made Incroachments for Booty [illegible] Sorrows; theſe probably made *Jephthah* their Captain, and had his Command performed ſome victorious [illegible] called their Reparation, which was the Reaſon that the Elders of Gilead, when they *afterwards* made War againſt the Ammonites, [illegible] command their Army.

4 ¶ And it came to paſs in proceſs of time, that the children of Ammon made war againſt Iſrael.

5 And it was ſo, that when the children of Ammon made war againſt Iſrael, the elders of Gilead went to fetch Jephthah out of the land of Tob:

6 And they ſaid unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah ſaid unto the elders of Gilead, Did not ye hate me, and expel me out of my fathers houſe? and why are ye come unto me now when ye are in diſtreſs?

8 And the elders of Gilead ſaid unto Jephthah, Therefore we turn again to thee now, that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead.

Therefore we turn again to thee.] They do not deny that they needed his Aſſiſtance, nor what elſe *Jephthah* charged them with, but only imply that they were come to make him ſufficient Amends by making him Head over them.

9 And Jephthah ſaid unto the elders of Gilead, If ye bring me home again to fight againſt the children of Ammon, and the LORD deliver them before me; ſhall I be your head?

10 And the elders of Gilead ſaid unto Jephthah, The LORD be witneſs between us, if we do not ſo according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

Then Jephthah went with the Elders of Gilead, and the People made him Head and Captain over them.] The People confirmed in a full Aſſembly, by unanimous Conſent, what the Elders who had been ſent to him had promis'd him.

And Jephthah uttered all his Words before the Lord.] This moſt likely refers to the Words of the People, in making him Captain and Head over them, which it is likely *Jephthah* repeated with an audible Voice, calling God to Witneſs to them at the ſame Time; that the People might look upon their Promiſe as more ſolemn, and that there might be no Diſpute afterwards about the Offer which they now made to him.

12 And Jephthah ſent meſſengers unto the king of the children of Ammon, ſaying, What haſt thou to do with me, that thou art come unto me [illegible] againſt my land?

13 And the king of the children of Ammon anſwered unto the meſſengers of Jephthah, Becauſe Iſrael took away my land, when they came up from Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore reſtore those lands peaceably.

14 And Jephthah ſent meſſengers again unto the king of the children of Ammon:

15 And ſay unto him, Thus ſaith Jephthah, Iſrael took not away the land of Moab, nor the land of the children of Ammon:

16 But when they came up from Egypt, and Iſrael walked through the wilderneſs unto the Red Sea, and came to Kadeſh;

17 Then Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, paſs through thy land: but the king of Edom would not hearken thereunto. And in like manner he ſent unto the king of Moab, but he would not conſent: and Iſrael abode in Kadeſh.

18 [illegible] *Edom*, [illegible] *Moab*, [illegible] the Wilderneſs, [illegible] Reſolved to [illegible] Country.

18 Then they went along through the wilderneſs, and compaſſed the land of Edom, and the land of Moab, and came by the eaſt-ſide of the land of Moab, and pitched on the other ſide of Arnon, but came not within the border of Moab: for Arnon was the border of Moab.

19 And Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon; and Iſrael ſaid unto him, Let us paſs, we pray thee, through thy land unto my place.

20 But Sihon truſted not Iſrael to paſs through his coaſt: but Sihon gathered all his people together, and pitched in Jahaz, and fought againſt Iſrael.

But Sihon gathered all his People together, and pitched in Jahaz, and fought againſt Iſrael.] He not only refuſed, after the Example of his Neighbours, to grant the *Iſraelites* a Paſſage through his Country, which they could not in Equity [illegible] Right, but raiſed all his Forces, and preſently marched to drive them away from his Borders, *Numbers* xxi. 23, 24.

21 And the LORD God of Iſrael delivered Sihon and all his people into the hand of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that country.

22 And they poſſeſſed all the coaſts of the Amorites, from Arnon even unto Jabbok, and from the wilderneſs even unto Jordan.

23 So now the LORD God of Iſrael hath diſpoſſeſſed the Amorites from before his people Iſrael, and ſhouldeſt thou poſſeſs it?

And ſhouldeſt thou poſſeſs it? It was abſurd to think, that they ſhould take Pains to conquer it, and God ſhould give it to them, only that they might reinſtate the *Moabites* in the Poſſeſſion of it, with whom they had no Alliance.

24 Wilt not thou poſſeſs that which Chemoſh thy God giveth thee to poſſeſs? So whomſoever the LORD

[illegible] shall drive out from before us, them [illegible]

[illegible] *Chemosh, God, [illegible] to* [illegible] *Gods*; but only a [illegible] from [illegible] which all Nations [illegible] [illegible] Compacts to them, to whom [illegible] to all their Victories. Now he ap- [illegible] they would not keep what their God [illegible] upon it as rightfully possessed by [illegible]

[illegible] *God shall drive out from before us*, [illegible] the Title, whereby the *Moabites* [illegible] Country [illegible] they now lived; from whence [illegible] drive out the [illegible] Inhabitants, *Deut.* ii. 10, 11.

25 And now art thou any thing better than Balak the son of Zippor king of Moab? did he ever [illegible], or did he ever fight against [illegible],

[illegible] *better than Balak the Son of Zippor* [illegible] a third Argument, that when this Con- [illegible] by the *Israelites*, the then King of *Moab* [illegible] laid no Claim to that Country, nor [illegible] referred to him; but only was afraid they would [illegible] and he still possessed.

[illegible] against Israel. Dispute their Title with them.

Or did he ever fight against them? Endeavour by Force of Arms to recover the Country, as not belonging to them, but to him.

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years: why therefore did ye not recover *them* within that time?

Here *Jephthah* pleads Prescription, and that for *three hundred Years*, in which long Space of Time none of the Kings of *Moab* pretended a Right to this Country, much less contested it with them, which Argument was irrefragable. For if such a long undisputed Possession cannot create a Right to a Country, it is impossible there should be any End of Wars between Kings and Princes.

Why therefore did ye not recover them within that Time? There could be no Answer to this Question, why, in so long a Time they never asserted their Claim till now?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge be judge this day between the children of Israel and the children of Ammon.

The LORD *the* JUDGE *be Judge this Day between the Children of Israel and the Children of Ammon.*] The Meaning is, that if they were not moved by these Reasons, but the Controversy must be decided by Arms, he committed his Cause to GOD, the righteous Judge of the whole World, who, he doubted not, would do him right. By *this Day* he doth not mean that GOD would determine the Right, by giving him the Victory then, when he spake these Words, (for he was not yet ready to give them Battle) but that God would judge of the Justice of his present Plea, and accordingly give Sentence, when the Matter came to be tried in Battle.

There cannot be a finer Picture of Justice, Candour, fair Reasoning, Moderation, and Unwillingness to proceed to the dreadful Miseries of War, joined with a noble Spirit to defend his Country in its just Rights, than that which *Jephthah* shews in his Message to the *Ammonites*. It were to be wished that all Kings would follow his steps, and not rush into the shocking Inhumanities and Miseries of War with too much Precipitation; but first try what good Temper, Moderation, fair Reasoning, and a Claim to no more than their just Rights, will do with their Enemies.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead, he passed over *unto* the children of Ammon.

Then the Spirit of the LORD came upon Jephthah.] The People had chosen him for their Leader, and promised to continue him their chief Governor, as they had already made him; and now God publickly declares his Approbation of their Choice; and appointeth him their Leader, as he had others before, [illegible] by endowing him with an extraordinary Measure of Courage and Wisdom, and all other Qualities necessary to render him fit to be a Ruler of his People.

30 And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them, and the LORD delivered them into his hands.

33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with timbrels and with dances, and she was *his* only child: beside her he had neither son nor daughter.

35 And it came to pass when he saw her, that he rent his clothes, and said, Alas, my daughter, thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

What a generous, noble, and pious Answer is this of this Virgin! it expresses such a noble Love for her Country, such a true Piety and such a filial Obedience, as scarce any Thing can excel it.

37 And she said unto her father, Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.

That I may go up and down upon the Mountains.] Heb. *Go, and go down to the Mountains*; and it seems most probable that her Request was, that she might go down to some Valley or retired Place at the Foot of the Mountains, upon which *Mizpeh*, her Father's Habitation stood; for we may well suppose it would have been too dangerous, as well as troublesome, for her, and the Virgins her Companions, to wander up and down upon the Mountains by themselves.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two months that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a custom in Israel,

40 *That* the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

It is scarce to be accounted for, how from the foregoing Verses, beginning at the 30th to the Conclusion of the Chapter, it could enter into the Mind of any, particularly of learned Men, that *Jephthah* really sacrificed his Daughter. Nothing but judging by single Expressions, coming with an Opinion already determined, a paying

applying to prevent a Deſign [illegible] would have [illegible] to hold this Opinion. *Joſephus*, the *Jewiſh* Hiſtorian, [illegible] tions which [illegible] Hiſtory [illegible] that [illegible] Chriſtian [illegible] who [illegible] him, [illegible] it for a Matter of Fact, they took [illegible] to [illegible] examine the Scripture Relation, [illegible] it might [illegible] and the Opinion [illegible] was followed by others without examination, [illegible] let us [illegible] When *Jephthah* [illegible] coming near to his Houſe, his Daughter, his only Child, came out to meet him with Timbrels and Dances, which he ſaw, he rent his Clothes, and ſaid, *Alas, my Daughter, thou haſt brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the* LORD, *and I cannot go back.* He then undoubtedly acquainted her, (tho' it is not mentioned) what it was in regard to which he had opened his Mouth unto the LORD, and how nearly it concerned her, (for the Nature of the Vow and the Circumſtances of the Relation, plainly ſhew that it was a ſecret Vow which *Jephthah* made, and which he kept locked up in his own Breaſt till now) let us then attend to the Anſwer which his Daughter made when he communicated his Vow unto her. She ſaid, "*My Father, if thou haſt opened thy Mouth unto the* LORD, *do to me according to that which hath proceeded out of thy Mouth.*" But, *Let this thing be done for me*: Only grant me this Requeſt: *Let me alone two Months, that I may go up and down upon the Mountains, and bewail my Virginity, I and my Fellows.*" Is this the Anſwer expreſſive of that natural Horror, which Human Nature always feels at the firſt Proſpect of loſing Life inevitably? Can we ſuppoſe a tender delicate Virgin in the Height of Joy, to be no more ſhocked at the unexpected Sentence of a bloody Death, like a Beaſt [illegible] Altar [illegible] from all Human [illegible] no Horror, no Fear, no [illegible] the Height of Joy, [illegible] only [illegible] to bewail her Virginity. But why bewail her Virginity? Surely if ſhe was to be made a Sacrifice of, it was happy for her that ſhe had no tender Huſband, or helpleſs Children, to increaſe the Pain of giving up her Life. [illegible] it was always [illegible] Misfortune among the [illegible] Women, to die without Children, becauſe they all entertained Hopes of giving Birth to Him in whom *all the Nations of the Earth were to be bleſſed.* But whatever they might think, we have no Inſtance that they ever expreſſed any Deſire of this Sort before they were married; nor do we find that ever any Virgin lamented her Virginity in the Hour of Death. When they were married, the Women ſeem to have looked upon Barrenneſs as the greateſt Miſfortune that could happen to them, and we find them praying and making Vows to be delivered from it, but this may be very well accounted for, without ſuppoſing any Thing of their Hopes of giving Birth to the promis'd Seed. For the reputed Diſgrace of Barrenneſs, together with the Fear of loſing their Huſband's Affection by it, may well account for their Uneaſineſs on this Head.

If *Jephthah*'s Daughter therefore was to die, it is hardly credible that ſhe ſhould have no other Thoughts upon the Occaſion, but only to bewail her VIRGINITY; eſpecially as it muſt be granted, ſhe was the leſs encumbered, and the more prepared to ſurrender her Life, as being without any of the Ties of conjugal Affection. We may further reaſonably imagine, by her immediately making this Requeſt of having Time allowed her to bewail her Virginity, and *Jephthah* as readily granting it, that it was then an eſtabliſhed Cuſtom for Virgins who were dedicated to the LORD by any Vow of their Parents, and were in Conſequence to preſerve a perpetual Virginity, to bewail in ſome ſolemn Manner, the Privilege they had loſt, in not being ever to enter into the Marriage State; otherwiſe we cannot well account how *Jephthah*'s Daughter came to make ſuch a Requeſt, or the Father to grant it.

But let us ſee what followed. Why the Daughter having obtained the Grant of her Requeſt, goes with her Companions, and *bewails her* VIRGINITY *upon the Mountains*, and at the Expiration of the two Months returns to her Father. Surely it is very ſtrange, that in theſe two Months Time, and as the fatal Period approached nearer and nearer, no Dread of Death, no Terror of the ſacrificial Knife, no Horror of her mangled Limbs being burnt on the Altar, ſhould ſeize her Mind, or that of her Companions, but that her VIRGINITY alone ſhould be all the Burden of their Lamentation. Strange that the natural Dread and Horror of Death ſhould not tempt her to make her Eſcape, eſpecially as her Companions would undoubtedly have aſſiſted her, and in all Probability have perſuaded her to it. Well but let us examine what is ſaid about her when ſhe returns to her Father. Why, that *he did with her according to his Vow which he had vowed*: AND SHE KNEW NO MAN. But how comes this to be added immediately after the Mention of her Father's doing with her according to his Vow? For if he ſacrificed her, the ſacred Hiſtorian had ſufficiently indicated before that ſhe was a Virgin, and therefore had no need to add, after acquainting us with her being ſacrificed, *And ſhe knew no Man.* Let Re-[illegible]

[illegible]

Upon the [illegible] Execution of this Vow, [illegible] concerning [illegible] *Jephthah*'s [illegible] was ſlain as a Sacrifice to the LORD. It muſt [illegible] from the Vow [illegible] which the Hiſtorian [illegible] draw any ſuch Concluſion. We meet [illegible] this, and [illegible] it furniſh ſufficient Grounds [illegible] The [illegible] is indeed of ſuch an uncommon [illegible] and [illegible] Nature, that we ought to have very ſure Grounds [illegible] we conclude it. But let us [illegible] and [illegible] examine it. The Relation [illegible] *Jephthah* vowed a Vow unto the LORD, and ſaid, [illegible] *without fail deliver the Children of Ammon* [illegible] *then it ſhall be, that whatſoever cometh forth of the Doors of my Houſe to meet me, when I return in Peace* [illegible] *ſhall ſurely be the* LORD's, *and I will offer it up for a Burnt-offering.* [illegible] are the Words of the Vow, but Words [illegible] the Thoughts, and muſt be interpreted according to the Sentiments of the Mind when they are uttered. Now *Jephthah* being an *Iſraelite*, we cannot with any Manner of Reaſon ſuppoſe, that he had any Thought when he uttered theſe Words of vowing to offer up for a Burnt-offering to the LORD whatever [illegible] came forth of the Doors of his Houſe to meet him, let it be what it would, becauſe this would have been an impious Vow, and [illegible] Affront to GOD, inſtead of doing him an Honour, for it was [illegible] forbidden by the Law as an Abomination to the Lord to offer any unclean Beaſt for a Burnt-offering; and no other Kinds of [illegible] were allowed to be offered upon the Altar of the LORD, but the Flock, the Sheep, the Goat, and the Turtle-Dove or young [illegible]; can we then imagine that *Jephthah* had any Thought [illegible] of offering up a Horſe, a Camel, or a Dog, [illegible] very poſſible that it might be one of theſe Animals [illegible] firſt come towards him, as he came near [illegible] Was *Jephthah* then to lay theſe unclean Animals upon the Altar of the LORD, in Return for the Mercy which he [illegible] in giving him the Victory over his Enemies? [illegible] think he made a Burnt-offering of [illegible] any of theſe Animals had met him [illegible] his Vow would not have been [illegible] offered them up for a Burnt-offering [illegible] impious in him to have [illegible] the Vow did not, [illegible] was binding to offer up, [illegible] Nature be a far more [illegible] to a [illegible] beneficent GOD, the Blood of an innocent Virgin [illegible] never

been a [illegible] to Devils only, who delight in the Ruin of the [illegible] Nature, and [illegible] have never frained the Altar [illegible] God. It is allowed that *Jephthah* could not offer a [illegible] if they had first met him, became [illegible] and forbidden to be sacrificed [illegible] the Burnt-offering of a Son or a Daughter [illegible] See *Deut.* xii. 29, &c. *When* [illegible] *Nations from before thee, wrestle* [illegible] *and dwellest in* [illegible] *that thou be not snared by following* [illegible] *God, saying, How did* [illegible] *all I do likewise. Thou* [illegible] ABOMINATION *to the* [illegible] *God: for even their* [illegible] BURNT IN THE FIRE *to* [illegible] *Gods.*

[illegible] which *Jephthah* could scarcely be [illegible] Offering of a Son or a Daughter was [illegible] which he HATED, strange there, [illegible] give a beloved and only Daughter to Death, when it had be [illegible] by the GOD he was going to offer [illegible] Offering was an ABOMINATION to him. But [illegible] is allowed by all Commentators, (and the [illegible] in) that the Words of the Vow [illegible] Relations, as *Jephtah* could not, whatsoever [illegible] without being impious, have offered [illegible] the Altar of the LORD. This being allowed [illegible] consequently follows, that what [illegible] *according to his Vow*, must not be [illegible] Words of the Vow, but from the Relation [illegible] when it so happened (contrary to his [illegible] when he made the Vow) that his Daughter was the first [illegible] him, when he came near to his House. Now the Relation of this does in no Manner imply, nor can [illegible] be [illegible], as if he made a Burnt-offering of his Daughter, [illegible] he DEDICATED her to the LORD in some other Manner. We may therefore with Reason and Assurance conclude that he did not make a BURNT-OFFERING of her.

Let us now examine what may reasonably be supposed to have been the Foundation and Intention of *Jephthah's* Vow. And this seems to have been, that he had numerous Herds of Bullocks, and Flocks of sheep and Goats, which fed about his House, and were drove out and in several Times in a Day from their Stalls, and to and from different Pastures, on that Side, on which his Return from the Country of the *Ammonites* lay; and he probably made Account, that some or other of these Herds or Flocks would come in his Way, or meet him, in being driven from one Part to another, as he returned home. And the Intention of his Vow was, that he meant to sacrifice to the Lord the FIRST of these, either Herds or Flocks, which came in his Way, when he was come within his own Grounds or Estate. This was undoubtedly a generous Vow, and would have been a noble and grateful Sacrifice to the LORD for the Victory he had obtained. But it so happened, very unexpectedly, and perhaps contrary to all Manner of Likelihood, that *Jephthah's* Daughter met him, or came in his Sight, before any of his Herds or Flocks. *Jephthah*, who without Doubt had his Mind intent upon his Vow, was struck with this unexpected Incident, and in the Warmth of his Zeal concluded, that as it had fallen out, his Daughter (for the fulfilling of his Vow) ought to be the LORD's, but not as a BURNT-OFFERING, but as a NAZARITE, or consecrated Person, to be devoted to the Service of the Temple, and employed there under the Care of the High Priest, in making the Hangings and other Ornaments for the Temple, the Habits for the Priests, the Shew Bread, the Cakes us'd in Sacrifices, and other such like Offices; continuing in a Virgin State, and devoted to the Service of the Temple till the Day of her Death. Thus we find *Samuel* was vowed to the LORD by his Mother, 1 *Sam.* i. 11. And it may be that there was some Act of Providence in Regard to this Incident; probably *Jephthah's* Heart was too much set upon his Daughter, which might have been prejudicial to the great Charge he had upon him, being a Judge in *Israel*; and therefore God so ordered it that his Daughter might be taken from him, that he might be left more at Liberty to perform the Things which GOD intended to do by him for *Israel*. And we have great Reason to conclude, that if *Jephthah* had been either so ignorant in the Law as some suppose, or so rash and zealous by Temper, as to induce him to think himself obliged to make a Burnt-offering of his Daughter on Account of his Vow, in such a Case it is reasonable to suppose, that either God would not just at that Time have given him the Victory over the *Ammonites*; or he would have so ordered Things, that his Daughter should not have gone out to have met him; because, from such a Fact, it might have been concluded by the *Israelites* reflecting on the signal Victory which *Jephthah* had gained upon his Vow, that human Sacrifices were pleasing to the LORD their GOD, and consequently have been an Occasion to them of practising an Abomination which the LORD hated. We may further add, that it appears from the Messages which *Jephthah* sent to the *Ammonites*, that he was a Man of great Understanding, a good Heart, and well acquainted with the Book of the LAW. And not only this, but it expressly mentioned that the SPIRIT of the LORD was come upon him before he uttered his Vow; and therefore we ought not to conclude, that he either had any Intention of offering an HUMAN SACRIFICE when he made his Vow, or that he superstitiously thought the Words of his Vow (as Things of Course) obliged him to it, tho' he had no such Intentions in his Mind when he vowed. We shall conclude with observing, that the Words of the Vow may be so rendered, as to take away all Colour of his offering his Daughter as a Burnt-offering; for the *Hebrew* Particle *Vau*, may as well signify OR as AND, and is often so translated. And then the plain Meaning of the Vow would be, *Whatsoever cometh forth of the Doors of my House to meet me, shall surely be the* LORD's; (that is, dedicated to his Service some Way or other) OR, *I will offer it up for a burnt-offering*, if it should be any Herds or Flocks proper for a Burnt offering. The two famous *Jewish* Rabbi's, *Joseph* and *David Kimchi*, who are allowed to be by far the most learned and best skilled of all the Rabbi's in the *Hebrew* Tongue, give the Words of the Vow this Sense, putting OR in the Place of AND.

As to the Expressions of Sorrow which *Jephthah* shewed when he saw his Daughter, it may well be accounted for, upon the Supposition of his devoting her to the Service of the Temple; for it must have been a sufficient Affliction, as he was thereby deprived for ever of the Pleasure of her Company, and of the Hopes of having his Family continued.

CHAP. XII.

1 *The Ephraimites raising a contention with Jephthah.* 4 *He overcome and slain by the Gileadites.* 7 *Jephthah dieth.* 8 *Ibzan,* 11 *Elon,* 13 *Abdon, judge Israel.*

AND the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

And when I called you, ye delivered me not out of their Hands.] He denies their Charge, and affirms the contrary, namely, that he had begged their Assistance, but they refused to give it him.

3 And when I saw that ye delivered *me* not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

And when I saw that ye delivered me not.] When I became sensible, that there was no Hope of your Assistance to preserve us from Ruin.

I put my Life in my Hands.] Exposed myself to the utmost Hazard; for he had but a small Part of the People of *Israel* with him, to encounter their powerful Oppressors.

And passed over against the Children of Ammon.] With such Forces alone as he could raise on his Side *Jordan*. *Ch.* xi. 29, 30.

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim, among the Ephraimites, *and* among the Manassites.

Because they said, Ye Gileadites are Fugitives of Ephraim] That which provoked the Army of *Jephthah* to kill so many of them, was their insulting Language, added to their Threats, whereby they reproached the Men of *Gilead* (who were the chief Managers of the late War, *Ch.* xi. 29.) as if they were but the Scum and Dregs of the Tribe of *Ephraim*, among whom they were Principal.

Among the Ephraimites, and among the Manassites.] *Le Clerc* supposes, that the Words *who ought to be* should be supplied here, and this indeed makes the Sense clearer. The *Ephraimites* reproaching the *Gileadites* that they were a People who had forsaken their Countrymen. *Ye Gileadites are* Fugitives *of Ephraim*, who ought to be *among the Ephraimites* and *Manassites*.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped, said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay:

6 Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites, forty and two thousand.

Then said they unto him, Say now Shibboleth.] To find the Truth, they put him to this Test; whether his Pronunciation of some Words was like that of the *Gileadites*. For People of the same Nation, who speak the same Language, differ very much in the Pronunciation of it, in several Parts of the Country.

And he said Sibboleth; for he could not frame to pronounce it right.] If he was an *Ephraimite*, he presently discovered himself; for he could not pronounce the *Hebrew* Letter *Schin*; which proceeded, we suppose, from the long Habitude of that People to express themselves in a different Manner; so that they could not frame the Organs of Speech to pronounce as the *Gileadites* did; which we see at this Day among all Nations, who in different Provinces greatly differ in their Speech, though they use the very same Language.

7 And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him Ibzan of Beth-lehem judged Israel.

9 And he had thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

Whom he sent abroad.] This refers to his Daughters, for whom he provided Husbands; and sent his Daughters to their Houses, as the Manner was, *Gen.* xxiv. 67. xxi. 50.

And took in thirty Daughters from abroad, for his Sons.] This compleated the Blessing of God, in the Gift of so many Children; who all lived to the State of Maturity, and were all disposed by him in Marriage; for that was in the Power of Parents. See *Gen.* xxiv.

And he judged Israel seven Years.] Not all the *Israelites*, but those whom *Jephthah* had judged; and none disputed his Authority.

10 Then died Ibzan, and was buried at Bethlehem.

11 ¶ And after him, Elon a Zebulonite judged Israel, and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

13 ¶ And after him, Abdon the son of Hillel a Pirathonite judged Israel.

14 And he had forty sons, and thirty nephews, that rode on threescore and ten ass-colts: and he judged Israel eight years.

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 *The Israelites are under subjection to the Philistines.* 2 *An angel appeareth to Manoah's wife, and foretelleth the birth of Samson.* 8 *He appeareth to Manoah.* 15 *Manoah maketh a sacrifice, and the angel ascendeth in the flame of the altar.* 24 *Samson is born.*

AND the children of Israel did evil again in the sight of the LORD, and the LORD delivered them into the hands of the Philistines forty years.

This is the longest Oppression the *Israelites* ever sustained; but we think with the learned Sir *John Marsham*, that it is not different from that mentioned, *Ch.* x. 7, 8. but one and the same: The *Philistines* harrassing the Children of *Israel* in the West, when the *Ammonites* oppressed them in the East; for though their tyrannical Treatment by the *Philistines* lasted longer, yet it began at the very same Time with the [illegible] the greater. And therefore that [illegible] relates not only to the [illegible] ing the *Ammonites* and *Philistines*, [illegible] with Reference to the [illegible] Historian could not relate [illegible] Reason he first recites the [illegible] and then introduces the other Part of the History [illegible] to the *Philistines*.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah, and his wife was barren, and bare not.

3 And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren and bearest not: but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and drink not wine, nor strong drink, and eat not any unclean thing.

And now therefore beware, I pray thee, and drink not Wine, nor strong Drink.] She was to conform to the [illegible] by the *Nazarites*, while the carried [illegible] perhaps while she nursed him; because [illegible] Vers. 5, he was to be a perpetual [illegible] Conception to his Death; which would have been impossible if she had drank Wine or strong Drink, because it Corrupts the Women and its Mother [illegible] the Law Numbers vi.

And eat not any unclean Thing.] The Jews were too negligent at that Time in observing the Prohibitions in Relation to Meats, otherwise there would [illegible] to mention this.

5 For lo, thou shalt conceive and bear a son, and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

And he shall begin to deliver Israel out of the hand of the Philistines.] He did not compleat the Deliverance of the [illegible] from the servile Yoke of the *Philistines*; but it was accomplished after his Death by *Samuel*; who put an end to this Tyranny of forty Years by the memorable Victory of *Eben Ezer*, 1 *Sam.* vii. 13. It is likewise probable, that *Eli* died in the midst of this Servitude, that is twenty Years before this Victory: *Samson* therefore only galled the *Philistines* severely, but they still continued to oppress the *Israelites*, as they did when he was born.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, very terrible: but I asked him not whence he *was*, neither told he me his name.

Saying, a Man of God came unto me.] So the Prophets were usually called.

And his Countenance was like the Countenance of an Angel of God, very terrible.] Though *Manoah*'s Wife had never seen an Angel before; yet she might well say this, as it was a prevailing Opinion among all People, that the Celestial Beings being more excellent in their Nature, bore an extraordinary Majesty in their Countenance, which struck the human Beholder with Awe and Admiration.

But I asked him not whence he was, neither told he me his Name.] The Lustre of his Aspect infused such an Awe into her, as render'd her incapable of making such Enquiries.

7 But he said unto me, Behold, thou shalt conceive and bear a son; and now drink no wine, nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God, from the womb to the day of his death.

8 ¶ Then Manoah intreated the Lord, and said, O my lord, let the man of God which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born.

We may here remark that *Manoah* paid a ready Obedience of FAITH; he did not hesitate at his Wife's long Barrenness, but supposing it a Divine Message, he looked upon the Thing as quite certain, only desired that the Man of God might appear

then again, to [illegible] in what Manner they ſhould manage the Child [illegible] born.

God [illegible] this humble Petition: the Angel again appeared [illegible] Directions he before had given, [illegible] *Vine, &c.*

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as ſhe was [illegible]: but Manoah her huſband was not with her.

10 And the woman made haſte, and ran, and ſhewed her huſband, and ſaid unto him, Behold, the man that came unto me the other day.

11 And Manoah aroſe, and went after his wife, and came to the man, and ſaid unto him, *Art* thou the man that ſpakeſt unto the woman? And he ſaid, I am.

12 And Manoah ſaid, Now let thy words come to paſs. How ſhall we order the child, and how ſhall we do unto him?

[illegible] This laſt Queſtion ſeems to relate [illegible] the Child, in what Manner they ſhould [illegible] what Food is bring him up, to fit him to [illegible] Work.

13 And the angel of the LORD ſaid unto Manoah, Of all that I ſaid unto the woman, let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or ſtrong drink, nor eat any unclean *thing*: all that I commanded her, let her obſerve.

We may obſerve that the Angel gives no Anſwer to *Manoah's* Queſtion how the Child ſhould be educated, &c. as willing that this ſhould not be ſolicitous about that at the preſent, but leave it to the Care of Providence, who, in proper Time, would ſo direct Matters in Regard to the Child, as that he ſhould be fitted for the great Purpoſe he was intended for. He therefore only repeats his Inſtructions to the Woman how ſhe ſhould act during her Pregnancy.

15 And Manoah ſaid unto the angel of the LORD, I pray thee, let us detain thee, until we ſhall have made ready a kid for thee.

16 And the angel of the LORD ſaid unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou muſt offer it unto the LORD: for Manoah knew not that he was an angel of the LORD.

[illegible] a Burnt-Offering, [illegible] muſt offer it unto the [illegible] made no Mention of a Burnt-Offering, but only [illegible], when he took for a Prophet, or Man of God, [illegible] a Repaſt with them; therefore this Sentence [illegible] as it ſtands in our Verſion; and that of [illegible] is to be preferred. *But if thou wilt offer a burnt-offering* [illegible] *it.* This makes the Senſe quite clear. *Manoah* [illegible] the Word (as ſuppoſing him a Prophet) to ſtay while he prepared a Kid; to this the Angel replies he would not eat of his Bread, but if he had a Mind to offer a Burnt-offering to the Lord, he might do it, and he would ſtay whilſt he prepared it.

17 And Manoah ſaid unto the angel of the LORD, What is thy name, that when thy ſayings come to paſs, we may do thee honour?

18 And the angel of the LORD ſaid unto him, Why aſkeſt thou thus after my name, ſeeing it *is* ſecret?

Seeing it is ſecret.] As much as to ſay it would be of no Service or Importance to him to know his Name; and intimating perhaps that an Enquiry into the Names of Angels little concerned Men: [illegible] they were no more than miniſtring Spirits who performed the Will of God; to whom all the Honour was to be given. The Behaviour of the Angels, of whoſe Appearance the Scriptures give us an Account, deſerves to be remarked in this Particular, as it plainly indicates that they endeavoured to prevent any Adoration being paid to them.

19 So Manoah took a kid, with a meat-offering, and offered *it* upon a rock unto the LORD: and *the angel* did wonderouſly; and Manoah and his wife looked on.

And the Angel did wonderouſly. [illegible] ſeems to relate [illegible] to his aſcending up in the Flame of the Altar mentioned in the next Verſe.

20 For it came to paſs, when the flame went up toward heaven from off the altar, that the angel of the LORD aſcended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.

In the Flame of the Altar.] That is, from the Rock on which *Manoah* had laid the Kid and ſet fire to it. Which is called an Altar becauſe a Burnt-Sacrifice was offered on it.

21 (But the angel of the LORD did no more appear to Manoah and to his wife.) Then Manoah knew that he *was* an angel of the LORD.

22 And Manoah ſaid unto his wife, We ſhall ſurely die, becauſe we have ſeen God.

23 But his wife ſaid unto him, If the LORD were pleaſed to kill us, he would not have received a burnt-offering and a meat offering at our hands, neither would he have ſhewed us all theſe *things*, nor would at this time have told us *ſuch things* as theſe.

The Reaſoning of Manoah's Wife here is very juſt, and ſhews her to have been a Woman of fine Underſtanding. We may further obſerve, that both *Manoah* and his Wife ſeem to have been Perſons of Piety, who amidſt the Corruption of their People, feared God. And of ſuch the Scriptures repreſent God always mindful, beſtowing His peculiar Favours on them, and giving His Bleſſings to the World through their Means.

24 And the woman bare a ſon, and called his name Samſon: and the child grew, and the LORD bleſſed him.

25 And the ſpirit of the LORD began to move him at times in the camp of Dan, between Zorah and Eſhtaol.

And the Spirit of the Lord began to move him.] To accompliſh ſome extraordinary Actions, above the Stretch of human Abilities, and which were ſo many illuſtrious Specimens of a ſupernatural Strength and Courage. The *Targum* tranſlates it, and not improperly, *The Spirit of Fortitude began to move him.*

At Times.] Upon certain Occaſions, which might make known to the People, that God intended to begin the Work of their Deliverance by the Miniſtration of this extraordinary Perſon.

In the Camp of Dan, between Zorah and Eſhtaol.] There was no Army of the *Danites* encamped where *Samſon* diſplayed his Valour; but this is the Name of a Place, called *Machane-Dan*, *the Camp of Dan*; in which, perhaps, [illegible] the Reaſon of this Name is given afterward in Chapter xviii. v. 12. where the Author of this Book gives an Hiſtorical Account of an Expedition of the *Danites*, which though placed after this, yet was really before the Time of *Samſon*. The Camp did not lie between *Zorah* and *Eſhtaol*, but in the Tribe of *Judah*, or in the very Borders of it. Therefore the Word *and* muſt be here ſupplied as thus: *In the Camp of Dan*, AND *between Zorah and Eſhtaol*, toward which that Camp lay.

CHAP. XIV.

1 Samſon killeth a lion. 8 He afterwards finding bees in the carcase, 10 Samſon marrieth a wife among the Philiſtines. 12 At the marriage feaſt he putteth forth a riddle. 17 His wife uttereth it to the Philiſtines. 19 Samſon [illegible] Philiſtines. 20 His wife is married to another.

AND Samſon went down to Timnath, and ſaw a woman in Timnath of the daughters of the Philiſtines.

2 And he came up and told his father and his mother, and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines: now therefore get her for me to wife.

3 Then

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of my brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me, for she pleaseth me well.

4 But his father and his mother knew not that it was of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

Knew not that it was of the Lord. Though it was unlawful for an *Israelite* to take a Wife from among any of the uncircumcised or Heathen Nations, as appears from *Exod.* xxxiv. 16. *Deut.* vii. 3. left they should be drawn into Idolatry by their Wives; yet God seems to have disposed the Mind of Samson to it, knowing that he would be so far from being drawn into Idolatry by it, that it would be the Occasion of his assuring the *Philistines*, which God had determined should be done by his Hand.

5 Then went Samson down, and his father and his mother to Timnath, and came to the vineyards of Timnath: and behold a young lion roared against him.

Lions were common in *Judea*, by Reason of its Neighbourhood to *Arabia Deserta*, which abounds with Lyons.

6 And the spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand: but he told not his father or his mother what he had done.

And the Spirit of the Lord came mightily upon him. An extraordinary, or supernatural Degree of Strength and Courage.

7 And he went down, and talked with the woman, and she pleased Samson well.

8 ¶ And after a time, he returned to take her, and he turned aside to see the carcase of the lion: and behold, *there was* a swarm of bees, and honey in the carcase of the lion.

As some Time had undoubtedly intervened, it is probable no more remained than the bare Skeleton of the Lyon; otherwise the Bees would not have settled in it, as they shun any Thing stinking or corrupt. For we are not to suppose they were bred by the Putrefaction of the Lyon, as it is now well known that no Animal whatever springs from Corruption, but every one of all Kinds is produced from an Egg, or brought forth by a Parent Animal.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman, and Samson made there a feast: for so used the young men to do.

11 And it came to pass when they saw him, that they brought thirty companions to be with him.

These may be considered as Bride-men, whom the Friends of *Samson*'s Spouse brought, in order to honour his Nuptials.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you: if you can certainly declare it me within the seven days of the feast, and find *it* out, then I will give you thirty sheets, and thirty change of garments.

And Samson said unto them, I will now put forth a Riddle unto you, &c.] The established Custom of those Times, (and which was transmitted to succeeding Ages) was to propose some enigmatical Questions to the Guests, in order to render the Feast more agreeable.

Thirty Sheets, and thirty Change of Garments] Or, as it may be otherwise expressed, thirty Shirts of fine Linnen, and thirty Suits of Cloaths, which consisted of an upper and under Garment.

13 But if ye cannot declare it me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth your riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, Entice your husband, that he may declare unto us the riddle, lest we burn you and your father's house with fire: have ye bidden us to take what we have? is not it so?

16 And Samson's wife wept before him, and said, Thou dost but hate me, and love me not: thou hast put forth a riddle unto the children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it unto thee?

17 And she wept before him the seven days, wherein they had the feast: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to the children of her people.

And it came to pass on the seventh day [illegible] Countrymen came [illegible] Samson to tell her the riddle.

18 And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

19 ¶ And the spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his father's house.

And the Spirit of the Lord came upon him.] This Action of Samson's could not be commended, had he not been actuated to it by a Divine Impulse, in order to punish the *Philistines*, according to the Divine Intention. God made Use of him, as the Judge does of the Executioner, to punish those who merit it.

And took their Spoil.] Or, *Apparel*. This plainly shews that the thirty Sheets, and thirty Change of Raiment, proposed in the twelfth Verse, as the Reward of the Riddle, means no more than thirty Suits of Apparel, such as were commonly worn.

20 But Samson's wife was given to his companion, whom he had used as his friend.

But Samson's Wife was given to his Companion, whom he had used as his Friend.] This aggravated the Insult that was offered him, for he had been more familiar with this Person, and had treated him in a more friendly and encouraging Manner, than he did the rest who afforded him their Company. This, perhaps, friend might possibly be the principal Bridegroom, who was distinguished by the Appellation of *the Friend of the Bridegroom*, as we read in the Gospel of St. *John*, Ch. iii. 29.

CHAP. XV.

1 *Samson goeth to visit his wife with a kid, but her father will not suffer him to go in.* 2 *Samson burneth the corn of the Philistines, because they burned his wife and her father.* 6 *The Philistines burn her and her father.* 7 *Samson smiteth them with great slaughter.* 9 *The men of Judah bind Samson, and deliver him unto the Philistines.* 14 *Samson slayeth them with the jawbone of an ass.* 18 *God miraculously giveth him water out of the jawbone.*

BUT it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with a kid, and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

[illegible] Verily, I verily thought that thou [illegible] her, therefore I gave her to thy [illegible] companion: [illegible] her younger sister fairer than she? [illegible] instead of her.

[illegible] The marginal [illegible] was specially taken [illegible] And, there [illegible] the mere.

[illegible] said concerning them, Now [illegible] than the Philistines, though [illegible].

[illegible] *the Philistines.*] Or rather, [illegible] *Punishment.* It seems probable [illegible] of the Place in general had approved [illegible] the giving of *Samson's* Wife to another [illegible].

[illegible] went and caught three hundred [illegible] brands, and turned tail to tail, [illegible] in the midst between two [illegible]

The Thunderer's Lo. Vol. 2. p. 10.

[illegible] *and eight hundred Foxes,* &c.] These [illegible] were extremely numerous in *Judea*, and several Places [illegible] Names from them, particularly, *Hazar-Shual*, or, the [illegible] of the Fox, in the Tribe of *Judah*; and *Shaalbim*, or [illegible] in the Tribe of *Dan*. *Joshua* xix. 42. *Judges* i. 35. [illegible] of *Foxes* may likewise be comprehended a Species [illegible] called *Jiccals*, and by the *Hebrews ijim*, which go together [illegible] Herds, to that two hundred, as good Authors [illegible] in a Company. The *Hebrew* Word [illegible] will likewise comprehend other Animals, and perhaps all wild Beasts of Prey of the same Size.

It is [illegible] that *Samson* caught all these Foxes at one Time, or in a Day and a Night; but there might be a Week, or even a Month's Time, allowed for the Accomplishment of his Design, in which his Servants and Friends may be supposed to have assisted him, by which Means such a Number might be taken in a short Time. For they were not caught, as some imagine, only by hunting, but in Snares and Nets, as *Bochart* has demonstrated, in his *Hierozoicon*, lib. 2. cap. 13. where, in Answer to those who enquire, why *Samson* chose Foxes rather than Dogs, or some other Creatures, that great Author thinks it sufficient to say, that he brought about two Ends by this Proceeding, since he at once freed the Country from a large Number of noxious Animals, and made them instrumental in his Revenge on the *Philistines*.

[illegible] Tail to Tail, and put a Firebrand [illegible] It was an artful Contrivance of *Samson*, to tie the Brands to the Foxes in Pairs, because their Efforts to run different Ways, or not directly in the same Track, which by their Speed was lessened, would prevent the Brands from being too soon extinguished, as it likewise would the Foxes from straying farther than he intended, for his Design was to burn only the Corn of the *Philistines*, and not that of the *Israelites*, which was secured by this politic Precaution.

The Effect entirely answered his Intention, for he had no sooner let their Creatures loose, than they naturally ran among the standing Corn, to shelter themselves from the Fire, of which Foxes are observed to be much afraid. And as they were coupled, it was impossible for them to shrowd themselves in their respective Holes.

5 And when he had set the brands on fire, he let *them* go into the standing-corn of the Philistines, and burnt up both the shocks, and also the standing-corn with the vineyards *and* olives.

6 ¶ Then the Philistines said, Who hath done this? And they answered, Samson the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

And the Philistines came up, and burnt her and her Father with Fire.] When they were informed of the Motives which had induced *Samson* to use them so cruelly, they looked upon his Father in Law as the Cause of the Mischief done them; and therefore they burnt him, together with his Daughter, who also might be considered as the chief Cause of this Mischief.

Punishing or revenging by Fire seems to have been an usual Practice in those Days; for the thirty young men, as may be remembered, when they found themselves incapable of explaining *Samson's* Riddle, threatened the Bride, to burn her and her Father's House, if she did not tell them on that Occasion; and the Cow informed the Lion Cub to [illegible] then betrayed her Husband to avoid.

7 Then Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I [illegible].

8 And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

Commentators are not agreed in the Signification of the expression, *He smote them Hip [illegible]* All that appears from it is, that he did them some considerable Damage.

And he went down and dwelt] Or rather *went up and dwelt*, for, as we have observed before, it is an Idiom of the *Hebrew* Language to say go up, or go down to a Place, without having any Reference to the Situation of the Place, whether it lies high or low.

In the Top of the Rock Etam.] This was a strong Place in the Tribe of *Judah*, as *Josephus* informs us, to the Summit of which no more than one Man could ascend in Front.

From all these Circumstances, it is evident that *Samson* had no Commission from God to raise an Army, and make open War, like *Gideon*, *Jephtah*, and others, for the Deliverance of *Israel* from the Yoke of the *Philistines*; but was only authorized to weaken them, and keep them in Awe, that their Dread of him might cause them to relax their Cruelty.

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him, as he hath done to us.

11 Then three thousand men of Judah, went to the top of the rock of Etam, and said to Samson, Knowest thou not that the Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

This shews how dastardly the Tribe of *Judah* was grown, and how much they stood in Fear of the *Philistines*, that they should so readily give up a Person of such extraordinary Strength and Courage, and who was so capable of annoying their Enemies: But they seem not to have considered him as a JUDGE or Deliverer appointed for them, by GOD, but as a mere private Man, who acted of his own Will, and who had rashly stirred up the Anger of the *Philistines*, with whom they were afraid to contend: And *Samson*, to make them easy, and that no Damage might come upon them, consented that they should deliver him bound to the *Philistines*; knowing that his Strength would be sufficient to break whatever Cords they should bind him with.

13 And they spake unto him, saying, No: but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philistines shouted against him: and the spirit of the LORD came mightily upon him, and the cords that *were* upon his arms, became as flax that was burnt with fire, and his bands loosed from off his hands.

And the Cords that were upon his Arms became as Flax, &c.] These are no more than figurative Expressions, to express the Ease with which he brake the Bands he was bound with.

15 And he found a new jaw-bone of an ass, and put forth his hand and took it, and slew a thousand men therewith.

It

It is probable that these *Philistines* [illegible] were struck with a great Panic, and perhaps [illegible] the 3000 Men of *Judah* would [illegible] it is likely contributed to *Samson's* Victory, [illegible] Number. But without [illegible], it was no more than God promised to do for the *Israelites*, if they continued [illegible] him: *One Man of you pursue a thousand*, [illegible]

16 And Samson said, With the jaw-bone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

This seems to be a short Song or Hymn of Triumph, which *Samson* uttered after he had entirely routed the *Philistines*. *Heap upon Heaps* is, in the *Hebrew*, *an Heap, two Heaps*; as much as to say, that he had not only slain enough to make one Heap, but even sufficient to make two or more.

17 And it came to pass when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place Ramath-lehi.

To perpetuate the Memory of this Action, *Samson* named the Spot, or wished that for the future it might always retain the Name of Ramath-lehi, which signifies *a Heap upon a Heap, or the Jaw-bone*, &c. after he had made an End of slaying the *Philistines*.

18 ¶ And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that was in the jaw, and there came water thereout, and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof En-hakkore, which *is* in Lehi unto this day.

Very different is the Sense that Commentators give to this Verse, Some thinking that God made Water to spring out from the Jaw-bone of the Ass with which *Samson* killed the *Philistines*; and others, that He only caused a Spring to break out of the Ground in the Place where *Samson* was. And this, indeed, seems to have been the real Fact; which, some Attention to the 17th Verse, and the latter Part of this, will make pretty plain. In the seventeenth Verse it is related, that *Samson* cast away the Jaw-bone out of his Hand, and called that Place RAMATH-LEHI. Now it is exceeding likely, that when he first became pressed with Thirst, he wandered about to find out some Spring, without any more regarding the Jaw-bone, or where he had thrown it; and it is very probable he had wandered at some Distance, (though not out of the Valley or Mountain where he had slain the *Philistines*) before he poured forth that passionate Complaint, *Now shall I die for Thirst?* &c. Attending to this, let us examine what followed. Why the Historian relates, that in this extreme Necessity, *God clave an hollow Place that was in* LEHI, *and there came Water thereout*, &c. Our Translators have rendered LEHI here, (as it indeed literally signifies) THE JAW; seemingly not sufficiently attending to what is said in the 17th Verse, that *Samson* had given to the Place the Name of *Lehi*; though in the latter Part of this Verse they have made the same Word *Lehi*, the Name of the Place "*Which is in* LEHI *unto this Day*." Now had they rendered the first LEHI as the Name of the Place, as they have done the latter, at the End of the Verse, the Sense would have been quite clear. And, indeed, there can be no Reason for rendering it in the last Place as a proper Name, but what is the strongest Argument that it should be rendered so in the first Part of the Verse: For the Absurdity of supposing, that the Jaw-bone, with Water flowing out of it like a Well, continued so many Years after the Death of *Samson*, as when the Book of *Judges* was written, undoubtedly induced our Translators to make LEHI the Name of the Place here; and this might reasonably have induced them to make it so in the Beginning of the Verse; for the express Mention that the Well remained Ages after the Death of *Samson*, is a full Evidence that it was a Spring or Well that GOD caused to break forth in the Earth, near where *Samson* stood when he was in such extreme Necessity for Water, and which remained Ages after in the same Place, like any other Spring or Well, and continued so till stopped up by some natural Cause. But there cannot be a wilder Thought than to imagine, that the Jaw-bone of an Ass should lay in the same Place Ages after, continually pouring forth Water. This one Circumstance seems sufficient to determine it, that the Well or Spring broke forth out of the Earth, and not out of the Jaw-bone of the Ass, for, as we have before observed, the SCRIPTURE-MIRACLES, much to their Credit, are always [illegible]

20 And he judged Israel in the days of the Philistines twenty years.

The *Israelites* remained, all [illegible] Time under the Power of the *Philistines*, who they could [illegible] such they continued for the space of twenty Years, [illegible] of which these twenty were [illegible] compleat their Deliverance, and [illegible] Defeats he gave the [illegible] from him in other [illegible] left under the Dominion of that People [illegible] not did any Deliverance [illegible] *Samson* was accomplished what *Samson* began, [illegible] 3.

CHAP. XVI.

1 *Samson [illegible] Gaza, [illegible] 4 [illegible] Delilah, [illegible] 15 [illegible] 22 [illegible]*

THEN went Samson to Gaza, and saw there an harlot, and went in unto her.

And [illegible] [illegible] observed, that the *Hebrew* Word [illegible] *Zonah*, by our Translators, [illegible] an Harlot. This Word, [illegible] of an [illegible] cred [illegible] altogether [illegible] of their Consciences [illegible] to represent [illegible]

[illegible] Samson is [illegible] and had [illegible] the [illegible] and [illegible] In this meaning [illegible]

[illegible] Gate of the City, [illegible] the Day [illegible] who could [illegible] speak [illegible] Here, had perhaps [illegible] Darkness. He was [illegible] Lions, but in order to [illegible] City Gate [illegible] Hill before *He*[illegible].

3 And Samson lay till midnight, and arose at midnight, and took hold of the gates of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

[illegible] Hebron; [illegible] of the City, [illegible] Gates of fortified [illegible] carried them, but [illegible] Portals.

4 And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.

5 And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred *pieces* of silver.

[illegible] great strength lieth] They probably imagined that [illegible] attained his great Strength by the Use of some [illegible].

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

[illegible] to express the Sum of what *Delilah* aimed at, [illegible] Words. For it is scarcely credible, that she [illegible] speaks to *Samson*, which would have discovered [illegible] Design against him. But rather the [illegible] Design upon him, amidst her Dalliances with [illegible] might give *Samson* no Cause [illegible] Oft-times we must suppose *Samson* to have been most [illegible].

7 And Samson said unto her, If they bind me with seven green withs, that were never dried, then shall I be weak, and be as another man.

Green Withs] Probably Osiers.

8 Then the lords of the Philistines brought up to her seven green withs, which had not been dried, and she bound him with them.

Then the Lords of the Philistines brought] Or rather *sent*. For it is not to be supposed they came themselves on Purpose for this.

9 Now *there were* men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire: so his strength was not known.

Men lying in wait abiding with her in the Chamber] it may be reasonably supposed in some Closet, or adjoining Chamber; for it can't be well imagined they could be in the very same Chamber without being discovered by *Samson*. It appears that the *Philistines*, for some Reason or other, were rather desirous of taking him alive than killing him. Probably they designed to employ him in some Laborious Works for the Public, whose great strength might be of Use to them, if they could but take him alive. Only with the *Philistines* might have been an Opportunity of killing him when he was asleep, if their Orders had not been to take him alive.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.

We may conclude from this and the foregoing Verse, that the *Philistines* in the adjoining Closet or Chamber, hearing or seeing *Samson* break the Withs with which he was bound, did not come in, but kept themselves concealed. So that *Delilah* represented it only as a jocular Action to hers to see whether he had told her the Truth; and *Samson* seeing No body near, concluded it to have been so. And it is likely that *Delilah* did not press him any more at that Time to make a more serious Discovery wherein his Strength lay, but took another more favourable Opportunity.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. (And *there were* liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with a web.

There seems to have been some Loom or Instrument of Weaving in the Room where *Samson* lay, which probably put him in the Head of saying to *Delilah*, to get rid of her Importunity, that if she wove the Locks of his Hair into the Woof of the Loom, it would not be in his Power to get loose from it.

14 And she fastned *it* with a pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

Delilah took the first Opportunity when *Samson* was asleep of trying the Experiment, and the Loom or weaving Instrument being near the Head of the Bed where *Samson* lay, she fastened the Locks of his Hair to the Web or Woof, and fastened it with some Pin or Peg that belonged to the Instrument. She then alarmed *Samson* with the Cry of the *Philistines* being upon him, who being awaked by it and raising up his Head, plucked out the Pin or Peg that his Hair was fastened with; and tore out together with it the Web from the Loom.

15 And she said unto him, How canst thou say, I love thee, when thine heart *is* not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so* that his soul was vexed unto death;

17 That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.

Though we have no Account of it before, yet it seems from this that it had been revealed by God to *Samson*, either by a Dream or in some other Manner, that his supernatural Strength should continue as long as he continued in a *Nazarite* State, and did not suffer a Razor to come upon his Head to take off his Hair.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up once more, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

From the Serious and Sad Manner which Samson spoke in, Delilah concluded that this was a Secret of no unimportant Secret.

19 And she made him sleep upon her knees, and she called for a man, and she caused him to shave off the seven locks of his head, and she began to afflict him, and his strength went from him.

20 And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the LORD was departed from him.

I will go out as at other Times before] Samson probably did not find immediately after he was awake, that his Hair was shaven, which made him speak in this Manner.

And he wist not that the Lord was departed from him] That he was not present with him as he used to be, or no longer Exploded them with that extraordinary Supernatural Strength which he had bestowed from birth before. And justly indeed did God depart, or withdraw his Favours from a Man, who put it into an Harlot's Power to deprive him of Power, which he knew had been made the Instrument wherein he was to hold his great Strength. For he seems plainly to have, that he regarded more the Caresses of an Harlot than the Protection of such extraordinary Abilities.

21 ¶ But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass, and he did grind in the prison-house.

In those Days they had none but Hand-Mills, worked only by the Strength of Men or Women. It is likely there used to be one of those Mills in every Prison, where the Criminals were obliged to work hard for the Use of the Publick.

22 Howbeit the hair of his head began to grow again, after he was shaven.

After he was shaven] Or, *as when he was shaven*. That is, he began his *Nazaritship* again, by letting his Hair grow, &c.

23 Then the lords of the Philistines gathered them together, for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

Then the Lords of the Philistines gathered them together, for to offer a great Sacrifice to Dagon their God. They assembled to render Homage to their Idol, for their Triumph over a Man, who as much detested their Idolatry, as he did their barbarous Oppression of his Countrymen. This Idol was called *Dagon*.

Unto Dagon their God] *Dagon* was the peculiar God of the *Philistines*, whose Image is supposed to have been one Half in the Form of a Woman, the other of a Fish. The *Philistines* foolishly attributed to their God *Dagon* what had come to pass by the Will of the God of *Israel*, to punish *Samson* for his Libertinism with Women.

24 And when the people saw him, they praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, which slew many of us.

25 And it came to pass when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house; and he made them sport: and they set him between the pillars.

Call for Samson that he may make us Sport] Perhaps this was done by setting some to pluck him, and otherwise irritate him; that by his Endeavours, under Blindness, to catch or strike them, they might be moved to Laughter. Or they might, by the [illegible]

26 And Samson said unto the lad that held by the hand, suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines were there; and upon the roof there were about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O Lord God, remember me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

That I may be at once avenged of the Philistines for my two eyes. [illegible] Revenge, or rather Justice, upon a People who had deprived him of his Eyes, which he [illegible] to punish a People [illegible] Crime.

29 And Samson took hold of the two middle pillars, upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let me die with the Philistines: and he bowed himself with all his strength; and the house fell upon the lords, and upon all the people that were therein: so the dead which he slew at his death, were more than they which he slew in his life.

And Samson said, Let me die with the Philistines. [illegible] to be taken [illegible] with the *Philistines*, but [illegible] there was no [illegible] the *Philistines* [illegible] them to the [illegible] Country. [illegible] would have done it [illegible] fome, melancholy Prison, [illegible] Drudgery of the Mill which all [illegible] we may well suppose, [illegible] any Intention of Self Murder [illegible] but have found Opportunities enough of putting an [illegible] Life long before; for we find [illegible] the most galling Treatment and [illegible] Thought, for it is expressly said [illegible] whereby it is plain he [illegible] Enemies put upon him. It was not till he had an Opportunity of bringing Destruction on the [illegible] rass and destroy [illegible] Youth upwards, and to which he was [illegible] by God, that he had any [illegible] And moreover, it is very [illegible] God, who had delivered [illegible] by the Lion's Paw when [illegible] himself; and from the [illegible] bone of an Ass to [illegible] in this extreme [illegible] Head, [illegible] what often happens [illegible] some [illegible] that [illegible]

[illegible] which [illegible] Samson [illegible] the pulling down of the [illegible] Samson, and [illegible] gave him that [illegible] which he had granted him, [illegible] God was pleased to deliver [illegible] extreme Ha- [illegible] Men as might either [illegible] Divine Will should approve [illegible] God had [illegible] greater Strength than [illegible] and therefore Samson [illegible] premeditated Design of Self- [illegible] happened not from any natu- [illegible] Ways of Punishment, for [illegible] the high Designs God had [illegible] Gave to him Faith, and the Em- [illegible]

31 Then his brethren, and all the house of his father, came down, and took him, and brought *him up*, and buried him between Zorah and Eshtaol, in the burying place of Manoah his father: and he judged Israel twenty years.

It is probable, that the *Philistines* were so terrified by this extraordinary Destruction which Samson had brought upon them, that [illegible] of keeping even his dead Body in their [illegible] Judgment should come upon them on Account [illegible] willingly consented to let his Friends [illegible]

Upon the whole of Samson's Character, we may observe of what [illegible] Value great bodily Strength is, unless it is under the Direction and Government of a prudent virtuous Mind, and of how little Avail it is to conquer our foreign Enemies, if we become Slaves to our worst Enemies, our own Lusts. A virtuous Mind is far more valuable, and of greater Use, and than any Endowments of bodily strength or Beauty. Samson was probably intended by Providence for a much nobler Character in Life, and to have been of far greater Use to his Country; but his libidinous Desires extinguished every noble and useful Quality of the Mind, and brought the most shameful Disgrace and the heaviest Misfortunes upon him. His being put among the Faithful by the Apostle to the *Hebrews*, Ch. xi. 32. must therefore only relate to those particular Acts of Faith in God, whereby he attacked the *Philistines* with his own single Arm against Thousands, and not to the general Tenour of his Life, which without Doubt was highly criminal and shameful.

CHAP. XVII.

1 Micah, out of an image in his house in Ephraim, and maketh an Ephod. 7 He getteth a Levite to be his priest.

AND there was a man of mount Ephraim, whose name was Micah.

Here begins what may be called a Supplement to the Book of Judges; which gives an Account of several memorable Transactions, done about the Time of *the Judges*: Whose History the Author would not interrupt by intermixing these Matters with it, but reserved them to be related apart by themselves, in the five following Chapters. Wherein he first gives an Account how Idolatry came into the Tribe of *Ephraim*; which he doth in this Chapter. Secondly, How it came to be introduced among the Tribe of *Dan*, Ch. xviii. And then he relates in Ch. xix. a most barbarous and shameful Act done by some *Benjamites*, and the entire Destruction of that Tribe, except 600 Men, for countenancing it, Ch. xx. And lastly, in Ch. xxi. he relates how the Tribe of *Benjamin* was kept from being extinguished.

When *Micah* lived and did what is related in this Chapter, we may with some Certainty gather from *ver.* 6. which tells us there was *no King in Israel* at the Time; that is, no Supreme Governor, with a Power to keep the People to their Duty: Which is supposed by the most learned Men, to have been between the Death of those Elders who survived *Joshua*, and the first Oppression of *Israel* by *Cushan*. In which Space of Time, it is manifest, the *Israelites* first fell from the Worship of God, and polluted themselves with Idolatry, Ch. ii. 13. iii. 7. The Beginning of which Defection from God is described briefly in this Chapter.

2 And he said unto his mother, The eleven hundred *shekels* of silver, that were taken from thee, about which thou cursedst, and spakest of also in mine ears; behold, the silver *is* with me, I took it. And his mother said, Blessed *be thou* of the LORD, my son.

About which thou cursedst &c.] The Mother seems to have with a bitter Imprecations on the Person who had taken her Money, in the hearing of her Son; who being struck with it, confessed that he had taken it, upon which his Mother wishes that her Curses may be turned into Blessings upon him.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholly dedicated the silver unto the LORD, from my hand, for my son, to make a graven image, and a molten image: now therefore I will restore it unto thee.

For I had wholly dedicate the Silver unto the Lord] The Meaning seems to be, that at the Time she wished bitter Imprecations on those who had stolen her Silver, she vowed that if she recovered it, she would *dedicate it to the Lord*; and her superstitious Ignorance made her conceive that she could do this in no better Manner than in laying out the Money in Images of some Kind or other, to be made use of in the Worship of God. Whether these were made in Imitation of the Cherubims that were over the Mercy Seat in the House of God at *Shiloh*, is not sufficiently plain, but it is very likely that they were. For there does not seem to have been any Intention in *Micah's* Mother or himself, to worship any other God but the God of *Israel*; their Error seems to have lain in worshipping Him according to their own Fancies, and not as He had commanded. And this whole Chapter, and the following, shew that the *Israelites* were at that Time fallen into a most deplorable and shameful Ignorance of the Law of God.

4 Yet he restored the money unto his mother, and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the house of Micah.

Yet he restored the Money unto his Mother] She would have had him taken the Money to purchase these Images, but he left it to his Mother to do it herself.

5 And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

And the Man Micah had an House of Gods] The *Hebrew* Words BETH ELOHIM may more properly be translated *an House of* GOD. That is, he had made an Imitation, or at least intended it, of the House of GOD at *Shiloh*, in his own Dwelling.

And consecrated one of his Sons] The *Hebrew* is, *Filled the Hand of one of his Sons*; so that it may signify, not any particular Form used to fit or consecrate him for a Priest; but only that he gave him proper Habiliments, and all Things necessary for the Function of a Priest.

6 In those days *there was* no king in Israel, *but* every man did *that which was* right in his own eyes.

7 ¶ And there was a young man out of Bethlehem-judah, of the family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Bethlehem-judah, to sojourn where he could find *a place*: and he came to mount Ephraim to the house of Micah, as he journeyed.

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am* a Levite of Bethlehem-judah, and I go to sojourn where I may find *a place*.

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

And be unto me a FATHER] This was a Title of Honour, bestowed in Respect and Reverence, as well as employed to signify a natural

a natural Parent. Thus we find the Prophets were called FATHER, or MY FATHER, 2 *Kings* xi. 12.

11 And the Levite was content to dwell with the man, and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite, and the young man became his priest, and was in the house of Micah.

And Micah consecrated the Levite] See on ver. 5.

13 Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to *my* priest.

This Verse shews that *Micah* intended to what he did the Worship of JEHOVAH, the God of *Israel*, tho' his superstitious Ignorance made him do it in such a Way, as was directly contrary to his Laws. And we may perceive his Ignorance of the Divine Laws was very great, as he supposed that according to them every *Levite* might be made a Priest; whereas that Office belonged only to the Family of *Aaron*, and not to the *Levites* in general.

CHAP. XVIII.

1 *The Danites long straitened for room, sent out men to seek out another settlement.* 7 *They spy out the situation of Laish, and its inhabitants; and, upon their return, a tribe of them attack it.* 11 *Six hundred men are sent to surprize it, who in their way take Micah's images and his priest.* 27 *Having won Laish, they call it Dan,* 30 *and set up Micah's images there.*

IN those days *there was* no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

In those Days there was no King in Israel] These Words seem to be repeated, in order to assign the Reason of such enormous Practices as are mentioned in this and the preceding Chapter.

For unto that Day all their Inheritance had not fallen unto them, &c.] An Inheritance had been allotted them as well as the rest of the Tribes, *Josh.* xix. 40, &c. but partly by their Indolence, and partly for Want of that brotherly Assistance, which ought to have been afforded them by other Tribes, a considerable Portion of this Inheritance could not be acquired by them. Wanting Room therefore for all their People and Cattle, and being unable to contend with the *Amorites*, they sent some, as it here follows, to search out a new Dwelling elsewhere.

2 And the children of Dan sent of their family, five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

They knew the Voice of the young Man the Levite] Whom they had known before he came to live with *Micah*.

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

They were so ignorant as to imagine, that GOD would be consulted here as well as in his House at *Shiloh*.

6 And the priest said unto them, Go in peace: before the LORD *is* your way, wherein ye go.

[illegible]

7 Then the five men [illegible] Laish, [illegible] the people [illegible] after the manner of the Zidonians, quiet and secure, [illegible] the land, that they [illegible] Zidon, and had no business with any man.

[illegible]

8 And they came unto their brethren [illegible] and Eshtaol: and their brethren said unto them, What cheer?

9 And they said, Arise, that we may go up against them: for we have seen the land, and behold, it is very good: and are [illegible] to go, and not to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth.

11 ¶ And there went from thence of the family of the Danites out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold, it is behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

The five Men to whom the Priest had given a [illegible] from the Levite, having met with a [illegible], advised their Brethren now they were come [illegible] to consider whether it might not be expedient [illegible] their Success, to carry his sacred Things along with them [illegible] they might have, as it were, the Divinity [illegible] Remembrance of the Ark being carried before the Israelites in former Time, in all their Expeditions and Marches; Presence being among them, [illegible] and impious Thought of taking with them the Teraphim, &c.

15 And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

16 And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

17 And the five men that went to spy out the land, went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate, with the six hundred men that were appointed with weapons of war.

18 And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

19 And

[illegible] Peace, lay [illegible] and go with us, [illegible] better for [illegible] house of one man, or [illegible] a tribe and a family in [illegible]

[illegible] was glad, and he took [illegible] and the graven image, [illegible] of the people.

[illegible] not only consented to [illegible]

[illegible] departed, and put the lit- [illegible] and the carriage before [illegible]

[illegible] were a good way from the [illegible] that were in the houses [illegible] were gathered together, and [illegible] of Dan.

[illegible] unto the children of Dan: [illegible] and said unto Micah, [illegible] thou comest with such a com- [illegible]?

[illegible] Ye have taken away my gods [illegible] and the priest, and ye are gone [illegible] have I more? and what is this *that* [illegible] Wilt thou thee?

2 [illegible] children of Dan said unto him, Let [illegible] among us, lest angry fel- [illegible] and thou lose thy life, with [illegible]

[illegible] They that were next to [illegible] a Word more, lest some among [illegible] and violent Temper might fall upon [illegible]

[illegible] And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet, and secure: and they smote them with the edge of the sword, and burnt the city with fire.

28 And there was no deliverer, because it *was* far from Zidon, and they had no business with *any* man; and it was in the valley that *lieth* by Beth-rehob: and they built a city, and dwelt therein.

[illegible] Or rather repaired and enlarged that [illegible]

[illegible] And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

[illegible] And the children of Dan set up the graven image: and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan, until the day of the captivity of the land.

And the Children of Dan set up the graven image: and Jonathan the Son of Gershom, &c.] The *Danites* having compleated their City set up the Image they had taken from the House of *Micah*; and chose a Minister to officiate for them. The *Levite* who had acted the Priest to *Micah*, was now most likely appointed to execute the same Office.

Until the Day of the Captivity of the Land.] The Rabbi's *Kimchi* and *Ben Melech* thus argue, that it is altogether unlikely these Images should be suffered to continue in the Days of *David*, who was a Man after God's own Heart, and was sedulous to advance true Religion to the utmost of his Power, all the Country over, from *Dan* to *Beersheba*: therefore they conclude, that by *the Captivity of the Land* here, is meant the taking of the Ark by the *Philistines* and carrying it Captive into the Temple of *Dagon*. This Sense of the Words is confirmed, as *Kimchi* observes by the next Verse, which declares, that the Image was proved, in large Extent of Ground. And the Ark the Psalmist pretty calls a *Captive*, when he sings, *[illegible] the Ark the Strength and the Glory into Captivity, [illegible]*

But *Le Clerc* conjectures that this must be meant of the Time when *Tiglath-pileser*, King of Assyria, came up and removed the Inhabitants of *Gilead* and *Galilee*, and all the Land of *Naphtali*, and carried them Captive to Assyria, as mentioned 2 *Kings* xv. 29. among which great Numbers of *Danites* might probably be taken as they lay so near bordering to these People. Or else that it is meant of the Time when they were carried away Captive with the ten Tribes into Captivity by *Shalmaneser*, 2 *Kings* xvii. 6. For he thinks the Scripture gives us no Room to suppose any Removal of the Tribe of *Dan*, which can be called a Captivity except at one or other of these Times. He thinks it very possible, the *Danites* lying far from the Residence of *David*, that the Idolatry of this one City, and which perhaps then was carried on more secretly, might not come to the knowledge of *David*.

31 And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

All the Time that the House of God was in Shiloh.] Which was till the Time of *Saul*, for then it was in *Nob*, as we read 1 *Sam.* xxi. 21. And so long the Image of *Micah* remained in *Dan*, and then *Le Clerc* conjectures they substituted some other Idolatry, which remained till the *Captivity of the Land*, mentioned in the foregoing Verse.

The Judges mentioned in this Book, tho' zealous Reformers, could not, it seems, extend their Authority to the very Skirts of the Country, where Idolatry still lurked in this Corner of the Land: For scarce any one of the Judges ruled over the whole Country of *Israel*; but only over such Tribes as they delivered from imminent Danger. This appears by the Armies which *Barak* and *Gideon* had raised, and in the double Oppression the *Israelites* lay under, both in the West and East, by the *Philistines* and the *Ammonites*, when *Jephtah* was raised up against the latter, and *Samson* against the former: No Wonder therefore that none of them could make a general Reformation, nor abolish Idolatry in this Place.

CHAP. XIX

1 *A Levite travelling with his wife and servant, lodgeth at Gibeah in Benjamin.* 22 *The men of the city surrounding the house, demand that he should be brought forth to them.* 25 *The Levite is obliged to deliver his wife to them, who on this abuse that she dieth.* 29 *The Levite taking her dead body home, cuttheth it into twelve pieces, sending a piece to each of the twelve tribes.*

AND it came to pass in those days, when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her father's house to Beth-lehem-judah, and was there four whole months.

And his Concubine played the Whore against him, and went from him unto her Father's House, &c.] There are those who, by the Word *Tiznah*, which we translate *played the Whore*, will have no more to be meant, than that she was of a perverse and contumacious Spirit, and had conceived such an Aversion for her Husband, that she forsook him, and retired to her Father's House. The *Chaldee* plainly inclines to this Exposition; and the LXX render the Words, *she conducted herself to him with an implacable Spirit*; and the Circumstances of the Relation seem to shew that it was no more than this.

3 And her husband arose, and went after her to speak friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house, and when the father of the damsel saw him, he rejoiced to meet him.

4 And

4 And his father in law, the damsel's father, retained him, and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he and his concubine, and his servant; his father in law, the damsel's father said unto him, Behold, now the day draweth towards evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home.

10 But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem: and *there* was with him two asses saddled, his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent, and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.

The Reason that he would not go into *Jebus*, perhaps might be because it was then inhabited chiefly by Idolaters, from whom he might expect to meet with but little Hospitality.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way, and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.

And when he went in, he sat him down in a Street of the City.] There being no public Inns in those Days, this was the general Custom: Travellers sitting in the Streets till some Person invited them into their House; and this was always readily done by one or other, except in Places where there was a great Degeneracy of Manners. And from hence it appears how worthless the *Benjamites* in *Gibeah* were grown, for it is said that *no Man took them into his House to lodging*, till a poor labouring Man performed that Office of Hospitality towards them.

16 ¶ And behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah, but the men of the place *were* Benjamites.

17 And when he had lift up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

A way-faring Man] Signifies a Traveller of any Kind.

18 And he said unto him, [illegible] We are passing from Bethlehem-Judah towards the side of mount Ephraim; from thence am I: and I went to Bethlehem-Judah, but I am going now to the house of the Lord; and there is no man that receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for your handmaid, and for the young man which is with your servants: there is no want of any thing.

20 And the old man said, Peace be with thee; howsoever all your wants lie upon me; only lodge not in the street.

This generous old Man [illegible] Lodging, but all necessary Provisions [illegible].

21 So he brought them into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 ¶ Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house the old man, saying, Bring forth the man that came into thine house, that we may know him.

23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man is come into mine house, do not this folly.

From what the old Man says here it appears plain, that they wanted the *Levite* brought forth to satisfy their unnatural Lusts.

24 Behold, *here is* my daughter a maiden, and his concubine, them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

Behold, here is my Daughter, a Maiden, and his Concubine.] The Master of the House seems at last to have come to a Reflection, that of two Evils it was better to expose the Lives, and that it was less Wickedness to prostitute the Women to their Lust, than the *Levite*.

25 But the men would not hearken unto him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring, they let her go.

It would seem that they rejected the Daughter of the Master of the House and his Proposal; however he thought it advisable to bring forth the *Levite's* Concubine to them, hoping to appease them by producing her, which happened according to [illegible]. This undoubtedly was done by the Consent of the [illegible] and the Concubine herself, as the only Expedient to save the *Levite*.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house, where her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the house, and her hands *were* upon the threshold.

And he arose to go his Way.] Concluding without Doubt that the [illegible] had conveyed away his Concubine and would keep her, and therefore he hasted Home to take proper Measures for the Recovery of her: As we find he did afterwards, to revenge her Death.

28 And he said unto her, Up, and let us be going: but none answered. Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

And he said unto her, Up, and let us be going.] He thought she was only asleep, and the unexpected Surprize of seeing her, and his Hurry [illegible] of this inhospitable Place, might make him express himself in [illegible] Manner: For we may observe, that when he found her dead, he staid not to make any Lamentations or Complaints, but hasted to his own Home; where we find he was not negligent in taking proper Measures to revenge her Death.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

As the *Levite* expected no Justice from the Magistrates of *Gibeah*, and [illegible] Head over all the Tribes at that Time, he had Recourse to the Elders of each respective Tribe; and to them the Fact, and stir them up to punish the Offenders, and sent a Part of the Body to each of them, preserved [illegible] with Salt or [illegible] other Means, from Putrefaction [illegible] with it, he doubtless gave Instructions to relate the [illegible] Fact.

30 And it was so, that all that saw it, said, There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt, unto this day: consider of it, take advice, and speak *your minds.*

All who saw it and heard the Relation, were so moved with Horror at it, that they called upon each other to consult and give their Opinion, in what Manner Justice should be done upon the inhuman *Gibeathites*; as follows in the next Chapter.

CHAP. XX.

1 *The Levite, in a general assembly of the Israelites, declareth his grieving.* 8 *The doom of the wicked Gibeathites.* 12 *Israel demand of the Benjamites to deliver up the offenders to death,* 13 *which they refuse, and take up arms.* 18 *The Israelites, in two battles, lose forty thousand.* 26 *But in a third battle they destroy all the Benjamites except six hundred.*

THEN all the children of Israel went out, and the congregation was gathered together, as one man, from Dan even to Beer-sheba, with the land of Gilead, unto the LORD in Mizpeh.

And all the Children of Israel went out] Viz. The principal Persons out of their respective Cities, who were appointed to represent the Rest.

Unto the Lord in Mizpeh] Probably means no more here than that they begun their Consultation in a solemn Manner, with Prayers to God invoking his Direction.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.

Four hundred thousand Footmen that drew Sword.] This must be meant of the People, for it can scarce be supposed that there was so many Chiefs.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?

4 And the Levite the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night, *and* thought to have slain me: *and* my concubine have they forced, that she is dead.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

7 Behold, ye *are* all children of Israel, give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

They resolved to keep all in a Body, and not go to their respective Habitations till they had seen the *Gibeathites* punished.

9 But now, this *shall be* the thing which we will do to Gibeah, *we will go up* by lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

A tenth Part of their Body they appointed to forage and get together Provisions for the rest of the Army, that it might be wholly intent upon punishing the Inhabitants of Gibeah according to their Deserts, or *as the Fact deserved*. [illegible] pears from the foregoing Verse, that they cast Lots who should go, and who should stay at Home to provide the necessary supplies.

11 So all the men of Israel were gathered against the city, knit together as one man.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

Before they marched forwards they thought it prudent and just to send an Embassy to the *Benjamites*, to complain of the Injury that had been done by some of their Tribe, and to demand the Offenders to be delivered up to Death that *Evil might be put away from Israel*, according to the Directions *Moses* had given in the Law, *Deut.* xiii. 5. For Sin may be said to be taken away, when it is duly punished.

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

But the Children of Benjamin would not hearken, &c.] This shews an extreme Degeneracy amongst them, and it is likely the Offenders were of great Rank and Power, which made the *Benjamites* refuse to deliver them up.

14 But the children of Benjamin gathered themselves together out of the cities, unto Gibeah, to go out to battel against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities, twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

Twenty and six thousand Men] This Number, with the 700 of *Gibeah*, is more than the Number said to be slain in the last Battle, and the Pursuit of them, *ver.* 35, 45. and what is said to remain *ver.* 47. For those two Numbers amount only to twenty-five thousand seven hundred. But it is probable the other thousand Men fell in the two former Battles, ver. 21, 25.

16 Among all this people *there were* seven hundred chosen men left-handed, every one could sling stones at an hair-*breadth*, and not miss.

Every

Every one could sling Stones at an Hair Breadth, and not miss.] This extraordinary Skill in their Arms, for it is likely they handled other Weapons with the like Dexterity, and their manifest courage emboldened the *Benjamites* with a small Number to undertake a War against such a vast Multitude of their Brethren, the other *Israelites*. Which wonderful Dispositions of their Men was foretold by *Jacob*, *Gen.* xlix. 27. *Benjamin shall ravin as a Wolf*, which is an undaunted fierce Creature.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword; all these were men of war.

18 ¶ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battel against the children of Benjamin? And the Lord said, Judah *shall go up* first.

And the Children of Israel arose, and went up to the House of God.] In *Shiloh*, which was not far from *Mispeh*, and yet it is called *God*, by *Usage and Phenomenon*, as they did, *Chap.* i. The *Targum* hath it, they asked Counsel *in the Word of the Lord*. Some of their principal Persons on this Occasion were first to ask Counsel of God to direct them, as it was meet to do in all great Matters concerning the Safety of the Commonwealth. For to Go[illegible] should [illegible], that the Tribe which should go up first before him, *who Brings Peace or Judgment*, to the Council of human or [illegible] all their weighty Concerns. See *Deut.* xxxiii. 30. *Numb.* xxvii. 21.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

And the Children of Israel [illegible] Morning, and encamped against Gibeah.] Their Word seem to tell us, that *Judah* was only to lead the Van, as we now [illegible] and not in the Front of the Battel, to make the first Assault, but that all the rest went up with them.

20 And the men of Israel went out to battel against Benjamin, and the men of Israel put themselves in array to fight against them at Gibeah.

And the Men of Israel went out to Battel against Benjamin.] When the *Benjamites* heard that *Israel* were encamped against *Gibeah*, they came to the Relief of it; and the *Israelites* marched out of their Camp to engage them.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day, twenty and two thousand men.

And the Children of Benjamin came forth out of Gibeah.] Those Forces which were left in *Gibeah* for its Defence, and lay up in the *Israelites* in their Rear, as their Brethren fought them in the Front.

And destroyed down to the Ground of the Israelites that Day twenty and two thousand.] Since God bid them go up, it may seem strange that they should receive such a Defeat. But it is to be observed, that HE only bid them go, but did not promise them Success.

And undoubtedly the *Israelites* were guilty of a great Offence towards God on this Occasion, in that they did not ask Counsel of HIM in such an important Matter as going to War with their Brethren. The Thing was of so great Moment that they ought to have *asked Counsel of God* concerning it. But we find they absolutely resolved upon it without doing so, and only *asked him* who should be in the Van of their Army. The *Benjamites* certainly deserved Punishment. But to engage with them in a Civil War, was what the *Israelites* ought by no Means to have done, till they had *asked of the Lord* whether they should do so or not. It may be, had they done so, that God would have ordered them to have sent another Message, and in HIS Name, to the *Benjamites*, to bring them to a better Temper of Mind, without shedding of Brethren's Blood by each other's Hand.

22 And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battel against the children of B[illegible] And the Lord said [illegible]

[illegible] of Indignation [illegible] Go, for I [illegible] Counsel of [illegible] *[illegible]* has [illegible] asked Counsel [illegible] [illegible] before the [illegible] Ark [illegible]

24 And the children of Israel came near against the children of Benjamin [illegible]

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again, eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the Lord, and fasted that day until even, and offered burnt offerings and peace offerings before the Lord.

Then all the Children of Israel and all the People went up. Not only all the Women, but the People.

And wept that Day [illegible] their Sin [illegible] notwithstanding [illegible]

And offered Burnt-Sacrifices [illegible] before. That is, they had [illegible] to God, as now they did by that [illegible] And in particular, it is evident that [illegible] were [illegible] God's Blessing, [illegible] Doubtless they understood the ancient Rite of Rites [illegible] to obtain Power from God to help *Israel* against *Benjamin*, *Numb.* xxiii. 23, 24.

And Peace offerings [illegible] They were obliged to acknowledge Benjamin [illegible] our Prayers [illegible] Prayer to God, for the Benjamites [illegible] *Deut.* xx. 10.

27 And the children of Israel enquired of the LORD, (for the ark of the covenant of God was there in those days,

They had enquired of the Lord before, but not as they ought to have done. For, confiding in the Justice of their Cause, and their vast Forces, they seem to have made not right and preparatory Addresses to God, before they undertook the War.

28 And Phinehas the son of Eleazar, the son of Aaron, stood before it in those days) saying, Shall I yet again go out to battel against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

To *stand before it*, is as much as to minister unto God before the Ark, where he resided. See *Deut.* x. 8. xviii. 7. Some think this is here set down to direct us to the Time when this War was made, which was not long after the Death of *Joshua*, otherwise *Phineas* must have been now at this was after the Time of the Judges; above the [illegible] Year old, which is far beyond the Age to which Men then lived, for it was above 60 many Years since he did that noble Act mentioned in *Numb.* xxv.

Shall I yet again go out to Battle against the Children of Benjamin, my Brethren, or shall I cease? This is a more humble Question than any of the former; for at first they only asked what Tribe should first go up, presuming the War was fit to be made, (*ver.* 18) and the second Time only, Whether God would have them renew the Fight (*ver.* 23.) But now they ask, Whether they should proceed in the War, or desist from any further Attempt? That is, they leave it wholly to God's Pleasure, desiring to do no more, if he did not think good to encourage them with his Blessing. Accordingly [illegible] to give them a gracious Answer, assuring them of a happy Victory.

29 And Israel set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put

pitched battle in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty men of Israel.

32 And the children of Benjamin said, They are smitten down before us, as at the first. But the children of Israel said, Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel rose up out of their place, and put themselves in array at Baal-tamar: and the liers in wait of Israel came forth out of their place, even out of the meadows of Gibeah.

And all the Men of Israel] All that were posted in a certain Place, whether they begun to draw the *Benjamites*.

Even the liers in wait of Israel came forth out of their Place] At the same Time, those that were placed in Ambush behind them, rose up to attack the City.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battel was sore: but they knew not that evil was near them.

And there came against Gibeah ten thousand chosen Men out of all Israel] some look upon this as a Detachment (as they now speak) of the main Body, at *Baal-tamar*, who marched to assault the City on one Side, while the Liers in wait assaulted it on the other.

And the Battel was sore, but they knew not that Evil was near them] The *Benjamites* fought stoutly, but were not sensible of the Danger they were in to be destroyed.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day, twenty and five thousand and an hundred men; all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

So the Children of Benjamin saw that they were smitten.] Viz. when they saw the Flame in *Gibeah*, as mentioned ver. 40. But after these Words begins in the following Part of the Verse a Relation of the whole Day's Action; all the Particulars of which are related in the following Verses.

37 And the liers in wait hasted, and rushed upon Gibeah, and the liers in wait drew *themselves* along, and smote all the city with the edge of the sword.

And the Liers in wait drew themselves along, and smote all the City with the Edge of the Sword.] This might better be translated, *made a long Sound with the Trumpet.*

38 Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke to rise up out of the city.

39 And when the men of Israel retired in the battel, Benjamin began to smite *and* kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as *in* the first battel.

40 But when the flame began to arise up out of the city, with a pillar of smoke, the Benjamites looked behind them, and behold, the flame of the city ascended up to heaven.

It is likely the *Israelites* fled, when they turned about to fall upon the *Benjamites*; which made them look back to see what unexpected Supplies they had received. And they saw their City on Fire, which with the sudden turning of the *Israelites* from Flight to attack them, quite put them in Confusion.

41 And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.

42 Therefore they turned *their backs* before the men of Israel, unto the way of the wilderness; but the battel overtook them; and them which came out of the cities, they destroyed in the midst of them.

And therefore they turned their Backs before the Men of Israel] Or, *they agreed to the Measure* [illegible] to cut their Men, who made a Rising towards their City.

43 *Thus* they enclosed the Benjamites round about, *and* chased them, *and* trode them down with ease over against Gibeah toward the sun-rising.

44 And there fell of Benjamin eighteen thousand men; all these were men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the high-ways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them.

And they gleaned [illegible] Ways] [illegible] could not flee in a Body, but [illegible] up and down in the Ways; where they picked up five thousand more, [illegible]

46 So that all which fell that day of Benjamin, were twenty and five thousand men that drew the sword; all these were men of valour.

47 But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

This was some strong Hold where they durst not adventure to fly, unless it were to fetch Provisions.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

And the Men of Israel turned again upon the Children of Benjamin] Left their Pursuit of them in the Wilderness, and turned toward the Country of *Benjamin*. Those before mentioned were *Men that drew the Sword*; that is, Soldiers. But there were a great many Husbandmen, Shepherds, and others; whom, in their Fury, they now slew.

And all that came to Hand.] Even Women and Children. For they had devoted to Destruction all that came not up to *Mizpeh*, when they were summoned, (xxi. 5.) which none of the *Benjamites* did; for which Reason they slew the Men, Women, and Children, of *Jabesh-Gilead*, xxi. 10. But this was certainly a most inhuman Barbarity expressly contrary to the Laws of God, which had forbidden the Innocent to be punished with the Guilty, as may be seen, *Deut.* xxiv. 16.

CHAP. XXI.

The people bewail the destruction of Benjamin. 16 They consult how to provide the six hundred remaining Benjamites with wives. 19 Their resolution on that head.

NOW the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

Now the Men of Israel had sworn in Mizpeh.] When they first assembled there, before they began the War against *Benjamin*, xx. 1, &c.

Saying, There shall not any of us give his Daughter unto Benjamin to Wife.] They did not think of destroying the whole Tribe, when they took this Oath; but only obliged themselves not to marry with them, no more than with the Seven wicked Nations of *Canaan*, because they refused to punish that villainous Fact which had been committed among them, and resolved to defend the Malefactors.

2 And the people came to the house of God, and abode there till even before God, and lift up their voices, and wept sore:

And

And abode there till Even before God, and lift up their Voices, and wept [illegible] some Days after their Fast was over, and they coolly considered what they had done in the Heat of War, their Joy and Triumph for their Victory was turned into Mourning and Lamentation for the Loss of so many of their Brethren.

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

Why is this come to pass in Israel, that there should be to Day one Tribe lacking in Israel?] They had no Reason to ask the Cause, or by what Means it came to pass, which they knew too well; but this is a common Expression of Grief or Complaint. Strange! when they uttered this for the Loss of the Tribe which they imagined must be extinct, because there were no Women left to match with the 600 Men who had saved themselves in the Rock *Rimmon*, that they did not pour forth the deepest Expressions of Sorrow and Contrition for their own Wickedness, in having been guilty of such Inhumanity towards the innocent among the *Benjamites*, particularly the Women and Children, who could not be culpable in any Degree. Alas! what Crimes is the Human Nature capable of! and what Need is there of a DIVINE ASSISTANCE to *influence* the HEART of MAN!

4 And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt-offerings, and peace-offerings.

And it came to pass on the Morrow, that the People rose early, and built there an Altar.] It is likely that they erected a new Altar, upon this present Occasion, when such a Multitude of Sacrifices were to be offered by all the People of *Israel*, that the ordinary Altar was not sufficient to contain them. Thus *Solomon* did when he dedicated the Temple, 1 *Kings* viii. 64. And by the Direction of God, it was frequently done in other Places, besides the House of God; as by *Samuel*, 1 *Sam.* vii. xi. xiv. and *David*, 2 *Sam.* xxiv. and *Elijah*, 1 *Kings* xviii.

5 And the children of Israel said, Who *is there* among all the tribes of Israel, that came not up with the congregation unto the LORD? for they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

And the Children of Israel said, Who is there among all the Tribes of Israel, that came not up with the Congregation unto the LORD.] When Summonses were sent to call them together, under a great Penalty upon those who absented themselves. See *Ch.* xx. 1.

For they had made a great Oath concerning him that came not up to the LORD *to Mizpeh, saying, Surely he shall be put to Death.*] This Oath probably was made by the great Assembly of their Rulers (called *the whole Congregation*) when they summoned the People to *Mizpeh*; as the other Oath (mentioned *ver.* 1.) was made after the People were come thither; upon the *Benjamites* Refusal to do Justice.

6 And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day:

7 How shall we do for wives for them that remain, seeing we have sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel, that came not up to Mizpeh to the LORD? and behold, there came none to the camp from Jabesh-gilead to the assembly.

Some in the Counsel proposed to make an Enquiry into all their Tribes, whether they could find any that had not regarded the other Oath they had made, *ver.* 5. And it appeared (as the next Words tell us) that, *Behold, there came none to the Camp from Jabesh-Gilead to the Assembly.*

9 For the people were numbered, and behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent [illegible] thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lien by man.

Strange Infatuation of the Human Mind! [illegible] and Weakness! that they should imagine the Divine Majesty would be more honoured and pleased by an Action [illegible] and abhorrent to his essential NATURE and ATTRIBUTES, than if they had implored his Pardon for a rash Oath, and [illegible] him by not keeping it. Would to God that [illegible] only Time that the Human Nature [illegible] by Acts which are the most *largely* [illegible] NATURE and ATTRIBUTES. The cruel Havock [illegible] more than one Age or Country, have, [illegible] the Human Mind hath erred in the [illegible] Infatuation! that Men should think the Great [illegible] is LOVE itself, can be pleased or honoured by Acts of the most barbarous Cruelty.

12 And they found among the inhabitants of Jabesh gilead, four hundred young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

Which is in the Land of Canaan.] This is added because the City of *Jabesh-Gilead* was not so; but in the Land taken from the two Kings of the *Amorites*, *Sihon* and *Og*.

13 And the whole congregation sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead: and yet so they sufficed them not.

And they gave them Wives which they had saved alive of the Women of Jabesh-Gilead.] Which they thought they might lawfully do, notwithstanding their Oath, because it obliged those only who were present in the Assembly where it was made, not the Absent, as they of *Jabesh-Gilead* were.

15 And the people repented them for Benjamin, because that the LORD had made a breach in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

The Words, *There must be*, are not in the *Hebrew*, where the Words run thus, *The Inheritance of them that are escaped, of Benjamin*, &c. That is, the 600 remaining *Benjamites* must have that Part of the Country, which was given to the whole Tribe by the Divine Lot for their Inheritance; and we must not give it to any other Persons, for then a Tribe will be destroyed out of Israel. This was all that some in the Council said, who proposed no Means whereby this Tribe should be restored, but only asserted, it must be done, leaving others to consider how. Then it is likely some other stood up, and observed what is mentioned in the following Verse.

18 Howbeit, we may not give them wives of our daughters: for the children of Israel have sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* a feast of the LORD in Shiloh yearly *in a place* which *is* on the

north-side of Beth-el, on the east-side of the high-way that goeth up from Beth-el to Shechem, and on the south of Lebonah.

Then they said.] Some others rose up in the Council, after a long Debate, and gave the following Advice.

Behold, there is a Feast of the Lord in Shiloh yearly.] This seems to have been some Feast peculiar to *Shiloh*, and not a general one for all *Israel*, for in the 21st Verse, only the Daughters of *Shiloh* are spoken of, and not the Daughters of *Israel*.

In a Place on the North Side of Beth-el.] This is not a Description of *Shiloh*, whose Situation was better known than any other, being the Place where all *Israel* went to worship) but of the Place where they met to dance, which was not in the City, but in the Fields, where they had more Liberty and a freer Air.

20 Therefore they commanded the children of Benjamin, saying, Go, and lie in wait in the vineyards:

21 And see, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

Thus they thought they kept their Oath, because they did not give them Wives, but only suffered them to take them, and to keep them when they had them.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, *that* you should be guilty.

For ye did not give them at this Time, that you should be guilty.] Or, *lest ye should be guilty.* The Meaning of the whole Verse seems to be, that the Elders or Chiefs of the People represented to those who came to complain about this Deed of the *Benjamites*, that they should forgive it, because they had not left sufficient Women in their War with the *Benjamites* for the Men who had fled to the Rock *Rimmon*, neither had they taken Wives sufficient for them at *Jabesh-Gilead*, nor could they have given them of their Daughters, because then they would have been guilty of breaking their Oaths; and therefore there was a Necessity for this Ravishment to supply the *Benjamites* with Wives: And that hereby, tho' their Brethren the *Benjamites* were supplied with Wives, which would preserve one of the Tribes of *Israel* from being extinct, yet the Inhabitants of *Shiloh*, whose Daughters they had taken, were entirely free from breaking their Oath at *Mizpeh*, because their Daughters had been taken without their Consent or Privity.

23 And the children of Benjamin did so, and took *them* wives according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In those days *there was* no king in Israel: every man did *that which was* right in his own eyes.

In those Days there was no King in Israel.] There were Elders, *v.* 16. who had some Authority; and there was an High Priest, xx. 28. yet for want of a King all Things went to Wreck, and were in great Confusion: And by a King, as *Corn. Bertram* observes, is meant a supreme Governor, such as *Moses* and *Joshua* were, and after them the JUDGES: So this Word is used, *Deut.* xxxiii. 5. The Meaning of these Words therefore is, That in those Days there was none who had so much Power over all the *Israelites*, as to keep them in Order, and not only admonish them of their Duty, but make all their Tribes observe it, by punishing all publick Wrongs, and all Whoredoms and Idolatries.

Every Man did that which was right in his own Eyes.] For want of such a supreme Authority, every Tribe, and every City; nay, which is more, every private Man committed many horrid Things, which were not publickly punished. This was the Cause of *Michah's* Idolatry, as was noted before, xvii. 6. and of the *Benjamites* Filthiness, xix. 1. and now of these enormous Things done by all the *Israelites*.

What shall we think? What shall we say at the Conclusion of this Book? Shall we, like the pious Sons of *Noah*, go backward with Reverence to throw a Veil over the Nakedness of this selected People of God, chosen to be a Kingdom of Priests, and an HOLY NATION? Shall we palliate, excuse, or cover Folly and Ingratitude, Wickedness and Idolatry? No! Let us not endeavour to set aside that characteristick and indubitable Mark of the Veracity, and more than Human Spirit, of the HOLY SCRIPTURES: Those SACRED WRITINGS, which relate the most extraordinary Things done by GOD HIMSELF for this People; that acquaint us with his selecting them by an high Hand, working mighty Wonders, to be a peculiar Treasure unto him above all People; giving them likewise Promises of the greatest Felicity, if they would be but true to his Service. These same Writings acquaint us, that *this* PEOPLE were so far from being engaged by all This, that they were continually revolting from the Service of GOD, the LORD of the UNIVERSE, to serve those which were not Gods, who had never given them any Proofs of their Power, nor done any Thing for them; but were set up by the blind Imagination of the Nations around, who had lost the knowledge of the TRUE GOD, and to whom He had not discovered Himself as he had done to the *Israelites*, by a Series of WONDERS, which demonstrated that HE was GOD ALONE. Thus *these People*, the SACRED WRITINGS likewise acquaint us, left the pure Rites of Religion, which the TRUE GOD had directed to them, to follow the impure, barbarous, and absurd Rites of the Heathen Nations around. And not only so, but they transgressed in a shameful Manner, those DIVINE LAWS, of RIGHT and WRONG, which He gave to them, and committed abominable Crimes. What shall we say then, did GOD select the most wicked and perverse People among the Nations to be his CHOSEN? Certainly not so. No, amongst the Crimes and Impieties of the *Israelites*, let us discern the GREAT Corruption and Degeneracy that the Human Nature was fallen into; and let us assure ourselves, that had there been any such impartial History of the Nations of the World at that Time, as the HOLY SCRIPTURES are of the *Israelites*, we should have found still greater Crimes and Impieties amongst them. Thus fallen was Mankind from the Knowledge of GOD, and from that which was upright! Such was their Blindness! thus wicked were the Imaginations of their Hearts! But will it be said, that tho' the Heathen Nations under their miserable Blindness might be thus corrupt, yet how comes it that the *Israelites* who had Laws given them from the Mouth of GOD himself, were also so corrupt? But of this we cannot properly make any Judgment, unless we knew certainly the MORAL STATE of Mankind in general at that Time; for however corrupt the *Israelites* were, yet for any Thing we know, they might be abundantly more pure upon the Whole, than any other People: And there is great Reason to think that this was really the Case. That they were not more amended by all that was done for them, proves only that this was but the BEGINNING of the Reformation of the Human Nature; and that there was a Necessity for that further more gracious and more efficacious Dispensation of God to Man, which the Prophets in more remote Times of the *Jewish* Dispensation, when the Inefficacy of that was plainly evident, were divinely inspired to give Hopes of to Mankind. That a NEW COVENANT would be established with them, not according to the former Covenant, not merely a Body of written Laws given them, which their Nature was too frail and corrupt to observe, but a powerful Influence and Assistance given to the Human Nature, to incline it to and enable it to keep the Laws of GOD: Or, as HE himself expressed it by his Prophet *Jeremiah*, *Ch.* xxxi. 33. A Covenant under which HE *would put his Law in their inward Parts, and write it in their Hearts.* Or, as the Apostle has it, 2 *Cor.* iii. 3. Laws not merely *written with Ink, but with the* SPIRIT *of the living* GOD; *not in Tables of* STONE, *but in fleshly Tables of the* HEART. It was the perfect Dispensation of the GOSPEL ALONE, to which the Assistances of GOD's SPIRIT were to be joined, that could effectually amend the Corruption and Degeneracy of the Human Nature: and therefore we have so little Reason to stumble at the remaining Corruption and Wickedness of the *Israelites* under the Law given by GOD himself, that it is a very strong Proof and comfortable Assurance to us, that the GOSPEL DISPENSATION was absolutely necessary, and that we have the Happiness now to live under that which is PERFECT. For if the Law had been PERFECT, that is, if it had had all those Powers attending it which were fitted to have the greatest possible Influence to amend the Corruption of the Human Nature, it would not have been done away. And therefore had the *Israelites* in general been amended to the greatest Perfection of the HUMAN NATURE, by the Law given from *Sinai*, it would have been an irrefragable Argument against the Admission of any NEW DISPENSATION. For the DIVINE COUNSEL can never set aside or abolish that which is perfect in all

all its Parts; not even to make Room for that which is AS PERFECT; for this would indicate a Changeableness in the DIVINE WISDOM. And therefore when any Thing is abolished by GOD, it must be to make Room for something which is MORE PERFECT. The Wickedness and Corruption of the *Israelites* under the LAW is therefore, if considered attentively, a very strong Proof for receiving of the Gospel; and shews that it was a Dispensation which the Degeneracy and Corruption of the Human Nature required. But shall we then say that GOD separated this People to no Purpose, and that their Perverseness frustrated his Designs? No; surely not! The main Design of God in his separating the *Israelites* from all Nations, was to keep up some true Knowledge of HIMSELF in the Human Nature; and notwithstanding all their Wickedness, and all their Apostacy to Idolatry, yet so wisely exercised was his Government over them, so opportunely and remarkably were they punished, that the Knowledge of the TRUE GOD was never extinguished among them. And when even ten of the Tribes were so degenerated and corrupted that they no further answered the DIVINE DESIGN, and were therefore cut off, the Knowledge of the TRUE GOD was kept up in the two remaining Tribes, till the LIGHT OF THE WORLD arrived, *lighted* every Man that cometh into the World, *first* fully upon Men, by coming and dwelling among them. And we may conclude with remarking the *Nature* and *Advantage* of a DIVINE REVELATION. For the *Israelites* erred only when they followed their own Imaginations, but were always happy, and always acted well, when they obeyed the VOICE of the LORD, to do according to his COMMANDMENT.

THE